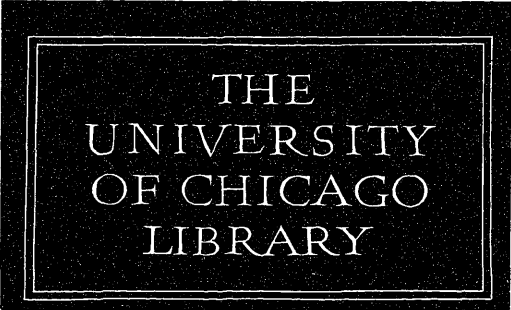


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Well, you live under both law and Gospel: I assure you this, that all of you by nature, though you have never so much outward light by the preaching of the Word; though you think yourselves living men, and you frame to yourselves what is faith, and what is repentance, and what will save you; that you will live, and think yourselves to be living men; yet if you have not an inward spiritual light struck upon your hearts, you are but dead still.

Now, my brethren, in the second place, whensoever God cometh to work faith in any man's heart, what doth He? He killeth him, strikes him dead; whereas, naturally, through self-flattery, a man apprehendeth (whatsoever the Word saith,) that he is a living man. "I was alive (saith he,) without the law," that is, without the true spiritual knowledge of the law, God cometh and killeth him, slayeth him. In Gal. ii. 19, 20, saith he, "I through the law, am dead to the law." This was when Paul came to understand it aright, he was struck stark dead with it; he that thought that if any man living should have gone to heaven, he should; he received the sentence of death in himself, and now you may know where to have him; "Behold he prayeth," saith he. He was struck off his horse, and there he lay stark dead; that is, all the sinews and principles of life, the heart root of it was struck; he saw that interpretation of the law of God, that made him to see that he was a dead man, and that if any man in the world went to hell, he should. This was Paul's case, my brethren, you may find this in Rom. vii., (it followeth there in the same place,) how he was struck dead; "I was alive (saith he,) without the law once, but when the commandment came and arrested me; sin (saith he,) revived, and I died; and the commandment that was ordained to life, I found to be unto death." I went upon a mistake (saith he,) I thought I should have been saved by my works, by doing, "Do this and live." I was mistaken, I saw the law did nothing but condemn me, and that all my works were all dead works; the commandment came, came in the spiritual knowledge of it; he saw the spiritual holiness the law required, when this commandment came into his heart, (as you see the sun cometh and shines into a house,) then it struck him stark dead. Now, my brethren, to work this; to kill a natural man thus, that is alive through self-flattery, and to lay him for dead, it is a mighty work. Why? Because every man having self-love in him; self-flattery will never give up the ghost of itself; all the reason a man hath will fight for arguments to prove himself a living man: this same self-flattery (which you are all born with,) will struggle for life; it must be killed, it will never yield of itself, and to kill it is a mighty power. What! to kill the Benjamin of original sin! What is a man's Benjamin? To think well of himself, that he shall be happy. Now to make him think that the state he is in is a state of damnation, if he go on in it, and to strike all self-flattery at the root, to lay the axe at the root of the tree, and kill it. My brethren, what saith the soul? Nay then, saith he, if this Benjamin be once killed, I shall go with sorrow to my grave; I shall never recover that; I shall never have good day more if I entertain such a conceit, that I am in a state of death. To keep up this opinion in a man's heart, that he is a living man, all in a man will fight for it: so that first, to kill the man is a mighty work.

And the truth is, my brethren, it is never thoroughly done, till there cometh in a spiritual light created in a man's heart. For my part, I think that which strikes a man dead, and dead to purpose, and prepareth ultimately for grace, it is a spiritual light, the same light wherewith I see Christ afterward; there is nothing else will kill a man. God indeed may come with terror upon a man's conscience, knock him into a swoon; but self-flattery will revive again when the terrors are off, and he will have a good opinion of himself again. But to kill a man wholly from ever rising again, that a man shall say as Paul, "I am dead to the law for ever; I can never recover this wound; I can never have a good opinion of my former estate more, or of myself more." Nothing can do this but a spiritual life; the commandment must come; there must be a spiritual light to discover a man's sin, and his state of death, or he will never die.

Well, when a man is thus laid dead, what followeth? Saith the Apostle, "Sin revived." Why, I was guilty of sin before, it never troubled me; I had thoughts of God's being merciful; I could set my good works amongst them, and one should answer the other; but when God had laid me for dead thus, all my sins revived. I looked upon my sins before as dead serpents that had no stings; but now they are all living serpents, and they begin to revive, and to kill me, and sting me worse: for when a man seeth himself in a state of death, all his sins come in upon him; "I died, (saith he,) and sin revived."

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"I have used similitudes"—דָּוָן דְּרִבְרִי—*Proposui similitudines.*—Hosea xii. 10.

"If I have told you earthly things, and ye believed not; how shall ye believe, if I tell you of heavenly things?"

—John iii. 12.

Εἰ τὰ ἐπιγεια εἶπω ὑμῖν, καὶ οὐ πιστεύετε, πῶς, εἰπὼν ὑμῖν τὰ ἐπουράνια πιστεύετε;

Si terrena dixi vobis, et non creditis; quomodo, si dixero vobis caelestia, creditis?

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Cl. Rivet.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John v. 39.

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P R E F A C E.

THE divine wisdom treasured up in the Bible, although unadorned with the paint of human eloquence, gives us a rich profusion of a grave, genuine, and majestic dignity of elocution, suitable to those sacred mysteries it unfolds. The best evidence of which is, the taste and experience of that sweetness, which many have found in it. Augustine says, That the Scriptures seemed rude, and unpolished to him, in comparison of Cicero's adorned style, because he did not then understand its *Interiora*, *i. e.* inward beauty; but when his mind was illuminated to understand them, no writing appeared so wise or even eloquent. Gregory Nanzianzen, a man of prodigious wit and learning, when he came to take to the study of this sacred philosophy, vilifies all other ornaments of literature amongst the Greek philosophers. And not only Nanzianzen did so, but the learned Paul also. By the very precepts of Rhetoric, which may be one man's eloquence, may be another's folly, because the style must be suited to the various circumstances of persons and things. The lawyer pleads eloquently, and strives to move the affections of others; the judge pronounces the sentence gravely, and the king commands. But if the king persuades, or the judge contends, they throw off the person of a king or judge, and assume the person of a subject and pleader. What then is the law of the King of kings, and Lord of lords? Do we think that Jehovah will use inductions as Plato, syllogisms as Aristotle, epiphonemas as Cicero, subtleties as Seneca, or any artificial syntax? If a royal edict was published in school syllogisms, every wise man would laugh at it. The more plain the word and law of the Almighty is, the more becoming the divine Author and Lawgiver, and profitable for mankind, as more easily understood, and being like bread accommodated to every palate. Yet there is in God's word a peculiar elegance, which even a Homer, or a Cicero's language, when justly compared, is but puerile. The very exordium of the book of Isaiahs, is a full demonstration of this, to every candid reader. And it may be safely asserted, that considering the method and style, that was thought most convenient by the sovereign Dictator, that the argument which it treats of, and the manner of expression used, no other writing can parallel it. That which is holy is also venerable, and such things need no flourishing illustrations, and because the multitude of readers is promiscuous, it was needful that it should be understood by all, because every man is concerned to believe and observe it. And hence the scriptures were written in the common language, viz., the Old Testament in Hebrew, the mother-tongue of the Jews, and the New in Greek, which was the most universal language of that time. Here we may note the impiety of such as prohibit translations of it, or keep it from the common people, so as they are not to read God's word, but as the priests please. Blessed be God, we have the scriptures translated in our mother tongue, and it is the duty and interest of

every soul to converse with the word of God. Is wisdom and understanding man's most invaluable jewel? Where is he to find it? Let wisdom herself be the guide—"Search the scriptures," &c., which, as the beloved apostle saith, "are able to make us wise unto salvation through faith in Jesus Christ," John v. 39. How to obtain it we are elsewhere told, "We must ask it of God, who giveth liberally, and upbraideth not, and it shall be given to us," James i. 5. It is to be "Sought for as silver, and searched for as hid treasure," Prov. ii. 3. He who sincerely gives himself to prayer and meditation, and resolves to be in the pursuit of this chief of blessings, may assure himself of success, having the promise of a faithful God who cannot lie.

The means are great, and the encouragement great beyond comparison, it is therefore the interest of every one to converse with the word of God, to obtain a purchase so eminently dignified with the title of Principal Thing. The scripture is a large field for spiritual employment, and it is obvious to every one's observation, that it abounds with metaphors, allegories, and other tropes and figures of speech. And having a particular inclination to study the nature of metaphors, tropes, and figures, principally for the edification of my hearers, I betook myself to preach upon some metaphors, which, by the aid of divine Goodness, wanted neither success, nor the general satisfaction of my auditory. And having many brief heads of my notes by me, it was judged worthy my time and pains to compile the work before thee; and to render the utility of the work as valuable as I could, I applied for the assistance of men most eminent in piety and literature, and was so happy as to succeed in the application. I must confess my own inability for the undertaking, but the Christian, and candid reader, will cast a veil over human frailties, and accept the will for the deed. As for carpers and censoring critics, that are pleased with nothing but their own performances, such gentlemen are beneath regard. I have met with an objection against my method, viz., that no parallels are to be drawn beyond the scope of the text—To which I answer, that I have endeavoured with all diligence, to conform all my parallels to plain scripture, and the analogy of the orthodox faith. If I go beyond what the scope of a particular text is, yet I agree with the general tenor of God's word.

And as metaphors are terms borrowed from things that have divers properties, as far as they yield parities, or disparities, with the object represented, they may be safely used. As for example, God (in a metaphorical notion) is called a Father; how can a parallel be limited, till you apply all the beneficial properties of a natural father? It is therefore demonstrable to every one, that the volume of God's word abounds with metaphors, allegories, and other tropes and figures of speech. Similitudes or metaphors are borrowed from visible things, to display and illustrate the excellent nature of invisible things. Yea, heavenly things are often called by the very names, that material or earthly things are; which is not to obscure, or hide the meaning of them from us, but to accommodate them to our understanding. God by a gracious *συγκατάβασις*, or condescension, conveys the knowledge of himself, and spiritual things, by preaching them by their respective earthly or terrestrial similitudes. "If I have told you of earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things," 2 John iii. 12.

The *Sacra Philologia*, was more particularly designed for the benefit and assistance of

young students and ministers. And it is certain, that no class of men have more need of learning than the ministers of the Gospel, because their employment is of the highest concern, viz., rightly to divide the truth, and therefore that sacred office is not to be intruded into, but by persons duly qualified, and called. And most certain it is, that human literature without grace, has often proved a dangerous enemy to the Christian religion, and barely considered in itself, gives no right to the exercise of that sacred function, any more than the meanest of mechanical arts. For, as Dr. Carlton, formerly bishop of Chester, well says, "That a layman that hath the Spirit of God, is better able to judge of the church, and its members, than a man in ecclesiastical function, that hath not the Spirit of God."

And Justin Martyr excellently says, "*Infelix est sapientia extra verbum Dei sapere*," So that it is not the formality of academical degrees, nor any philosophical dexterity, which is to be exercised in the things that may be known by the light of natural reason, nor variety of languages, that qualifies a preacher. He that ministers the word, ought principally to experience the grace of God in his own heart, and the power of it, in that grand and evangelical work of regeneration; as also to understand those blessed mysteries of the sacred scriptures, that he may unfold them to others, and have a lawful call, which altogether constitutes, though he never saw a university. This reason was given by the royal Psalmist, "I have believed, and therefore have I spoken." His faith being the authority for his prophesying, or preaching; yet I would not be understood to disparage human learning, for it is excellent in its place, when rightly employed. The knowledge of the original languages, in which the scriptures are penned, is of very great utility, that we may converse with that sacred book in its own emphatical and native idiom; so that this kind of literature is good as a handmaid, Hagar-like; but if it must needs be mistress, and usurp authority in the family; if like scoffing Ishmael, it will mock at the Spirit, and the simplicity of the Gospel, let it be cast out. To aid such whose Christian minds incline them to instruct others, when their tender years have lost the education of languages, I should rejoice: But at the same time would strongly recommend them to be indefatigable towards the attainment of the Hebrew and Greek languages.

And Reader, as I have introduced the types into the work, it is necessary to inform thee, that I believe there is a great difference between metaphorical and typical scriptures; yet I flattered myself, that the work, instead of being injured, would be more acceptable thereby. And because some may not readily understand the difference, I will give you the opinion of the learned. 1. Types, suppose the verity of some history, as Jonah's being three days and three nights in the whale's belly. When it is applied to Christ in the New Testament, it supposeth such a thing was once done. Allegories have no such supposition, but are as parables, propounded for some mystical end. 2. Types look only to matter of fact, and compare one fact with another, as Christ's being slain, and lying three days in the grave, to Jonah's lying so long in the whales' belly. But allegories take in words, sentences, and doctrines, both of faith and manners. For instance, I will refer you to the marriage of the king's son, as recorded in the twenty-first chapter of Matthew. 3. Types compare persons and facts under the Old Testament, with persons and facts under the New, thus prefiguring another to come. Allegories regard matters in hand, and intend the explaining some mystical sense upon the word, which at present they do not seem to bear. 4. Types are only historical, and the truth of fact agreeing in the antitype, makes them up. But allegories are not intended to clear facts, but to explain

doctrines, affect the heart, and convince the conscience. As Nathan made use of a parable to convince David. Hence many learned and judicious persons are of opinion, that allegories and metaphors are more extensive and comprehensive in their meaning, and application than types; though care ought to be had that they are not run beyond the analogy of faith. And now reader, thou mayest perceive that what I have received, I am willing to communicate. Talents must not be hid in napkins. And that this compilation may bring glory to God, advantage to thee, and to the church of Christ in general, even for ages to come, is, and shall be the constant prayer of him, who is willing to serve thee in the work of the Gospel for Christ's sake.

B. KEACH.

THE
DIVINE AUTHORITY
OF THE
HOLY SCRIPTURES.

THE main scope of this work, being to offer some assistance towards the explaining and finding out the true sense and meaning of the Holy Scriptures, it will be convenient, according to our promise in our specimen of this undertaking, to premise something touching the divine authority of that blessed book. For though it be commonly owned by Christians to be the word of God, yet since on the one hand, there are, especially in this atheistical age, too many amongst us, whose love of sin, and resolutions to continue therein, tempt them to seek for shelter in bold contempt of, or subtle cavils against those heavenly oracles; and on the other hand, not a few poor souls are sometimes shaken with temptations, and know not how to discharge themselves from the ensnaring questions that they are often attacked with, touching the divine original and authority of those sacred records; not so much for want of assent thereunto, as of a right understanding or consideration of the grounds of that assent, and the true formal reason thereof; therefore that with a perfect security to our present and future welfare, we may rely on that book, as the infallible storehouse of heavenly verities, that great and only Revelation, whereby God does inform, rule, and will judge the world; we shall set forth some considerations evincing this most important truth: but finding that divers able and worthy men have of late written most learnedly and excellently upon this subject, we shall upon that account be the more concise; and though we have said but little, yet we hope enough to satisfy any rational considering man, and confute the vain cavils of the adversary; for all along in this essay we strive to join perspicuity with brevity, and to speak so plainly and familiarly, that the weakest capacity may with ease gather it up; the neglect hereof having rendered the labours of some others on the same subject less serviceable to the vulgar unlearned reader. It being our great design to endeavour the help and establishment of the unskilful, and to assist weak Christians; knowing, that if Satan can once bring them into a diffidence of the truth and authority of God's Word, he at the same instant shakes the very foundation of all their hope and religion: "And if the foundation fail, what shall the righteous do?" Psal. xi. 3.

That the Scripture or book called the Bible, is of divine original, inspired by the Spirit of God, and therefore of infallible truth and authority, appears,

I. By the contents, or matters therein discovered and treated of, which are so transcendently sublime and mysterious that they could never be the product of human invention, or discovery; and therefore though written by men, as instruments, must needs be revealed from above: for what human brain could ever have imagined a Trinity in the Deity, Matt. xxviii. 19, 1 John v. 7; or such an existence of one simple essence as this book acquaints us withal? It describes the person of Christ, so plainly, fitly, and excellently, that if the mind of man consider it attentively, of necessity it must needs acknowledge, it doth far exceed the reach of a finite understanding. It discovers unto us the misery and corruption of man by nature, together with that general defect of the whole creation, which though some of the heathen had some glimpse of, yet could never find out the cause, nor how it came to pass; no finite intellect could ever have travelled into such heights and depths, touching the nature of God and his eternal counsels, that stupendous contrivement for the salvation of men, that the second Person should descend from heaven, and assume human nature into a conjunction with the divine, take upon him in his own Person the sin of mankind, and die for the world, thereby making a satisfaction proportionate to infinite

justice, so that God may show the utmost act of mercy, in a conjunction with the highest exercise of justice : nothing less than an infinite understanding could have found out expedients to reconcile those two infinite attributes, in his dealings with an apostate creature. It unfolds the covenant of grace, which God made after the fall, all which can be drawn from no other fountain but divine Revelation, 1 Cor. ii. 7, Eph. iii. 4, 5. It contains the law of God, which is wise and just, the Gentiles themselves being judges, Dan. iv. 5, 6, 7. In its precepts shines forth its divinity ; 1. The surpassing excellency of the act, requiring that we should deny ourselves in all those things which the corrupt nature of man cleaveth to, and hateth to forego. 2. The wonderful equity that doth appear in every command. 3. The admirable strangeness of some acts, which a natural man would account foolishness, and yet prescribed as absolutely necessary, John iii. 36, and viii. 24 : shows its divine original. 4. The manner how obedience is required, viz., that it proceeds from a pure heart, a good conscience, and faith unfeigned, Deut. vi. 5, 1 Cor. xiii. 1, 1 Tim. i. 4, 5. Take a view of the ten commandments, are they not plain, brief, perfect, just, extending to all, binding the conscience, and reaching to the very thoughts ? And do not all these things commend unto us the justice, wisdom, holiness, omnipotence, omniscience, perfection, and absolute sovereignty of the Law-maker.

It is a book that comprehends an universal history of the world, past, present, and to come : its contents reach as far as the first foundations of the earth and heavens, give us an account of God's Revelations to man ever since his first make, and the particulars of an intercourse between God and the world, for near upon two thousand and five hundred years, before they were any where extant upon record ; what other book, since the world began, so much as pretended to do this ? A book ! which as it was sixteen hundred years a writing, (for so long it was from the time of Moses, till John closed it with the Revelations ;) so the matters it treats of, are of the most excellent nature and highest concernment.

To give the world a satisfactory account not only of its original, but of its end too ; to bring man acquainted with his true sovereign happiness, and a most wonderful and astonishing method of reconciliation with his Maker : its promises are everlasting glory, and never-fading crowns : its precepts perfect righteousness, Gal. iii. 10, and altogether such as tend most to the honour of God, the happiness of a man's self, and the quiet of the world : its threatenings are of miseries that are endless : its whole tendency is to a prospect beyond the grave : what heathen ever so much as dreamed of the resurrection ? Who but the Lord could be author of such laws, that only can give eternal life, and inflict eternal death ? These things can move the conscience of none, but such who acknowledge the precepts thereof to be divine. In a word, its general subjects are mysteries no where else to be heard of, and without such a manifestation, inconceivable. Now considering the premises, what less than infinite wisdom, can be the supposed author of such a book ?

II. By its antiquity. The Books of Moses, wherein in promises, prophecies, types, and shadows, the sum and substance of all the rest of the Bible is comprised, were the first writings in the world, next to those by the finger of God on Mount Sinai. This is fully proved by Justin Martyr, an ancient writer, that lived within one hundred and thirty years after Christ, in his *Parænetic* to the Greeks ; who comparing the times of all human writers, poets, philosophers, historians, and lawgivers, esteemed most ancient, demonstrates them all to be but punies to Moses. Eusebius also, who followed Justin Martyr at about two hundred years distance, in the second and third books of his evangelical preparation, prosecutes the same argument at large, and from abundance of testimonies and confessions, out of the best and most authentic Heathen authors themselves, undeniably evinces, that Moses was the most ancient of all the writers that were known or named amongst them. And Tertullian so confidently upbraids the Gentiles in this matter, that we think it not amiss to recite his words, in the 19th chapter of his apology. " Our religion," saith he, speaking to the Heathens, " far outdoes all that you can boast of in that kind : for the books of one of our prophets only, viz., Moses, wherein it seems God hath enclosed, as in a treasury, all the Christian religion preceding so many ages together, reach beyond the ancientest you have, even all your public monuments, the antiquity of your originals, the establishments of your estates, the foundations of your cities, all that are most advanced by you in all ages in history, and memory of times : the invention even of the characters, which are interpreters of sciences, and the guardians of all things excellent : I think I may say more, they are elder than your very gods, your temples, oracles, and sacrifices. Have you not heard mention made of that

great prophet, Moses? He was cotemporary with Inachus, and preceded Danaus, (the ancientest of all that have a name in your histories,) 393 years: he lived some hundreds of years before the ruin of Troy. [And Homer, the eldest writer amongst the Grecians, lived, as Pliny saith, 250 years after the subversion of that city.] Every of the other prophets succeeded Moses, and yet the last of them was of the same age as your prime wise-men, law-givers, and historians were."

So that it is a thing out of dispute, that for antiquity, neither the writings of Orpheus, or Homer, or Trismegistus, or Pythagoras, or Berosus, nor any other, can compare with the Pentateuch. These gray-hairs show them to be the offspring of the Ancient of days; for truth is always the first-born.

And if we consider, how low, how mean, and imperfect all human inventions were in those times; and what foolish, irrational, and absurd conceptions, both the Egyptians and Grecians, nations most celebrated for wisdom, had of things divine, and the duty and happiness of man; we cannot but conclude, that so clear an account of the world's beginning, depravation, destruction by the flood, and re-peopleing; such a most excellent law and doctrine, in reference both to God and man, &c., could not be of human extract, but must needs be in truth, which it pretends itself to be, a divine revelation. Besides, who can believe the first religion should be the worst, or the most timely notions of God the falsest? Were this so, and the Bible not a divine book, but composed by impostors, then it follows, that the most primitive account we have of religion is counterfeit; that the devil set up his chapel, before God built his church; that in the earliest notices we have of God, of the world's original, man's fall, and the way of his recovery, the world is deceived and abused; and that God suffered the devil, in the first place, (and without any thing publicly extant from him, either before or since, to contradict it,) in his name, and under pretence of his authority, to delude and mislead mankind, with a false account of all those things which they are most concerned to know, and upon the right knowledge of which their present and future happiness depends: all which, as it is unworthy of God, so it is no less repugnant to the dictates of reason. But on the contrary, it is most rational to believe, that God's revelations were as early as man's necessities; and that the Bible being the most ancient, as well as the wisest book in the world, is also the truest, and proceeded from the God of Truth.

III. This royal descent, or divinity of the Scriptures, further appears by that majesty and authoritativeness of the Spirit of God speaking in them, and that extraordinary and inimitable style wherein they are written. As it is said of our blessed Lord, Matt. vii. 28, "That he taught as one having authority, and not as the scribes:" so the Scriptures teach with an awful authority. The style of the sacred Scripture is singular, and has peculiar properties, not elsewhere to be found; its simplicity is joined with majesty, commanding the veneration of all serious men. Augustine says,* That the holy Scriptures seemed rude and unpolished to him, in comparison of Cicero's adorned style, because he did not then understand its *interiora*, or inward beauty: but when he was converted to Christianity, declared,† That when he understood them, no writing appeared more wise and eloquent. Greg. Nazianzen,‡ a man of prodigious wit, learning, and eloquence, when he came to study the sacred Scriptures, vilifies all ornaments of literature amongst the Greek philosophers, as infinitely below those divine oracles. Ilyricus says, That although we find not in the holy Scripture that idle or delicate itch of words, that external sweetness or allurements, that numerosity of sounds, or those pleasing trifles, which vain-glorious orators of Greece and Rome beautified their so much famed harangues with; yet we find there a grave and masculine eloquence, exceeding all others. And shall we indeed think, that the great God would use inductions, as Plato; syllogisms, as Aristotle; elenchs, as the Carneades; epiphonemas, as Cicero; subtleties, as Seneca; or words far fetched, joined together with an artificial syntax, with respect to weight, number, and sound? If a royal edict were published in that kind of speech, consisting of school-follies, every wise man would laugh at it. The more plain therefore the word and law of the great God is, it is, we say, the more becoming the Author thereof, and an evidence of his divine stamp and authority. Yet in that humility of style in Scripture, there is far more height and loftiness, and more profoundness in its simplicity, more beauty in its nakedness, and more vigour and acuteness in its seeming rudeness, than in those other things men so much praise and

* Lib. 3. Confess. Cap. 5.

† Lib. 4. de Doctrin. Christ. cap. 6.

‡ Budæus, Lib. 5. de asse, et partibus ejus, p. 754.

admire, &c. Easiness and plainness doth best become the truth. A pearl needs no painting : it becomes not the majesty of a prince to play the orator. In the holy Scripture is a peculiar and admirable eloquence. What are all the elaborate blandishments of human writers, to that grave, lively, and venerable majesty of the prophet Isaiah's style, as the *exordium* of his prophecy shows, also in chap. xxv., xxvi., &c. That which critics admire in Homer, Pindar, &c., singly, are universally found here, though not that elegance that tickles the ear and fancy, and relishes with the flesh, but the noble and immortal part, viz., an illuminated soul. Commandments are here given forth, and subjection peremptorily required, with great severity, and with no stronger arguments than the will of the Law-maker. Promises above likelihood are made ; to assure of performance, no reason is alleged, but " I the Lord have spoken," Isa. li. 22, and lii. 4. And to encourage against difficulties, &c., divine assistance is promised, both as necessary and sufficient, in the manner of its threats, Gen. xvii. 1, Exod. xii., Josh. i. 9. Also the divinity of the style may be observed, that without respect of persons, all degrees of men are concerned, high and low, rich and poor, noble and ignoble, kings and peasants, commanding what is distasteful to their natures, and forbidding what they approve : promising not terrene honour, but life everlasting ; threatening not with rack and gibbet, but eternal pain, and torment in hell-fire.

Of all writings in the world, the sacred Scriptures assume most unto themselves ; they tell us, that they are the " Words of eternal life," John vi. 68 ; that they are by the inspiration of the Holy Ghost, the testimony of Jesus Christ, the faithful Witness ; that they shall judge the world ; that they are able to make wise unto salvation, 2 Tim. iii. 16, Rev. iii. 14 ; that they are the immortal seed, of which the sons and daughters of God must be begotten, 1 Pet. i. 23. Their terror is, " Thus saith the Lord ;" and no conclusion, but, " The Lord hath spoken ; Hear the word of the Lord ; He that hath ears to hear, let him hear," &c., Exod. xx. 1, 2. The nature, quality, or composure of the style or phrase, we say, is emphatically and signally different from that of all human writings whatsoever. Here are no apologies, begging pardon of the reader, or insinuating into his good opinion by devices of rhetoric, but a stately plainness, and mysterious simplicity. " We also speak," saith the apostle, 1 Cor. ii. 13, " not in the words which man's wisdom teacheth, but which the Holy Ghost, comparing, (or rather suiting or fitting, *συγκρινωτες*) spirituals with spirituals, (for so only the original runs *πνευματικα πνευματοις*) that is, matter or things, which for their nature and substance are spiritual, with words or phrases which are spiritual also, and so suitable to them. Hence, says Augustine, " The Scripture so speaketh, that with the height of it, it laughs proud and lofty-spirited men to scorn ; with the depth of it, it terrifies those who with attention look into it ; with the truth of it, it feeds men of the greatest knowledge and understanding ; and with the sweetness of it, it nourisheth babes and sucklings."

IV. That excellent spirit of holiness, which every where breathes in and from the Scriptures, is another fair lineament of the hand of God in the framing them. To this holiness they most powerfully persuade men, by express commands. " Ye shall be holy, for I am holy," Lev. xi. 44. " As he who hath called you is holy ; so be ye holy in all manner of conversation," 1 Pet. i. 15. And by threatenings, " Without holiness no man shall see God," Heb. xii. 14. And by a multitude of examples of holy men, as Abraham, David, and all the prophets and apostles, and especially of that immaculate Lamb of God, the blessed JESUS. As on the other side, it sets before us the dreadful vengeance that attends all profaneness, unrighteousness, uncleanness, pride, and worldly lusts ; requires not only an abstinence from the gross outward acts of sin, but searches the heart, and condemns the very thoughts and inclinations : " He that hateth his brother is a murderer." " He that lusteth after a woman, hath committed adultery." The doctrine taught every where in this book, is directly opposite to the whole corporation of debauched and wicked men ; destructive to all impiety, and corrupt doctrines and practices whatsoever, and perfectly ruinous and destructive to the interests of the devil in the world ; a doctrine that has visibly the highest tendency to those two great ends of all religion, the honour of God, and man's present and future happiness. What pitiful, crooked, and imperfect lines have the wisest and best of mere men, as Socrates, Plato, Aristotle, Tully, Seneca, Plutarch, or any others, drawn in their fairest documents, both moral and divine, compared with this complete and transcendent rule of holy living ! What undefiled religion, what pure and spiritual worship is here ! How suitable to the holy nature of God ! What superlative piety and virtue, without any spot of

vice! What punctual and perpetual truth and honesty is here required! yet without the least taint of base means, or unworthy sordid ends! No vain-glory! no esteem of men! no corrupt advantages! But on the contrary, what charity is here required! What repeated commands not to offend weak ones! What mutual forgiveness! What provocations to love! With what patience and meekness, justice and modesty, are we taught to behave ourselves! In a word, it is such a doctrine as makes a man perfect, thoroughly furnished to every good work; which brings men to the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Now must not such pure streams needs flow from the Fountain of all perfection? Does such a serious and effectual advancement of holiness in the world, look like an intrigue of polluted man, or any unclean spirit? How can we better judge of a law, that declares it proceeds from God, and is of divine obligation, than by its nature, tendency, and influence on human life? Whether it be suitable to those pretensions, and such an adorable and unspotted original? And when we find so holy and excellent a design, as appears throughout this whole book, for the honour of God, and completing the happiness of men, by methods so agreeable, and yet above the reach of human invention; what can we judge, unless we will be obstinately perverse, but that such a book's testimony of itself is true, and that it is indeed of God, and not of men?

V. The sweet and admirable agreement, consent, dependence, and harmony, that we find in all and every part of Scripture, though there are so many books thereof, written by so many different persons, of various conditions, many ages removed, in several places, and in different languages, yet all agreeing with each other, and every part with the whole, which could not be foreseen or contrived by any human wisdom or cunning, in the writing of any one part; for all the histories, prophecies, promises, types, and doctrines, in an orderly connection, tend to promote the same thing; and every age proves a fresh interpreter, and reveals to us more and more of this admirable concord, which could not be the effect of human artifice, nor of any other cause, but an infinite comprehension and foresight, and that the several writers of this book were in all times guided in what they wrote by the supreme wisdom of that one God, who is always constant to himself, “And the same yesterday, to-day, and for ever.”

VI. This further appears from the credit and sincerity of those that were the penmen. If the Scriptures were not what they pretend to be, viz., the Word of God, and dictated to the writers thereof by his Holy Spirit, it would be the greatest affront to the Divine Majesty, and the grossest cheat towards mankind, that ever was put upon the world. But if we consider the penmen thereof, we shall find them all of undoubted credit, generally esteemed holy and good men in the ages they lived in, so no way to be suspected of imposture. Some of them were kings, and of the deepest learning, not likely to be guilty of such a mean-spirited baseness, as lying and forgery. Many of the prophets, and most of the apostles were men illiterate, of parts and education so mean, that of themselves they seem no way capable to write so profoundly, or lay so deep a contrivance for deluding the world. And as it is incredible, that so many men, of such distant times, qualities, and abilities, should all agree in the same imposture, and so harmonize in promoting it; so neither could any interest or ambition prompt them thereunto; for as the main tendency of this book is, to mortify men's ambitions and lusts; so most of them exposed themselves, by publishing these writings, to great hazards and persecutions. Nor have several of them been shy to record the great failings and imperfections of themselves, or their brethren. Thus Moses, Exod. iii., and iv., chapters, relates his own infidelity, and averseness to submit to the extraordinary call of God. In another place, Numb. xi. 21, he records the shame of his distrustfulness, or at least the carnality of his conceit or apprehension of the power of God. Again, Numb. xx. 12, he inserts God's heavy sentence, and the ground thereof, against him. The same Moses did not set up any of his own posterity to succeed him in the guidance of Israel, but left Joshua to succeed him, &c., and placed the kingly superiority over that people in another tribe from his own, viz., the tribe of Judah. Indeed, throughout the whole book there is a visible antipathy to all self-seeking flattery or compliance: God alone is exalted, and all men's persons, actions, and reputations are laid in the dust, in respect of his honour, and the truths therein delivered. Besides, these very writers appear themselves to be under a subjection to the doctrine they taught, and no way masters of it, as their own. All which plainly shows, that they were inspired from above, and wrote not their own words, or for their own honour, but as inspired, and for the honour of God.

VII. Another demonstration or proof, that the Scriptures are from God, is the exact and punctual fulfilling of the prophecies therein contained. To foretel events, is the prerogative of God, Isa. xli. 22. "Let them bring forth, (saith God, the Lord expostulating with his people about the vanity of idols) and show us, what shall happen, show us the things that are to come hereafter, that we may know that ye are god's." Now the body of the scriptures is enlivened with the Spirit of prophecy, almost, throughout. That of Jacob, recorded by Moses, Gen. xlix. 10, "That the sceptre should not depart from Judah, nor a law-giver from between his feet until Shiloh come; and to him shall the gathering of the people be;" was not completely fulfilled till well near two thousand years after, though made good during a great part of that time, viz., from the entrance of the tribe of Judah upon the government, in king David, until the going of it out again in the person of Hircanus, whom Herod slew, as Josephus testifies. But when the time appointed was expired, the prophecy itself was completely fulfilled: for when Herod, a stranger, and of another nation, had cut off the house and line of Judah from the government of Jewry, then and at that time Shiloh, the long expected Messiah, our Lord Christ, punctually came into the world; for that by Shiloh is meant the Messiah, the Jewish Rabbies do not deny. Now at the time of Jacob's uttering these words, there was little probability, that any of his posterity should have a sceptre, or any kingly power, being poor, few, and in a strange land; or, if they should thrive so as to become a kingdom, or nation, why should Judah have the government, seeing there were three elder brothers, Reuben, Simeon, and Levi? Nor was there likelihood of this prophecy's being accomplished, when Moses set it down in writing; for then he himself, who was of the tribe of Levi, was in the actual possession of the government, and put into it by God himself, who appointed for his successor, Joshua, not of the tribe of Judah, but of Ephraim. Whence we have a notable evidence of the truth and sincerity of this prediction; for had not Jacob really uttered it, we cannot imagine Moses would have put such a prophecy in writing, to the disparagement of his own tribe. How accurately are the four great monarchies of the world described by Daniel? Dan. vii. 3, so lively, as if he had lived under them, and had that experience of them all respectively, which the world hath since had of them. How wonderful is that prophecy of Isaiah, at the end of his xlvth, and the beginning of the xlvi chapter, touching Cyrus, delivered at least an hundred years, some say, two hundred, before he was born, wherein yet he is not only expressly named, "Thus saith the Lord to his anointed Cyrus;" but it is foretold, he should conquer Babylon, and rebuild the temple of Jerusalem: which came to pass accordingly. Nor can this prophecy be suspected of forgery, or to be suppositions in any kind, since it was pronounced openly, as other prophecies were, in the hearing of all the people, and so divulged into many hands, before the captivity, and then also carried into Babylon, where no doubt it was pursued by many, long before the accomplishment of it. And that there was such a man as Cyrus many years afterwards, that so conquered Babylon, and restored the Jews from their captivity, and furthered the building of the temple, all heathen authors, that write of those times, do affirm. And indeed one great inducement of his kindness to the Jews, was, because he understood how his successes had been thus prophesied of, so long before, by one of that nation. So that it appears the said prophecy was then publicly known, and its truth and authenticity no way doubted of. How manifestly are the many prophecies of the Old Testament, concerning our Saviour, fulfilled. And how dreadfully his prophecy of the destruction of Jerusalem, was made good about forty years after his crucifixion, we find in the history of Josephus, exactly corresponding to what is foretold in Matt. xxiv. And how many other prophecies of the New Testament, and especially of the Revelations, do we daily find verified in and by the apostacy, and wicked usurpations of the church of Rome. Since therefore to foretel so plainly, particulars and events so remote, and depending on the mere motions and acts of the wills of particular persons, yet unborn, is an evident mark of omniscency; we cannot but conclude that the Scriptures, which are filled with so many evident and certain predictions, must certainly proceed from the finger of God.

VIII. Those writings, and that doctrine, which were confirmed by many and real miracles, must needs be of God: but the books and doctrines of canonical Scriptures were so confirmed. Many and great wonders, such as Satan himself cannot imitate, such as exceed the power of any, yea, of all the creatures in the world; such as the most malicious enemies could not deny to be divine, hath the Lord openly wrought by the hands of Moses and the prophets, Christ and his apostles, for the confirmation of this truth, Numb. xi. 9, Exod. xix. 16, 1 Kings xvii. 24, Mark xvi. 20, Acts v. 12. These

miracles are recorded and attested by persons of unquestionable credit, that were eye and ear witnesses. The things done, as raising the dead to life, curing the blind, &c., were matters of fact, easy to be discerned. They were not done once or twice, but very often; not in the night, or in a corner, but in the open light, in the midst of the people, in the presence of great multitudes, who were generally enemies to those that wrought these miracles: so that if the relations of them were false, they would presently have disproved them; or if there had been any deceit, they would soon have detected it.

"When God puts forth his miracle-working power, in the confirmation of any word or doctrine, he avows it to be of and from himself, to be absolutely and infallibly true; setting the fullest and openest seal unto it, which men, who cannot discern his essence or being, are capable of receiving or discerning. And therefore when any doctrine, which in itself is such as becometh the holiness and righteousness of God, is confirmed by the emanation of his divine power in working of miracles, there can no greater assurance, even by God himself, be given to confirm the truth of it.

"And as we have the testimony of the evangelists, to confirm the many miracles that Jesus did: we also plead the notoriety of those miracles wrought by him, and the traditions delivering them down to us: they were openly wrought, and were all or most of them performed before the eyes of multitudes, who envied, hated, and persecuted him, and that in the most knowing days of the world, when reason and learning had improved the light of the minds of men to the utmost of their capacity; in and upon multitudes for sundry years together, being all of them sifted by his adversaries, to try if they could discover any thing of deceit in them."

Besides, the very enemies have not had the impudence to deny such notorious matters of fact, as our Saviour's miracles; only they ascribe them to other causes. * Even to this day, the Jews acknowledge much of the works of Christ, but slanderously and blasphemously father them on the power of the devil, or upon the force of the name of God sowed up in his thigh; and such like ridiculous stories they have. Even the Turks confess much of the miracles of our Lord, and believe him to be a great prophet, though they are professed enemies to the Christian name. Nor could all the adversaries of these miracles and relations, with all their arguments or violence, hinder thousands from believing them, and even exposing their lives on that belief, in the very time and country where they were done. So that we must say, either they were miracles, or not: if they were, why do you not believe? If they were not, behold the greatest miracle of all, that so many thousands (even of the beholders) should be so blind, as to believe things that never were, especially in those very times, when it was the easiest matter in the world to have disproved such falsehoods. Indeed the miracles of Jesus, and those of his disciples and servants, in the primitive times, were in fact so many, so eminent, so visible, and lasted so long, (for they continued in the church two or three hundred years) and the account of them has descended down to us by such a constant, uninterrupted, written and unwritten tradition, that scarce any man has assumed impudence enough to gainsay them. Irenæus (who lived about the year of our Lord 200) affirmeth, that in his time the working of miracles, the raising of the dead, the casting out of devils, healing the sick by mere laying on of hands, and prophesying, were still in force; and that some that were so raised from the dead, remained alive amongst them long after. And Cyprian and Tertullian mention the ordinary casting out of devils, and challenge the heathen to come and see it. Remarkable are those words of the latter,† "Let any one be brought before your tribunals, who is apparently possessed with a devil, that spirit being commanded by any Christian shall confess of truth himself to be a devil, as at other times he boasts himself a god." And in his book to *Scapula*, the procurator of Afric, *cap.* 4. he repeats several miraculous cures done by Christians: *Quanti honesti viri, &c.* How many persons of good quality and esteem, says he, for we speak not of the vulgar sort, have been remedied either from devils or diseases? Severus himself, the father of Antoninus, was recovered by Christians, &c., so that here we have the best doctrine under the highest attestation, God himself setting thereunto his supernatural seals, to convince us of the truth thereof. And this was the great argument, whereby Christ all along convinced the world: for upon his beginning of miracles, at Cana in Galilee, "He manifested his glory, and his disciples

* Josephus, in his antiquity of the Jews, makes mention of the mighty miracles that Jesus did. See p. 400.

† Tertullian *Apol.* *cap.* 31.

believed in him," John i. 48. The Jews therefore enquired for signs, as that which must confirm any new revelation to be of God, John ii. 18. And though Christ blames them for their unreasonable unsatisfied expectations herein, and would not humour them in each particular; yet he continued to give them miracles as great as they desired. They that saw the miracles of the loaves, said, "This is of a truth the prophet that should come into the world," John vi. 14. "Many believed, when they saw the miracles which he did," John x. 41, Acts iv. 16; Heb. ii. 4, "If I had not done the works that no man else could do, ye had not had sin," in not believing, John xv. 24. And the way of bringing men to believe in these days is expressed, Heb. ii. 3, 4, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those that heard him, [there is the evidence of sense to the first receivers, and their tradition to the next] God also bearing them witness, both with signs and wonders, and divers miracles?" Let us conclude this argument with that smart interrogation of that blind man, John xix. 16. "Can a man that is a sinner do such miracles?" Natural reason showing us, that God being the true and merciful Governor of the world, the course of nature cannot be altered, but by his special appointment; and that he will never set the seal of his omnipotency to a lie, nor suffer the last and greatest inducement to belief, to be used to draw men to embrace falsehood and forgeries.

IX. To these astonishing miracles we may fitly add, the preservation of these holy writings for so many ages, being itself little less than miraculous, and such as is a great argument, that they belong to God, as the Author and Parent of them: it being reasonable to derive that from God, as a book of his own dictates, about which he has exercised a peculiar care. Were not the Bible what it pretends to be, there had been nothing more suitable to the nature of God, and more becoming divine Providence, than long since to have blotted it out of the world: for why should He suffer a book to continue from the beginning of times, falsely pretending his name and authority? How do learned men accuse time of injuries, for swallowing up the works of many excellent authors; and bewail the loss of divers of Livy's decades, and other choice books, which are now no where to be found! Nay, though the Romans were so careful for the preservation of the books of the Sybils, that they locked them up in places of greatest safety, and appointed special officers to look after them; yet many ages since they are gone and perished, and only some few fragments do now remain. Whereas, on the contrary, the Bible, notwithstanding part of it was the first book in the world, (as we proved in the second argument) and though the craft of Satan, and the rage of mankind, have from time to time combined utterly to suppress it; yet it has borne up its head, and remains not only extant, but whole and entire, without the least mutilation or corruption. Antiochus Ephiphanes, when he set up the abomination of desolation in the Jewish temple, in the days of Maccabees, with utmost diligence made search after their law, and wheresoever he found it, immediately burnt or destroyed it, and threatened death, with exquisite tortures, to any that should conceal or retain it. In like manner, since Christ, the tyrant Dioclesian, about the year 300, with a full purpose to root out Christianity for ever out of the world, publishes an edict, that the Scriptures should everywhere be burnt and destroyed; and whosoever should presume to keep them, should be most severely tormented: yet God permitted them not to quench the light of these divine laws. But the Old Testament, above two hundred years before the incarnation of Christ, was translated into Greek, the most flourishing and spreading language at that time in the world: and about thirty years before Christ, it was paraphrased into Chaldee; and at this day, both Old and New Testaments are extant, not only in their original languages, but in most other tongues and languages that are spoken upon the face of the earth, which no other book can pretend to. So that all endeavours that have from the very first been bent against it, have been vanquished; and remarkable judgments and vengeance showed on all such as have been the most violent oppressors of it. And further, whereas even those to whom it was outwardly committed, as the Jews first, and the anti-Christian church of apostatized Rome afterwards, not only fell into opinions and practices absolutely inconsistent with it, but also built all their present and future interests on those opinions and practices; yet none of them could ever obliterate one line in it, not even of those places which make most against their obstinate errors and defections: but for their own plea, they both are forced to pretend additional traditions, for the *Mishna*, *Talmud*, and *Cubala* of the Jews, and the oral traditions of the Papists, all proceed from one and the same ground, viz., a wicked pretence, that the Scriptures, though divine truths, and the Word of God, yet do not contain all God's will; but that there are these

other unwritten verities handed down, one says from Moses, and the other says from St. Peter, &c., by word of mouth.

Since therefore the Bible has thus wonderfully surmounted all difficulties and oppositions, for so many generations, and in so many dangers, and against so many endeavours to root it out of the world, we may, (according to that maxim in philosophy, *Eadem est causa procreans et conservans*; the procreating and conserving cause of things, is one and the same) conclude, that the same God is the Author of it, who hath thus by his special providence preserved it, and faithfully promised, and cannot lie, that heaven and earth shall pass away, but one iota or tittle of his word shall not pass away.

X. The Scriptures did not only survive, but have triumphed over, all the oppositions of the devil and the world. That success wherewith the Gospel was attended even in its infancy, the mighty and marvellous prevailings of it wherever it came, notwithstanding the many and great disadvantages it was to encounter, are a strong and irresistible argument that it was from heaven. That a doctrine directly opposite to the whole corrupt interest of human nature, and to the wisdom and will of man, 1 Cor. i. 21, Rom. viii. 7, carried on and published by but a few, and those, to outward appearance, weak, ignorant, and simple persons, illiterate fishermen, tent-makers, &c., without any force of arms, or temporal support, but on the contrary against both wind and tide, the cruelties of raging powers, and affronts of vaunting wisdom; a doctrine against which the whole world, Jews and Gentiles, perfectly concurred, those hating it as a stumbling block, and these counting it foolishness; that such an improbable and unpleasing, such a friendless, unwelcome, slighted, opposed doctrine, by such instruments, and under such circumstances, should make its way in the world, and subject so many nations to the obedience of the cross, and make those who to-day persecuted it, to-morrow ready to lay down their lives in defence and justification of it: evidently shows it to be owned by omnipotency, and not to be of human extract.

XI. But besides these outward and more visible trophies of the sacred Scriptures how marvellous is their empire, efficacy, and power within, upon the hearts and consciences of men! It is this that converts the soul, enlightens the eye, Psal. xix. 7; discovers sin, Rom. vii. 7; convinces gainsayers, 2 Tim. iii. 16; killeth and terrifieth, 2 Cor. iii. 6; rejoiceth the heart, Psal. xix. 8, and cxix. 103; quickeneth, Psal. cxix. 50; comforteth, Rom. xv. 4; manifesteth the thoughts, overthrows false religions, casteth down strongholds, and subverts the whole kingdom of Satan, 2 Cor. x. 4. What consolations at some times! What terrors at others, do proceed from the sacred book! How are the poor souls of men by it mightily refreshed! Their weak hearts wonderfully strengthened! Their dead spirits raised, and made to live again! Those that sat in darkness, and the shadow of death, are enlightened! Many that were in chains and fetters, of fears and terrors of soul, are delivered and set at liberty! Is it reasonable to conceive that a tree that bears such wonderful fruit, was planted by any other hand than that of God? Who can speak words that shall restrain and repel all powers of darkness, when falling in to make havoc and desolation in the souls of men? That shall be able to give laws to the terrors of death, nay, eternal death, when they have taken hold of the consciences of sinners? Are not all these wonders performed by the holy Scriptures? And do they not often, on the other side, breathe thunder and lightnings? throw down the mighty from their seats, and destroy the thrones of the proud and confident? Do they not turn the security of many into trembling and horror, and make their consciences to burn as if the fire of hell had already taken hold of them? These things are evident from the experience of thousands that have felt and undergone such powerful effects of the word: nay, I verily believe, there are few that have read the Scriptures with attention and seriousness, but can more or less witness the same: and whence should such mighty operations proceed, but because the Almighty Author has endued them with such virtue through the Spirit, whereby they become the power of God unto salvation.

XII. Add to all these arguments, the testimony of the Church, and her holy martyrs, who have sealed this truth with their blood. By the Church we do not mean the Pope, whom the Papists call the Church virtual, nor his cardinals, bishops, &c., met in general council, whom they call the Church representative: but the whole company of believers in all ages who have professed the true faith. The penman of the Scriptures, good, pious, honest, holy men, delivered it out as the Word of the Lord, and ever since there have been thousands, and hundreds of thousands, that have believed and testified the same down from age to age in a continual uninterrupted succession; the Church of the Jews, to whom were committed the oracles of God, Rom. viii. 3, professed the doctrine,

and received the books of the Old Testament, and testified of them that they were divine, and in great misery they have constantly confessed the same ; when as by the only denying thereof, they might have been partakers both of liberty and rule. And remarkable it is, both, that notwithstanding the high priests and others of that nation persecuted the prophets while they lived, yet received their writings as prophetic and divine ; as also, that since the spirit of blindness and obstinacy is come upon Israel, and notwithstanding their great hatred to the Christian religion, the holy Scripture of the Old Testament is kept pure and uncorrupt amongst them, even in those places which do evidently confirm the truth of the Christian religion, as Isa. liii. 3. And as for the Christian Church, it hath with great constancy and sweet consent, received and acknowledged the books of the Old and New Testament for the universal church, which from the beginning thereof until these times professed the Christian religion to be divine, did and doth also profess that these books are of God : and the several primitive churches which first received the books of the Old Testament, and the gospels, the epistles written from the Apostles to them, their pastors, or some they knew, did receive them as the oracles of God, and delivered them afterwards under the same title to their successors and other churches : and all the pastors and doctors, who being furnished with skill both in the languages and matters, have tried and searched into them, and all pious Christians, who by experience have felt their divine operation, on their own souls, have asserted the same. So that whoever rejects the Bible, obliges himself to believe no other books in the world whatsoever ; for since none of them have any such great and universal attestations, if he shall credit them, and not this, it will show apparent disingenuity and peevish obstinacy. And secondly, he that does credit the Author of this book, with the same credit wherewith he credits other authors, whom he supposes men of common honesty that would not knowingly write an untruth, cannot then refuse to receive this as a book divine and infallible, upon as good terms of credibility, as he believes any the best human author in its kind to be true ; because they themselves tell us that it is so, (which were it otherwise, without most apparent falsehood they would not do ;) they affirming that God himself inspired them to write it, and that it was no product of their own, but every part of it the genuine dictate of the Holy Ghost.

And this argument is abundantly reinforced and strengthened from the consideration of that glorious company of martyrs, those innumerable multitudes, who in the flames and rage of persecution, have with the loss of their lives maintained the Scriptures to be the sacred Word of God, and had the same in such veneration, that in the primitive ages the traditors, (deliverers up of their Bibles to the Heathen to be destroyed,) were always esteemed as bad as professed apostates. Since therefore they did so constantly, and with such hazards affirm this truth, what shadow of reason is there to suspect such a cloud of witnesses of folly, weakness, credulity, wickedness, or conspiracy among themselves, which such a diffused multitude was absolutely incapable of ? Nor can we suppose that popular esteem on earth, and vain glory, could be the ground upon which they suffered, since they gave up their lives for a religion, which both utterly condemned such vanity, and was every where in the world at that time odious and detestable, and whose profession brought nothing but outward shame and contempt.

XIII. But the doctrines and matters of fact in the Scriptures, which if true, its divine original will be undeniable, and not only avouched by its own votaries, but many most considerable parts of it acknowledged by its enemies : as appears by this brief induction of particulars. The creation of the world is intimated by Ovid in his *Metamorphosis*, lib. 1. The extraordinary long lives of the patriarchs in the first ages of the world, by Manetho the Egyptian, Berosus the Chaldean, and others ; who add, that they were ordered to live so long that they might study sciences, and invent arts, especially that they might observe the celestial motions, and enrich the world with the knowledge of astronomy ; wherein, say they, they would have done little good, if they had lived less than six hundred years, because the great year, as they call it, is so long in going about and coming to a period. The flood is mentioned by the same Berosus, whose words are recited by Josephus. lib. 1. antiq. cap. 4. Of Noah, under the notion of bifronted Janus, because he lived in both worlds, we read in Berosus and Herodotus : and of the ark sailing over America, and the letting forth of birds that found no dry ground, in Polyhistor, and others. Of the destruction of Sodom ; or the asphaltic Lake, we have some account in Pliny, lib. 5. cap. 16, and Justin, lib. 36. That there was such a man as Moses, such a people as the Israelites ; that this Moses was their Captain, and

led them out of Egypt, wrote their story, and gave them laws, & testified by the most ancient records of the Egyptians, Phœnicians, Chaldeans, and Grecians. And Manetho speaks very particularly both of their coming into Egypt, and departure thence. Of circumcision, Herodotus, Strabo, Diodorus, Siculus, and Tacitus, lib. 2. Of the coming of the Israelites into Canaan, Procopius, lib. 4. Of Solomon, we read in Dionysius Cassius; of the slaughter of Sennacherib, in Herodotus, lib. 2. The great Roman Historian Tacitus, in his annals, speaking of the Christians being persecuted by Nero, on pretence of burning of Rome, which he set on fire himself, says expressly,* the Author of that name or sect was CHRIST, who, when Tiberius was emperor, was put to death by Pontius Pilate, the then procurator of Judea. The star that appeared at our Saviour's birth, is taken notice of by Pliny, lib. 2. cap. 5. But more particularly by Calcidius, an Heathen philosopher, in his comment on Plato's Timæus: whose words, as I find them cited by Cardinal Baronius, that learned Annalist, are these:† There is another more venerable and holy history, which tells us of the rise of a certain unwonted star, not threatening diseases and death, but the descent of the venerable god, to converse with men, and mortal affairs: which star, when certain wise men of Chaldaea saw in their journey by night, being sufficiently acquainted with astronomy, and consideration of celestial things, they are reported to have sought out this new birth of God, and the majesty of this child being found, to have worshipped him, and offered gifts suitable to so great a God. Herod's slaughtering of the children is notorious, by that joke passed upon him on that occasion by the emperor Augustus, recorded by Macrobius,‡ when he heard, that amongst those children under two years old, whom Herod the king of the Jews had commanded to be slain in Syria, his, the said Herod's own son was slain also, he said, "It is better to be Herod's hog than his son;" alluding to the Jew's abhorrence of swine's flesh, which it seems Herod, though not of that nation, yet pretending himself a kind of proselyte, did likewise observe. Touching the preternatural defect of the sun at our Lord's crucifixion, it was with amazement seen and recorded by Dionysius the Areopagite. And Tertullian, in his apology, cap. 21, appeals to the Roman records for the certainty of it. And Origen affirms, that one Phlegon, secretary to the emperor Adrian, did write thereof in his chronicles. What an illustrious testimony is that extorted by truth from the mouth of an enemy, I mean Josephus, a Jew in religion, as well as by nation, though he wrote in Greek, born not above five or six years after Christ's passion! In his 18th book, and 4th chapter, speaking of the reign of Tiberius, he hath these words: "In those days there was one Jesus, a wise man, if it be lawful to call him a man, for he was a worker of great miracles, and a teacher of such as readily receive the truth, and had many followers, as well Jews as Gentiles. "This is that CHRIST, who, though he was accused by the chief of our nation, and by Pilate condemned to be crucified; yet did not they who had first loved him, forsake him; for he appeared unto them the third day alive again: the holy prophets foretelling these, and many other wonderful things of him. And even to this day the Christian sect, so named from him, continues. Nor is it less clear of Lentulus, in his epistle to the emperor Tiberius, recited by Eutropius, in his annals of the Roman Senators, and now commonly extant in the *Bibliotheca Patrum*. || He thus begins, "There hath appeared in our days, and yet is living, a man of great virtue, or power, named Jesus Christ, who is called of the nations, the prophet of truth, whom his disciples call the Son of God, a Raiser of the dead, and an healer of all manner of diseases."

To all which we might add the prophecies of the sybils, amongst the Heathens, who most plainly foretold the coming of Christ, the Son of God, into the world, and expressed his very name and quality in certain acrostic verses, recited by the great Augustine, in the 23rd chapter of the ninth book of the *City of God*.

* Author nominis ejus Christus; qui, Tiberio imperante, per procuratorem Pontium Pilatum supplicio affectus erat. Tacit. Annal. l. 15.

† Est quoque alia venerabilior et sanctorum historia, quæ perhibet de ortu stellæ ejusdem insolitæ, non morbos mortesque; denunciante, sed descensum Dei venerabilis ad humanæ conversationis, rerumque mortalium gratiam; Quam Stellam cum nocturno itinere suspexissent Chaldeorum præfecto sapientes viri, et consideratione rerum celestium satis exercitati, quævisse dicuntur recentem Dei ortum, repetitâque illa majestate puerili, venerati esse, et vota Deo tanto convenientia nuncupasse. Bar. Tom. I. p. 52.

‡ Cum audisset inter eos, quos in Syria Herodes Rex Judæorum inter Binatum jussit interfici, filium quoque; ejus occisum, ait, melius est Herodis porcum esse quam filium. Macrob. Saturnal. lib. 4.

§ Apparuit temporibus nostris, et adhuc est, homo magnæ virtutis, nominatus Jesus Christus, qui dicitur à gentibus propheta veritatis, quem ejus discipuli vocant filium Dei, suscitans mortuos, et sanans omnes languores.

XIV. He that disowns the Bible to be of divine authority, must either think there is some revelation from God to the world, how he will be worshipped, and how they ought to conduct themselves; or he thinks there is none: if he thinks there is none, he not only gives the lie to the Christian and Jewish, but generally to all religion, that has been, or is in the world: for they all have pretended, and do allege the same as their foundation. And besides, he must confess, that God, (who has made man the noblest of creatures, and lord of the whole world), has left him in a worse condition, in the present posture we find him, than the meanest creatures, to whom he has given sufficient means to attain the highest end of their beings: but that infinite wisdom should deal thus, is absurd and unreasonable to conceive. If he grant, there is any where a revelation from God to the world, let it be produced, and judge if it be any way able to vie with the Scriptures, for all those glorious characters and marks of divine authority, power, and excellency, which we have enumerated.

XV. If the Scriptures be neither the invention of devils nor men, then it can be from none but God: but they are not from devils; for neither could they work miracles, nor deliver true prophecies to confirm them; nor would it consist with God's sovereignty over them, or with his goodness, wisdom, or faithfulness of governing the world; nor would Satan speak so much for God, nor lay such a design for man's salvation, and against his own kingdom, nor be so industrious to draw the world to unbelief of it. Nor were the Scriptures the invention of men; for they must be either good men, or bad men: good men they could not be; for nothing could be more opposite to goodness, nay, even common honesty, than to assume the name of God falsely, feign miracles, and cheat people with promises of another world. And then on the other side, it is as impossible ill men could be the devisers of so holy a book: for can any rational man think, that wicked deceivers would so highly advance the glory of God? would they so villify themselves, and brand and stigmatize their own practices? Could such an admirable undeniable spirit of holiness, righteousness, and self-denial, as runs through every vein of Scripture, proceed from the invention of the wicked? would they ever have extolled their enemies, the godly, and framed such perfect spiritual laws? or laid such a design against the flesh, and all their worldly happiness, as everywhere the scope of the Scripture doth carry on? If we cannot gather grapes of thorns, and figs of thistles, then may we be assured, that no ill men had an hand in writing and promoting this good and holy book.

XVI. The divine composition of this blessed book is not a little manifested by the continual rage of the devil against it, which appears not only in stirring up his instruments utterly to suppress it, (for what book in the world ever met with such opposition? as aforesaid), but also in those temptations with which he assaults the hearts of men, when they apply themselves to the serious study of it. We can read any other history, and readily entertain and credit it; but when we once come to the Bible, strange objections, doubts, and curiosities arise, and presently we are apt to question the truth and possibility of every passage: these are the suggestions of Satan, to render that holy book ineffectual to us, the scope and purport of which he knows tends directly to the overthrow of his kingdom of darkness.

Some of the most frequent objections against the Bible, are these that follow:

Object. 1. How men, in the respective ages wherein the several parts of the Bible were written, could know that they were written by an infallible Spirit; and so distinguish them from other writings?

Ans. Two ways; First, by the quality of the persons; and secondly, from the nature and quality of the matter. As for Moses, there could not be the least cause of doubting his being inspired by God, since he wrought such miracles, and had a visible and audible intercourse with the Lord, as we read, *Exod. xix. 9*, that the Lord said unto him, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." The other parts of the Old Testament were written by prophets, and holy men. And though several of them were not received and hearkened to as such, by the corrupt ruling part of the Jews, whilst they lived; yet they were acknowledged afterwards, as well for the sanctity of their lives, and the fulfilling of those things mentioned, the judgments which they foretold coming to pass, and the agreeableness of what they delivered to the established worship of God. For two ways God himself had provided, for discovering all pretences to Revelation: First, if any such pretender went about to seduce the people to idolatry, he was to be rejected.—"The prophet that shall speak in the name of other gods, shall die,"

Deut. xix. 20. Secondly, if the matter came not to pass, as we have it in the next verse save one; "when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." And a final decision, what was to be received for the Old Testament, God was pleased to make, after the Babylonish captivity, in the days of Ezra, and that famous synagogue, several of the last prophets being personally present, where by a divine direction, all the parts of the Old Testament were collected, and a separation made, not only between the works of true prophets and false; and such writings as came by divine inspiration, from those that were of divine extraction; and such as were to be a perpetual rule to the Church, from such as relating only to particular cases, were not so. And in this settlement the Jewish Church did acquiesce, and from that time to this have had no further disputes, but received those very books, and none others, for those called Apocrypha, which the papists would obtrude upon us, were never received as canonical by the Jews. Then as for the books of the New Testament, they were all written either by apostles, or apostolical men, known by their being called to that office, and the gift of tongues, and power of working miracles, to be guided by the Holy Ghost. And as the writing of the Old Testament ended with the prophets, (for after Malachi, to the time of John the Baptist, which was near four hundred years, there arose not a prophet in Israel;) so the New Testament begins with the accomplishment of Malachi's prophecy, by the birth of the said John, predicted under the type of Elias, and ends with the apostles, for John, who wrote the Revelation, outlived all the rest of the apostles, for he died not till the time of Trajan, in the 99th year of our Lord, and almost thirty years after the destruction of Jerusalem, and he closes the canon of the New Testament with a denunciation of a curse "to any that should add thereunto," Rev. xxii. 18.

Objec. 2. But how are we sure that we have now at this day all the books that were anciently esteemed canonical? it seems not: for there is mention made of Solomon's three thousand parables or proverbs, and songs an hundred and five, 1 Kings iv. 32; of Nathan the prophet, and of Gad the seer, 2 Chron. xxix. 29; the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer, 2 Chron. ix. And in the New Testament, of the epistle to the Laodiceans, Col. iv. 16. Now where are any of these extant?

Ans. Those books mentioned in the Old Testament, were either books of a common nature, and not divinely inspired: or else they are yet extant under another name: for how do we know, but the books called Samuel might be written partly by himself, whilst he lived, and partly by Gad and Nathan, after his death? And for the other writings of Nathan, Ahijah, and Iddo, they may very probably be the same that we call the books of the kings. And for that epistle to the Laodiceans the original is, *ἐκ Λαοδικίας*, [from] not [to] as some transactions would have it, Laodicea: and it is probable it was some letter written from the Laodiceans to Paul, wherein there might be something that concerned the Colossians, and therefore the apostle advised them to read it.

But the Papists say, that the very fountains, the Hebrew and Greek originals themselves, are corrupted, depraved, and troubled; and if so, how shall we be at any certainty?

Ans. It is true, they do say so, but most falsely and wickedly, only to the dishonour of the Word of God, to make way for their own traditions, and the authority of their church; though by this suggestion they blaspheme the providence of God, and also lay an insufferable scandal on the Church; for if the Scriptures were committed to her charge, and she hath suffered any part of them to be either lost or corrupted, has she not grossly abused her trust? But they are not able to give one instance where any such corruption has happened. As for the Old Testament, it is well enough known how strictly careful the Jews were, and are to this day, to preserve it, insomuch that they took an account how oft every letter in the alphabet was used in every book thereof. And Philo the Jew, an ancient, learned, and approved author of that nation, affirms, "That from the giving of the law to his time, which was above two thousand years, there was not so much as one word changed or varied; yea, that there was not any Jew, but would rather die a thousand times over, than suffer their law to be changed in the least." And Arius Montanus, a person extremely skilled in the Hebrew, in his preface to the interlineary Bible, assures us, that as in these Hebrew Bibles which are without vowels, we find a certain constant agreement of all the manuscripts and prints, and a like writing in each: so in all those too that have the points added, we have not observed the least variation or difference of pointing: nor is there any man can affirm, that he ever in any place saw different exemplars of the Hebrew text. And indeed had the

Jews ever corrupted any part of it, no doubt they would have done it in those texts that plainly refer to our Saviour; and had any Christians done it, the Jews would soon have discovered the forgery. But neither of these things have happened, therefore to say the same is any way corrupted, is false. And for the New Testament, it is true, there have in ancient manuscripts some various readings been observed, but not such as to cause any dispute touching the sum or substance of the doctrine therein delivered, or considerably to alter the sense of the text.

Obj. 4. But suppose the originals be pure, how shall the unlearned, who are the far greater part of mankind, be sure that the translations they have, and can only make use of, are well and honestly done, and do contain the word of God?

Ans. The Word of God is the doctrine and revelation of God's will, the sense and meaning, not barely or strictly the words, letters, and syllables. This is contained exactly and most purely in the originals, and in all translations, so far as they agree therewith. Now though some translations may exceed others in propriety, and significant rendering, the originals; yet they generally, (even the most imperfect that we know of,) express and hold forth so much of the mind, will, and counsel of God, as is sufficient, by the blessing of God upon a conscientious reading thereof, to acquaint a man with the mysteries of salvation, to work in a true faith, and bring him to live godly, righteously, and soberly in this present world, and to salvation in the next. The translators generally, as they have been men of learning, so likewise have they been honest, and for the most part godly men. and therefore would not, for their own honour's sake, and much more for conscience sake, abuse the world with any wilful false versions, to lead souls into error, in a matter of that importance: Or, if some should have been so wicked, others as learned, and of better principles, would soon have discovered the imposture. Now if we consider how many men of different persuasions, have translated the Bible, and harmoniously agree in all things of moment, is it possible to imagine they should all combine, so impertinently, as well as wickedly, to put a fallacy on mankind, which every one, that has but bestowed a very few years in the study of the languages, can presently detect?

Obj. 5. How can we think the whole Bible to be of divine inspiration, when some parts of it contradict others? The divine Spirit cannot be contrary to itself; yet is there any thing more opposite than the two evangelists, in reckoning up our Saviour's genealogy? St. Matthew, chap. i. 16, says, "Jacob begat Joseph, the husband of Mary;" and St. Luke chap. iii. 23, says, "Joseph the son of Eli."

Ans. The seeming contradictions of Scripture, for they are really no more, are an argument, that in the writing of this book there was no corrupt design or confederacy to engage the opinions of men; and upon a due scrutiny, there will appear in them a deep and unthought-of concord, and an unanimous tendency towards the great end of the whole. It is our inadvertency, or shallow apprehension, makes us think the Scripture is at variance with itself. In the two texts cited, a natural father is one thing, a legal father another; for you must know, that Joseph and Mary were both of one house and family; he descended from David by Solomon, she by Nathan, but in the posterity of Zerobabel they were divided into two several families, whereof one was the royal race, and that lineage Joseph was of, which Matthew follows: the other family Luke follows, whereof Mary was, whom Joseph marries, and by that means is called the son of her father Eli. So that here is no contradiction, but on the contrary, an excellent discovery of our Saviour's line drawn down on both sides, whereby it appears, that as he was Joseph's reputed Son, so he had a title to be King of the Jews: and as he was born of Mary, so likewise on her side he descended from David, as was promised of the Messias. But for reconciling all such seeming contradictions, see Mr. Streat's book, entitled, "The dividing of the hoof," a very useful piece, and worthy perusal.

I have but one argument more to add, from a very learned author, and then I shall close up all with the testimony of the reverend and learned Mr. John Calvin.

XVII. And now it may not be amiss to add one thing more, which I could not pass by, *i. e.*, notwithstanding the great force and strength of external arguments and motives to evince the divine authority of the holy Scripture: yet it is absolutely necessary, to the stability and assurance of our faith, in order to eternal life, to have the internal testimony of the Holy Spirit upon our hearts, or the effectual operations thereof; for if he does no otherwise work in and upon our hearts, but by the common communication of spiritual light into our minds, enabling us to discern the evidences that are in the Scripture of its own divine original, we should be often shaken in our

assent, and moved from our stability. Therefore considering the great darkness and blindness which remains upon the minds of men, all things believed having some sort of obscurity attending them, besides the manifold temptations of Satan, who strives to disturb our peace, and weaken our faith, and cause doubtings: happy are such who can experience the powerful establishment and assurance of the Holy Ghost, who gives them a spiritual sense of the power and reality of those things believed, whereby their faith is greatly confirmed. This is that which brings us unto the riches of the full assurance of understanding, Col. ii. 2, 1 Thess. i. 5, and on the account of this spiritual experience is our perception of spiritual things, so often expressed by acts of sense, as tasting, seeing, feeling, &c., which are the greatest evidences of the property of things natural. It is the Holy Spirit that assists, helps, and relieves us against temptations that may arise in us, so that they shall not be prevalent. And indeed without this, our first prime assent unto the divine authority of the Scriptures will not secure us; but the influence and assistance of the Spirit in the midst of dangers, so strengthens the sincere Christian, that it makes him stand as firm as a rock, who has no skill to defend the truth by force of arguments, against those subtle and sophistical artificers, who on all occasions strive to insinuate objections against it, from its obscurity, imperfection, want of order, difficulties, and seeming contradictions contained therein, &c. Moreover, there are other special and gracious actings of the Holy Ghost on the minds of believers, which belong also to this internal testimony, whereby their faith is established, viz., his anointing and sealing of them, his witnessing with them, and his being an earnest in them. Wherefore although no internal work of the Spirit can be the formal reason of our faith, or that which it is resolved into; yet it is such, as without it we can never sincerely believe as we ought, nor be established in believing, against the temptation of the devil, and objections of evil men.

“It hath been already declared, (saith Dr. Owen,) that it is the authority and veracity of God, revealing themselves in the Scripture, and by it, that is, the formal reason of our faith, or supernatural assent unto it, as it is the word of God.

“It remains only that we enquire, in the second place, into the way and means whereby they evidence themselves unto us, and the Scriptures thereby to be of God, so as that we may undoubtedly and infallibly believe them so to be. Now because faith, as we have shewed, is an assent upon testimony; and consequently, divine faith is an assent upon divine testimony; there must be some testimony or witness in this case, whereon faith doth rest: and this, we say, is the testimony of the Holy Ghost, the Author of the Scriptures. And this work and testimony of the Spirit may be reduced into two heads, &c.

“The impressions or characters, which are subjectively left in the Scripture, and upon it, by the Holy Ghost its Author, of all the divine excellencies or properties of the divine nature, are the first means evidencing that testimony of the Spirit which our faith rests upon, or they give the first evidence of its divine original, whereon we do believe it. The way whereby we learn the eternal power and deity of God from the works of creation, is no otherwise, but by those marks, tokens, and impressions of his divine power, wisdom, and goodness that are upon them; for from the consideration of their subsistence, greatness, order, and use, reason doth necessarily conclude an infinite subsisting Being, of whose power and wisdom these things are the manifest effects: these are clearly seen and understood by the things that are made, so that we need no other arguments to prove that God made the world, but itself, &c., Psal. civ.

“Now there are greater and more evident impressions of divine excellencies left on the written word, from the infinite wisdom of the Author of it, than any that are communicated unto the works of God in the creation of the world. Hence David comparing the works and word of God, as to their instructive efficacy, doth prefer the word incomparably before them, Psal. xix. 1—10. And these do manifest the word to our faith to be his, more clearly than the other do the works to be his, to our reason, &c. God, as the immediate Author of the Scriptures hath left in the very Word itself evident tokens and impressions of his wisdom, prescience, power, goodness, holiness, truth, and other divine infinite excellencies, sufficiently evidenced unto the enlightened minds of believers, &c.”

This is that whereon we believe the Scriptures to be the word of God, with a faith divine and supernatural. And this evidence is manifest unto the meanest and most unlearned, no less than unto the wisest philosophers; and the truth is, if rational arguments and external motives were the sole ground of receiving the Scripture to be the word of

God, it could not be but the learned men and philosophers would always have been the forwardest and most ready to admit it, and most firmly to adhere unto it; because such arguments do prevail on the minds of men, according as they are able aright to discern their force, and judge of them. But how apparent the contrary is, is evident; "You see your calling, brethren; not many wise men after the flesh," &c., 1 Cor. i. 26.

"2. The Spirit of God evidenceth the divine original and authority of the Scripture, by the power and authority which he puts forth in it and by it, over the minds and consciences of men, with its operation of divine effects thereon. This the apostle expressly affirms to be the reason and cause of faith," 1 Cor. xiv. 24, 25, "And thus are the secrets of his heart made manifest," &c. It was not the force of external arguments, it was not the testimony of this or that Church, nor was it the use of miracles, that wrought upon them, ver. 23, 24. Wherefore the only evidence whereon they received the Word, and acknowledged it to be of God, was that divine power and efficacy in themselves. "He is convinced of all, and thus the secrets of his heart are made manifest," &c. He cannot deny but there is a divine efficacy in it, or accompanying of it. And thus the woman of Samaria was convinced of the truth of Christ's words, and believed in him, i. e., because "He told her all things that ever she did," John iv. 29, 1 John v. 10. The Word of God is, as all sincere souls find, quick and powerful, &c., so that "He that believeth, hath the witness in himself," John vii. 16, 17. "Jesus answered them, and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"In a word, let it be granted, that all who are really converted unto God, by the power of the Word, have that infallible evidence and testimony of its divine original, authority, and power in their own souls and consciences, that they thereon believe it with faith divine and supernatural, in conjunction with the other evidences before mentioned, and largely demonstrated, as parts of the same divine testimony; and it is all I aim at herein."

This testimony, though it is not common unto all, nor can it convince another, yet is it very forcible to those who experience the virtue and efficacy thereof, which we, having in another place more largely opened, we shall conclude this last argument, entreating all to labour after a taste of its divine, powerful, and soul-changing operations, and then they will need no further arguments to prove it is of God.

We shall therefore conclude this brief discourse on this subject, with those excellent words of a learned man upon the same occasion:—"Let this remain and be received as an established truth, that those whom the Spirit hath inwardly taught, do solidly acquiesce in the Scripture; and that the same is (*αυτοπιστον*) self-credible, or for its own sake worthy of belief, and that it obtains that certainty which it justly deserves with us, by the testimony of the Spirit. For though its own majesty does of itself conciliate a reverence, yet then only does it seriously affect us, when by the Spirit it is sealed in and upon our hearts. With whose truth being enlightened, we no longer believe that the Scripture is from God by our own judgment, or that of other men, but most certainly above all human judgments, we are assured thereof no otherwise, than as if there we beheld the very voice of God by the ministry of men, flowing from the mouth of God to us. No longer do we then seek for arguments, and probable proofs, whereon our judgments may rely, but subject our judgment and understanding thereunto, as to a matter already out of all doubt or debate; yet not so, as wretched men are wont to addict their captive minds to superstitions, but because we find and feel the undoubted power of God there to breathe and flourish; to obey which, we are drawn and inflamed, knowingly and willingly, but more lively and efficaciously, than either human will or knowledge could affect us. It is therefore such a persuasion as does not require reasons, (and yet it does not want them neither) such a knowledge, to which the best reason appears and agrees, as being such as therein the mind can acquiesce more securely and constantly, than in any reasons. It is, in fine, such a sense, such a taste, as can proceed from nothing, but a revelation divine. Nor do I speak any thing but what every true believer can bear witness to from his own experience, save only that words are too short and unable to express a just explication of the thing."—Calv. Instit. lib. 2.

PHILOLOGIA SACRA;

OR THE

TROPES AND FIGURES IN SCRIPTURE, REDUCED UNDER THEIR PROPER HEADS AND CLASSES,

WITH

A BRIEF EXPLICATION OF EACH, &c.

BOOK I. PART I.

SCRIPTURE RHETORIC, or SACRED ELOCUTION, may be reduced to two principal heads or chapters.

1. The first of *Tropes*.
2. The second of *Figures*.

First, *Tropes*; which concern the sense of words, viz. "When they are drawn from their proper and genuine signification to that which is different or contrary; which the Etymology of the word shows; for *τροπος* is derived from *τρεπω* signifying, *verto*, *muto*, to turn or change.

Second, *Figures*; which the Greeks call *χηματα*, signifying the habit or ornament of speech, do not alter or vary the sense of words, but embellish, beautify, or adorn them.

Of the first we will treat under two heads:

1. The *kinds*
 2. The *affections*
- } of *Tropes*.

The kinds of *tropes* are four, viz., *Metonymy*, *Irony*, *Metaphor*, and *Synecdoche*, which order depends upon logical topics, from whence *Tropes* are deduced, as

1. *Metonymy*, from *Causes* and *Effects*.
(2.) From *Subjects* and *Adjuncts*.
2. *Irony*, from *Contraries*.
3. *Metaphor*, from *Comparates*.
4. *Synecdoche*, from the distribution of the *Whole* into its *parts*.
(2.) Of the *Genus** into its *Species*.†

* *Genus est quod de pluribus essentialiter prædicatur in quid, non conversim, ut animal genus est hominis.*

† *Species est pars generi subjecta, ut homo est species animalis, εἶδος ἐστὶ τὸ ταπτομένον ὑπὸ τοῦ γένους,*
i. e. *Species est quæ collocatur sub genere ab eīdō, vidēō.*

Genus is a more general title, which comprehends some things more special under it, as *Substance*, which comprehends :—1. Living creatures. 2. Metals. 3. Elements, &c.

Species is a more special title, attributed to diverse particulars under it, as a *Man*, to John, Peter, James, or any other individual.

The *Affections* of *tropes*, are three.

1. *Catachresis*.
2. *Hyperbole*.
3. *Allegory*.

Of which there are certain *Species*, as,

1. *Paræmia*, or a *Proverb*, and
2. *Ænigma*.

Of these, with God's help, we shall treat in order.

CHAPTER I.

OF A METONYMY OF THE CAUSE.

A *Metonymy** is a *trope* when a *cause* is put for the *effect*, or the *effect* for the *cause*, the *Subject* for the *Adjunct*, or the *Adjunct* for the *Subject*.

There are four kinds of *Metonymies*, answering to the four kinds of causes, viz.

1. *Efficient*.
2. *Material*.
3. *Formal*.
4. *Final*.

A *Metonymy* of the *Cause* is used in scripture, when,

1. The *person acting* is put for the *thing done*.
2. When the *instrument* by which a thing is done, is put for the *thing effected*.
3. When a *thing* or *action* is put for the *effect produced* by that action, of which in order.

1. The Person acting for the Thing acted or effected.

1. THE HOLY SPIRIT is put for his *effects* and *operations*, as 2 Cor. iii. 6, "Who hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life." Where by the term letter, we are to understand the law written in tables of stone, which required perfect obedience, and which no man can perform because of corruption, therefore that law can pronounce nothing but a sentence of death : but by Spirit is meant the saving doctrine of the gospel, which derives its original from the Spirit (considered as a most merciful Comforter) who sets it home upon the soul, fitting and preparing it thereby for eternal life ; suitable to John vi. 63. "The words that I speak are spirit and life ; that is, they are from the Spirit of God, and being received by faith confer salvation, through the grace of God, Rom. viii. 2. "By the law of the Spirit of life," as Illyricus says† is meant the doctrine of the gospel, because it is a peculiar instrument or means of its operation, which, by a divine efficacy, changes the heart, and writes his law there, which now is not only inscribed in tables or parchments, but penetrates the inward parts, quickening

* *Μετωνυμία*, *transnominatio*, a change of names or *transmutatio*, *Sive nominis pro nomine propositio ex μετα, trans and ονυμία, ὁλως pro ονομα Nomen, &c.*

† Part 1. Column 1162.

the soul to spiritual motions and actions. See Gal. iii. 2, 5, Isa. xi. 4, 2 Thess. ii. 8, Isa. xlii. 1, and lxi. 1, 2, John iii. 34, &c.

2. *The holy Spirit* is put for *regeneration*, Psal. li. 10, "Renew a right spirit within me." Ezek. xxxvi. 26, "A new spirit will I put within you." Hence the apostle says, "Be ye renewed in the spirit," &c., Eph. iv. 23, Which is expounded, Rom. xii. 2, "Be not conformed to this world, but be ye transformed by the renewing of your mind," &c. Hence arises an opposition of flesh and spirit, John iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," where * by flesh is meant man defiled by sin, and by Spirit the grace of renovation, or (which is the same thing) the regenerate man. The Apostle (1 Thess. v. 19,) exhorts "not to quench the Spirit," that is the *gifts* of the Spirit, as Illumination, and Renovation, suitable to 2 Tim. i. 6, *αναζωπυρει το χαρισμα Θεου, suscitare instar ignis, Donum Dei*;) stir up, as fire or coals * are stirred up, for so the word *αναζωπυρειν* signifies, "the gift of God which is in thee." For true faith and godliness may be likened to a little flame kindled by the Spirit in the hearts of believers, which the devil and carnal corruptions endeavour to smother, but is to be cherished and stirred up as fire is by more fuel; this feeding and quickening fuel is the word of God; in this sense the soul is distinguished from the spirit in man: for spirit denotes a divine power and energy in a regenerate and sanctified soul, by which it is carried to and united with God, as Luke i. 46, 47, "My soul doth magnify the Lord, and my spirit rejoiced in God my Saviour," expounded, 1 Thess. v. 23, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ:" for other places where the Spirit is put for the new man, and spiritual strength, see Psal. li. 17, Isa. xxvi. 9, Ezek. xviii. 31, Matt. v. 3, and xxvi. 41, Acts xvii. 16, and xix. 21, and xx. 22, Rom. i. 9, 1 Cor. v. 3, 4, 5, and vi. 20, Gal. iii. 3, &c.

More especially the *Spirit* is put for those peculiar or extraordinary *gifts* of the Spirit, which for various uses, whether public or private, spiritual or external, are bestowed on man, as Numb. xi. 17, "I will take off (or separate part of, for so the Hebrew is) the spirit which is upon thee, and will put it upon them," (viz., the seventy Elders, who, as verse 25 thereupon, "prophesied and did not cease," upon which Vatablus says, "The Lord so abstracted from the spirit of Moses, that he took away nothing, as one candle (which Rab. Salomon calls a most elegant similitude) lights several, yet loses nothing of its original light." To this may the request of Elisha be referred, 2 Kings ii. 9, "I pray thee let a double portion of thy spirit be upon me," where there is an evident allusion to the right of primogeniture, or first-born, Deut. xxi. 17, where the first-born was to have a double portion, &c.; as if Elisha had said, "I am your first disciple, received into your school, therefore ask of God a greater measure of spirit for me, than any one of your disciples." "Daniel had a more excellent spirit," (Dan. v. 12, with vi. 3, for so the Hebrew text runs) and more knowledge and understanding, &c., than the presidents and princes, that is, more excellent and higher gifts of the Spirit, see Luke i. 17, 80, and ii. 40, Acts xix. 2, John vii. 39, Acts i. 5.

To this may be referred, what is spoken of revelations, visions, or ecstasies, whether real or pretended, as Ezek. xxxvii. 1, "The hand of the Lord carried me out in the Spirit of the Lord;" that is, by a vision, or rapture of spirit, so 2 Thess. ii. 2, "That ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us," &c., that is, by revelations, which are pretended to come from the Spirit, so Rev. i. 10, "I was in the Spirit, that is, in an ecstasy or immediate revelation of the Spirit," as 2 Cor. xii. 2, Rev. iv. 2, &c., and xvii. 3, and xxi. 10, is described.

The *Spirit* is also put for *doctrines* revealed from heaven, whether *αληθως* truly, or *δοξαστικως* by vain boasting so pretended, as 1 Cor. xiv. 32, "The spirits of the prophets are subject to the prophets," that is, the doctrine, or scripture interpretation proposed by some prophets, are subject to the judgment of the rest; for it would favour of haughtiness, ambition, and disdain for any individual to usurp an infallibility, and reject the judgment of the brethren, as verse 29, "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace,

* *Primo loco vox Spiritus denotat ipsum spiritum sanctum, gratiose per verbum et baptismum operantem; posteriori loco spiritus sancti ενεργημα salutare intelligitur.*

1 John iv. 1. We are thus exhorted,—“Believe not every spirit, but try the spirits,” &c. The marks of what are given, verses the second and third, &c. Here it is evident that the Spirit is put for doctrine, whether really revealed or pretended to be so. And by seducing spirits, 1 Tim. iv. 1, are meant false teachers, that pretend their doctrine to be from God’s Spirit, but is indeed of the devil.

Parents or *ancestors* are put for their *children*, or *posterity*, as Gen. ix. 27, Japhet and Shem, Jacob and Israel, for the Israelites, Exod. v. 2, Numb. xxiii. 21, and xxiv. 5, 17, Deut. xxxiii. 28, &c. Abraham, Isaac, Jacob, of whom according to the flesh, Christ came, are put for Christ, Gen. xii. 3. “In thee, [which the Chaldee translates “for thee,” and the Targ. Jerusal. “In thy righteousness or holiness”] shall all the families of the earth be blessed.” And Gen. xviii. 18, “All the nations of the earth shall be blessed in him,” which is meant of his seed,* as Gen. xxii. 18; which seed is Christ, who took on him the seed of Abraham, Heb. ii. 16; “through whom the blessing of Abraham is come on the Gentiles,” Gal. iii. 14.

The *writer* or *author* is put for his *writing*, *book*, or *work*, Luke xvi. 29, 31, “They have Moses and the prophets, let them hear them;” that is, they have what Moses and the prophets by inspiration from God have written, and delivered to posterity for the canon and rule of faith. So Luke xxiv. 27, Acts xv. 21, and xxi. 21, 2 Cor. iii. 15, “But even unto this day when Moses is read,” that is, the Mosaical writings, &c.

The *soul*, the noblest part of man is put for *life*, which is its effect, Gen. ix. 5. What we translate blood of your lives is in the Hebrew “blood of your souls;” and Gen. xxxvii. 2, Reuben said, “Let us not kill him,” the Hebrew says, “Let us not smite him in the soul;” so Lev. xvii. 11, life of the flesh, in the Hebrew is “soul of the flesh;” see Psal. lvi. 13, 14, 15, Jer. xl. 14.

1. This term is sometimes put for the whole person of man, consisting of soul and body, Gen. xli. 27, Acts xxvii. 37; *εν τω πλοιω αι πασαι Ψυχαι*, “All the souls in the ship.” (2.) For the body only, Psal. cv. 18, “Iron enter into his soul,” we translate it, “He was laid in iron,” that is, the iron fetters made dints in his flesh. (3.) It is put for life (as, before) Psal. xciv. 21, and vii. 1, 2, 5. (4.) It is put for a carcase, Lev. xix. 28, “Ye shall not make any cutting in your flesh for the dead,” the Hebrew is, “for the soul;” and so it is taken, Lev. xxi. 1, and Hag. ii. 4. (5.) It is put for the rational soul, Psal. xix. 7, Deut. xi. 18, &c.

2. The *soul* is put for the *will*, *affections*, and *desires*, which are operations of the soul, as Gen. xxiii. 8, “If it be your mind,” in the Hebrew it is “with your soul,” as Psal. xxvii. 12, and xli. 3, and cv. 22. The Septuagint translates it, “If ye have in your soul,” the Chaldee, “if it be the pleasure of your soul.” So Exod. xxiii. 9, “Ye know the heart of a stranger,” Heb. the “soul of a stranger,” that is, his mind or affection. See Deut. xxiii. 24, 1 Kings xix. 3, 2 Kings vii. 7, Psal. xvii. 10, and xxvii. 12, and xli. 3, Prov. xxiii. 2, Jer. xxxiv. 16, John xx. 24, *Εως ποτε τον Ψυχην ημων αιρεις*, “how long dost thou hold our soul in suspense?” That is, as our translation hath it, “how long dost thou make us to doubt?”

It may be referred hither, when the *Spirit*, which is often put for *man’s soul*, is used to express the motions or affections of the soul, whether good or evil, as Gen. xlv. 27, “The spirit of Jacob their father revived;” Numb. xiv. 24, “My servant Caleb had another spirit;” Judg. viii. 3, “Their anger was abated,” it is in the Hebrew “their spirit was abated;” 2 Chron. xxi. 16, “The Lord stirred up the spirit of the Philistines,” &c.; 2 Chron. xxxvi. 22, “The Lord stirred up the spirit of Cyrus,” &c., see Psal. lxxvi. 13, and lxxvii. 4, Prov. i. 23, and, xviii. 4, and xxix. 11, Eccl. vii. 9, Isa. xxix. 10, and xxxvii. 7, Jer. li. 11, Ezek. xiii. 3, Dan. v. 20, Hagg. i. 14, Hab. i. 11, Rom. xi. 8, 1 Cor. ii. 12, &c., “God hath given the spirit of slumber, eyes that they should not see, and ears that they should not hear.” “Now you have received, not the spirit of the world, but the spirit which is of God,” &c.

* In te and in femine tuo, Copulativa (et) idem est ac, id est, &c.

2. The Organical Cause or Instrument is put for the Thing effected by it.

The *mouth* is put for *speech*, or *testimony*, as Deut. xvii. 6, "At the mouth of two or three witnesses, shall he that is worthy of death be put to death, but at the mouth of one witness, he shall not be put to death," that is, by the witness or testimony of two or three, &c., so Deut. xix. 15, "One witness shall not arise against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses or at the mouth of three witnesses "shall the matter be established"—which is expounded, Matt. xviii. 16, and John viii. 17.

2. The *mouth* is put for a *command* or *prescription*, Gen. xlv. 21, "And Joseph gave them waggons according to the mouth of Pharaoh," &c., that is, as we translate it, according to the commandment of Pharaoh, Exod. xvii. 1, "And the children of Israel journeyed according to the mouth, that is, the commandment of the Lord." So Num. iii. 16, 39, and xx. 24, and xvii. 14, Deut. i. 26, 43, and xxxiv. 5, "So Moses the servant of the Lord, died there in the land of Moab, according to the mouth of the Lord," that is, according to the word of the Lord. Upon which, Sanctius says in his comment on Isa. xlix, "Therefore they do not rightly judge, who from the Hebrew reading say, that Moses died in the kiss of the Lord: for that tradition is not from the Hebrew text, but from the Targum, which is attributed to Jonath. Uziel, who renders *לפי*, at the mouth of the Lord, *ad osculum verbi domini*, that is, according to the kiss of the mouth of the Lord. But what is spoken of the mouth of the Lord, is better to be referred to the Trope Anthropopathia, of which we shall hear hereafter.

The *tongue* is put for *speech*, Prov. xxv. 15, "A soft tongue breaketh the bones," that is, a mild, civil, and courteous speech; so Jer. xviii. 18,* "Let us smite him for that tongue," *בלשון*, that is, for his importunate, unseasonable, and odious speech. But more especially for the idiom or particular language of nations. Acts ii. 4, 11, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Cretes and Arabians do we hear them speak in our tongues the great things or (wonderful works) of God." It is also put for the gift of strange languages. "In my name shall they cast out devils, they shall speak with new tongues," Mark xvi. 17, and 1 Cor. xiv. 19, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." That is, in a language which the people understand not, &c.

The *lip* is put for *speech*, Gen. xi. 1, "And the whole earth was of one lip, and of one word," that is, of one language, and of one speech, or idiom of speaking; the Chaldee says of one tongue, and one speech. That the Hebrew language is meant here, (which in Isa. xix. 18, is called the lip of Canaan, we translate it language by the same trope: and which by the Targ. Jerus. and R. Salomon, upon the place is called the holy tongue) is showed elsewhere. Neither was Hebrew the peculiar name of that language in those times, because there was no need of a term of distinction, there being no other speech in the world, till after the confusion of tongues, and scattering of the people at Babel.

Prov. xvii. 7, "A lip of excellency does not become a fool, much less a lip of lying, a prince; that is, a worthy and excellent speech does not become, or is not to be expected from a fool, much less should a noble or brave mind tell lies.

Isa. xxxiii. 19, "A people of a deeper lip," so the Hebrew, "than thou canst perceive," that is, such as speak so obscurely, that you cannot understand them; as Pagninus renders it. See Prov. xii. 19, "The lip of truth shall be established for ever, but a lying tongue is but for a moment." Job xii. 20, "He removeth away the lip of the faithful," &c., so it is in the Hebrew.

* *Percutiamus eum propter istam Linguam, hoc est, sermonem illum importunum et nobis odiosum.*
So some translate this passage, and so it is in the margin of our Bibles.

The *palate* is put for *speech*, Prov. v. 2, "For the lips of a strange woman drop as a honey-comb," "and her palate," so the Hebrew, "is smother than oil;" that is, her words or speech.

The *throat* is put also for *loud speaking*, Isa. lviii. 1, "Cry with the throat," so the Hebrew, "spare not," &c., by which the organ of crying or speaking is to be understood, for the explication follows, viz, "lift up thy voice like a trumpet;" and what the scope or argument of that loud speech, or shrill cry, was to be, is added in these words, "and show my people their transgression, and the house of Jacob their sins."

The *hand* is put for *actions* done by it, where there is also a Synecdoche, for by the actions of the hands, some other things, as also principles or beginnings of actions, are understood, as counsel, machination, or contrivance; thought, endeavours, care, &c., as 1 Sam. xxii. 17, "Slay the priests of the Lord, for their hand is also with David," that is, they help him with their counsel, so 2 Sam. iii. 12, and xiv. 19, 1 Kings x. 29, Psal. vii. 4, Isa. i. 15.

The *hand* is put for *writing*, 1 Cor. xvi. 21, "The salutation of me, Paul, with mine own hand," that is, mine own writing, and Col. iv. 18, "The salutation by the hand" (that is, the writing) "of me," Paul. This is ordinary, (viz., for a man's writing to be called his hand) among the Greeks as *Pollux* and *Suidas* say, and among the Latins, see *Cicero lib. vii. Epist. ad Attic.*, as also in our own language.

The *hand* is put for a *gift* reached by the hand, Psal. lxxviii. 32, "Ethiopia shall make her hands run to God," so the Hebrew, that is, Ethiopia shall speedily transmit her gifts; as Psal. lxxii. 10, Isa. lx. 6, to which relates that of Pliny *—the ancient Greeks called Doron the palm or fist, and therefore they called the hand gifts, that word so signifying, because they were given thereby.—See Psal. xxii. 35, 36. And more under the head or title *Metaphors*.

A *sword* is put for *war* or *slaughter*, which are in a great measure performed thereby. Exod. v. 3, "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence, or with the sword." Levit. xxvi. 6, "Neither shall the sword go through your land," so Isa. i. 20, Jer. xxiv. 12, 13, 15, 16, and xliii. 11, Psal. cxliv. 10, Rom. viii. 35, and several other places. It is said, Matt. x. 34, "I came not to send peace, but a sword"—that is, no such peace as that men will rest contented and quiet in Paganism, or irreligion, but contend earnestly for the true religion in their confessions and preaching of the Gospel, even through sufferings, persecution, and blood, &c.

A *line*, or מִלָּה measuring rope, is put for a *country*, or *tract of land*, because it was measured by it, as Amos vii. 17, Micah ii. 5, Zech. ii. 1. For it was a custom to measure land by an extended cord, and distribute inheritances, as in Palestine, which is done in modern times by a rod or perch, therefore the word מִלָּה, a cord, rope, or line, is put for the bounds, space or quantity of the portion of land given, Deut. iii. 4, "All the line of Argob,† the kingdom of Og in Bashan." The Chaldee says, all the house or place of the province, &c., see Joshua xvii. 14, Psal. cv. 10, 11, Zeph. ii. 5, &c.

Sometimes it is also a *Metaphor*, Deut. xxii. 9, "For the Lord's portion is his people, Jacob is the cord of his inheritance," that is, a people peculiar to himself, and separated or divided from the world, see Psal. xvi. 6, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."—Our Saviour, who is here speaking by the prophet, uses this metaphor to express the figure or delineation of the church, &c. Hence it is said, 2 Cor. x. 15, 16, "Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly to preach the Gospel in the regions beyond you, and not to boast in another man's line or rule of things made ready to our hand," where καὶ οὕτως

* Lib. 35. cap. 14. *Græci Antiqui doron palmam vocabant, et ideo Dora Munera, quia Manu darentur.*

† So it is in the Hebrew.

regula, a rule, signifies that space measured by it, as if God had divided the world among the apostles, that they should preach in their particular and respective precincts or allotted places.

Money is put for *property* or *estate* purchased by money, Exod. xxi. 21, "For he is his money," that is, he purchased or bought him with his money, and is to him as good as money.

3. *A Thing or Action is put for the Effect produced by that Thing or Action.*

This kind of Metonymy is to be found distinctly in nouns and verbs, of which we are to note, that some are referred hither, *αναλογως* or by way of analogy, in which as I may speak, there is a *συσσημασια*, connotation, or consignification, that is, when the thing or action is not to be understood strictly for the effect, but together with its effect and consequent.

In nouns; certain terms which signify affection are put for their effects, as 1 John iii. 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The emphasis is great here, as if Jehovah had said that he hath graciously given us his own very love, whilst he adopts us into the privilege of sonship. By bestowing this blessing he bestows himself, and makes himself one with us, "for he is love," 1 John iv. 8.

Mercy is put for the *benefit* and *commiseration* that proceeds from it, Gen. xx. 13, and xxxii. 13, "I am less than the (or I am not worthy of the) least of thy mercies," 2 Chron. xxxv. 16. By the same trope the Greeks call *ελεημοσυνην*, * Alms "what they give in charity to the poor," Matt. vi. 1, Luke xi. 41, Acts x. 2, 4. *Motum internum significat, quo inclinentur nomines ad miserendum pauperis*—Chamier; that is, it signifies an internal motion by which men are inclined to pity the poor.

Anger is put for *punishment* or *vengeance* which proceeds from anger, Psal. lxxix. 6, "Pour out thy wrath (or anger) upon the heathen," &c., Micah vii. 9, "I will bear the anger or indignation of the Lord," &c., Rom. ii. 5, "But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath," &c. See Rom. iii. 5, and iv. 15, and xiii. 4, 5, Eph. v. 6, &c.

Anger is put for a *command* given in *anger*, 1 Sam. xxviii. 18, "Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath (or anger) upon Amalek," &c.

Judgment is put for *punishment* and *castigation* or *correction*, Exod. vi. 6, "I will redeem you (Israelites) with great judgments," that is, great punishments upon Pharaoh. Prov. xix. 29, "Judgments (that is, punishments) are prepared for scorners," &c.—when I send my sore judgments upon Jerusalem, that is, punishments, &c. See Ezek. xiv. 21, Rom. ii. 3, 1 Cor. xi. 29, 1 Pet. iv. 17; it is put for condemnation, Jer. xxvi. 11, John iii. 18, 19, 2 Pet. ii. 3; in 1 Cor. xi. 29, it is said, "He that eateth and drinketh unworthily, eateth and drinketh damnation," but in the Greek it is *κριμα* which signifies judgment.

Sin, with the synonymous terms, is put for the *punishment of sin*, Gen. xix. 15, "The angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city," that is, in the punishment of the city, Psal. vii. 16, "His sin (or mischief) shall return upon his own head," that is, the merited or condign punishment. See Jer. xiv. 16, Zech. xiv. 19.

With a *verb*, that signifies to bear or carry, it intimates the guilt and conviction that precedes punishment, which must certainly follow, as Exod. xxviii. 43, Lev. v. 1,

* *ελεημοσυνη Eleemosyna, est genus omne beneficij quod in miseros confertur*, Beza. The word signifieth mercy and pity, therefore all our alms must proceed from a merciful and pitiful heart.

and xx. 20, and xxii. 9, Numb. xiv. 33, Ezek. xxiii. 35, 49, and xviii. 20, and other places.

Work is put for its *reward*, Lev. xix. 13, "The work of him that is hired," so the Hebrew, "shall not abide with thee all night, until the morning;" Jer. xxii. 13, Rev. xiv. 13, "That they may rest from their labours, and their works follow them." Sometimes it is put for the merit of the work, Rom. xi. 6, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work," here grace and work, that is to say, merit, are opposed to each other.

Divination, or *augury*, דַּבָּר is put for the *price* and *reward* of it, Numb. xxii. 7. And "The divinations דַּבָּר were in their hands," that is, as in our translation, the rewards of divination, which were to be given to Balaam.

Labour is put for the *profit* or *fruit* it produces, Deut. xxviii. 33, "All thy labours shall a nation which thou knowest not, eat up." Psal. lxxviii. 46, "He gave their labour unto the locust." Psal. cv. 44, "They inherited the labour of the people." Psal. cxviii. 2, "For thou shalt eat the labour of thine hands." Prov. v. 10, Eccl. ii. 19, Isa. xlv. 14, Jer. iii. 24, Ezek. xxiii. 29. *Hunting* is put for venison, got by hunting, Gen. xxv. 28, "And Isaac loved Esau because he did eat of his hunting," that is, his venison, See Gen. xxvii. 3.

So much of nouns. There are some Metonymies in verbs, as verbs of knowing, and such as betoken affection or operation, of which kind are,—

Verbs that signify to *know*, which besides the bare יָדָע , or knowing, denote the motions, affections, and effects, that are joined with knowledge, as Psal. xc. 11, "Who knoweth the power of thine anger?" that is, who considers, or regards the power of thine anger? so as to awake from the sleep of sin, and seriously to repent! "Israel doth not know," &c., Isa. i. 3, that is, considers not, nor takes notice of the blessings the Lord gave it. Jer. viii. 7, Luke xix. 41, John viii. 43, "Why do ye not know my speech," that is, approve it, and with a faithful assent receive it? the answer of Christ (giving the reason of this) follows, viz., "Even because ye cannot hear my words," that is, so understand them, as to embrace and close with them, for through the devil's blinding of you, and your wilful choice, "Ye are of your father the devil, and the lusts of your father ye will do."

To *know*, is put for *approbation*, as Rom. vii. 15, "For that which I do, I know not," that is, as our translation hath it, allow not, Rev. ii. 24, "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine," and which have not known the depths of Satan (that is have not approved of his snares and deep temptations). To be *conscious* signifies more than barely to know, which differ as much as knowledge and conscience, as Psal. xxxv. 11, "False witnesses did rise up, and they asked me things that I knew not," that is, of which I am not conscious to myself, as Psal. li. 3, "Because I know mine iniquities, and my sin is ever before me;" where the prophet includes the terror of conscience, and serious contrition, 2 Cor. v. 21, it is said, "He (that is, God the Father) hath made him (that is, Christ) to be sin for us, who knew no sin," that is, who was not guilty of any sin, for he was most perfectly holy, and without sin—so that he was made sin in this sense, viz., the Father imputed our sins to him, according to Isa. liii. 6, "And the Lord hath laid on him the iniquities of us all," or hath made the iniquities of us all to meet on him, &c.

To *know* is put for *estimation*, or judgment with any thing with respect to its value or worth, as 2 Cor. v. 16, "Henceforth know we no man after the flesh," that is, we do not value or esteem any man for external things, as riches, poverty, honour, disgrace, legal privileges, &c.,—after which follows, "yea, though we have known Christ after the flesh, yet now henceforth we know him, (viz., that way) no more;" he speaks of the estimation of Christ carnally or in a fleshly way, viz., in that state of humility, wherein he was placed during his sojourning here—for in that respect we shall know him no more, but in his state of exaltation, grace, and glory, we shall know, that is,

value, esteem, and prize him; not for any legal derivation, or pedigree, with respect to his human nature, but because he is the great Saviour and Intercessor exalted to glory at the right hand of the Father, from whom we expect our great and glorious deliverance, &c. To this belongs that phrase, Prov. xxiv. 23, "It is not good to know the face of judgment; in which is a *προσωποληψία*, viz., and respecting of persons, or an estimation or judgment by external appearance without respect to equity; as ver. 24, "He that saith unto the wicked thou art righteous, him shall the people curse," &c., that is, from a *προσωποληψία*, or a partial respect of persons, whereas we are advised, Prov. xxv. 21, "If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink—for thou shalt heap coals of fire upon his head, and the Lord shall reward thee;" this is a right Gospel spirit, because it is so far from a revengeful retaliation, that it commands good for evil.

That which is said by Moses in his publication of the commands of God, Deut. i. 17, viz., "Ye shall not know faces in judgment," so the Hebrew. Deut. xvi. 19, "Thou shalt not wrest judgment, thou shalt not know persons;" and Job xxxiv. 19, "That accepteth not, (or knows not) the persons of princes, nor regardeth the rich more than the poor, is a speech of Jehovah, and agrees with Acts x. 34, "Of a truth I perceive that God is no Respector of persons."

2. Verbs of cognition, or knowledge, also concern the will and affections of the heart. And so to know is to love, cherish, and take care for, &c., as Exod. i. 8, "And there arose a new king, which knew not Joseph," that is, he regarded him not, nor the good acts which he had done in the kingdom; the Chaldee says, "One that did not confirm the decree of Joseph," so Gen. xxxix. 6, Jud. ii. 10, Prov. xii. 10, and xxix. 7, 1 Thess. v. 12. In other places *ידע* to know is of the same signification, as Deut. xxxiii. 9, Ruth ii. 10, 19, Psal. cxlii. 4, 5.

By a special and singular manner of the Holy Spirit's speaking, the phrase *to know* is attributed to God, which denotes his special providence, love, and paternal care, as Exod. ii. 25, "And God looked upon the children of Israel, and God knew them, that is, as we translate it, he had respect unto them, 1 Chron. xvii. 18, Psal. i. 5, 6, and xxxvii. 17, 18, Jer. i. 5, and xxiv. 5, Amos iii. 2, (see Deut. iv. 20,) John x. 27, 1 Cor. viii. 3, 2 Tim. ii. 19, &c.

This term *to know*, denotes also a true and hearty confidence (*πληροφορία*) or a certain persuasion, faith, or assurance, given by the Holy Spirit to men endued with a saving faith, as Job xix. 25, "I know that my Redeemer liveth," that is, I have an absolute faith and confidence that it is so, and acquiesce in it, &c.

To know the name of the Lord, is by true faith to adhere to him, Psal. ix. 10, "For they that know thy name will put their trust in thee." To know the Lord, is to believe and hope in him," Jer. ix. 34, and xxxi. 24, Hosea ii. 20, John xvii. 3, &c. "This is the knowledge by which many shall be justified," Isa. liii. 11, "The knowledge of salvation," Luke i. 77. * "The knowledge of the truth which is after godliness," Tit. i. 1.

3. The very work or act, when to know, is put for to be able, or the interior faculty of operation, which is the principle of actions. Isa. lvi. 10, 11, "His watchmen are greedy dogs which can never have enough," the Hebrew says, which knew not fulness. "Shepherds that cannot understand;" or as the Hebrew has it, that knew not to understand; the meaning is, that for their covetousness, they cannot be satisfied, and for their blindness and want of skill, cannot comprehend divine things aright.

It is said, Matth. vii. 11, "If ye then being evil, † know how to give good things unto your children," &c., that is, ye can (or are able) notwithstanding your natural wickedness, to do good to your own. This trope is very frequent also in the Latin tongue, &c.

* και επιγνωσιν αληθειας της κατ ευσεβειαν.

† οιδατε.

It is put for an experimental sense of a fact done, Mark v. 29, *καὶ ἔγνων τὸ σῶματι &c.*, *et scivit corpore*, and [she knew in her body], in our translation it is, "she felt in her body that she was healed of that plague." Hence by the same trope, or manner of speaking, it is said of Christ, verse 30, "And Jesus *ἐπιγινώσκων ἐν αὐτῷ, cognoscens in semetipso*," knowing in himself that virtue had gone out of him, that is, feeling and experiencing it."

1 Cor. iv. 19, "I will know, not the speech of them which are puffed up, but the power," that is, I will experience how strong they are in the faith, what zeal they have, and how powerfully the Holy Spirit has influenced them.

More especially by the term *knowing*, conjugal society is noted, as Gen. iv. 1, and xix. 5, 8, Numb. xxxi. 17, Matt. i. 25, Luke i. 34. This was common with the Greeks and Latins, as Plut. in *Alex. Neque aliam ἔγνων cognoscebat mulierem*, that is, he knew no other woman. Horat. *Ignara mariti*, ignorant of a husband.

To *remember* is put for the will and desire, Heb. xi. 15, "If they had remembered that country from whence they came, they might have had opportunity to have returned," that is, if they had a mind or desire to have returned thither, &c., which exposition is cleared in the following verse, viz., "But now they desire a better country, that is, an heavenly." See Isa. xlv. 21, John ii. 7. So Cant. i. 4, "We will remember thy love more than wine," that is, by true faith and sincere love, we will cleave to thee for the great affection thou hast vouchsafed us, which we esteem above all that is delightful and precious (for such things are synecdochically noted by wine) in this world; for the upright love thee, that is, the regenerate sons of God, who truly know, and love Christ, and in life follow him, 2 Tim. ii. 8, 19, Luke xxii. 19, 1 Cor. xi. 24, 25. In a word, to remember Christ is in a due and faithful sense and apprehension to be united to him, and to live to him alone; whereas, on the contrary,

To *forget God* imports unbelief, wickedness and stubbornness of heart, as Hos. iv. 6, "My people are destroyed for lack of knowledge:" "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." See 2 Pet. i. 9, Jam. i. 25, Ezek. xxii. 12, &c.

Sometimes to remember signifies a consequent speech, or an external real effect, as Esth. ii. 1, "Ahasuerus remembered Vashti," when by the second verse it is evident that he was discoursing of her with his ministers. Ezek. xxiii. 19, "Yet she multiplied her whoredoms in calling to mind the days of her youth," &c., that is, both calls to mind, and in that very act exercises her former spiritual whoredom. In what sense remembrance and oblivion are attributed to God, will be seen hereafter.

Verbs of affections, as to love or to hate, are put for the actions themselves, which either really, or according to the custom or opinions of men, are the results of such affections—The verbs *odi* and *diligo*, to hate and love, do sometimes denote contrary affections.

1. To *love* signifies seeking and desiring, as Luke xi. 43, "Ye love," (that is, ye seek or desire the uppermost seats,) &c., John iii. 39, and xii. 43, 2 Tim. iv. 8.

It is put for to be wont, as Matt. vi. 5, "Hypocrites love (that is, they are wont) to pray standing."

See Psal. xi. 5, Prov. xxi. 17, 2 Tim. iv. 10, "Demas hath forsaken me, (*ἀγαπήσας*) having loved this present world," which Erasmus well renders hath embraced this present world; that is, Demas would not be a companion of sufferers, but his desire and seeking was to have good and happy days in this world.

2. To *love* signifies to prefer, regard, or take care of one thing more than another, to which, to *hate*, is opposed, which signifies disregard, less care, and neglect of one thing more than another, as Gen. xxix. 31, with verse 30, John xii. 25, "He that

* *Oblivisci Jehovah cordis contumaciam infidelitatem et impietatem importat.*

loveth his life* shall lose it; and he that hateth his life, in this world shall keep it unto eternal life." This is expressed, Matt. xvi. 25, thus, "for whosoever will save his life, (in the Greek it is his soul) shall lose it, and whosoever will lose his life, (or soul,) for my sake, shall find it." By the phrase, to love his soul, is meant a will and resolution to preserve life, even by the denial or abnegation of the name of Christ. And to hate his soul, signifies, that in comparison of the name, profession, and truth of Christ, the preservation of this life is a thing not at all to be valued, but that we are ready rather than deny him to suffer even unto death.

It is said, Luke xiv. 26, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul (ψυχην) also, he cannot be my disciple." This text doth not enjoin us to hate our relations (for we are commanded to love even our enemies,) Matt. v. 44, Luke vi. 27; but the meaning is, that he that can or will prefer the comfort of society of his natural relations before Christ and his Gospel, is not worthy to be his disciple. See Psal. cix. 16, 17, Prov. viii. 36, and xvii. 19, and xiii. 24.

3. It denotes a declaration of an external gesture, which is wont to be the result of love, as Mark x. 21, "Then Jesus beholding him loved him" ηγαπησεν αυτον, which signifies not that Christ approved his answer, or had therefore any singular or peculiar respect for him, but, as it were sweetly smiled upon him, looking upon his talk to be childish and ridiculous, even as we smile upon children, when they prattle of such things as are in themselves simple.

Verbs of operation, as to do, are put for acquisition or gain, which is the effect of action and labour, as Gen. xii. 5, "The souls they had made in Charan," that is, acquired or gotten there, Gen. xxx. 30, "And now when shall I† make for my house also?" that is, when shall I provide or take care to get so much as will be sufficient for my family. Hence it is said, Matt. xxv. 16, "Then he that had received the five talents went and traded with the same,‡ and made them other five talents," that is, εκερδησε, he gained them, as verses 17, 20, 22, it is expounded.

To judge, besides its proper signification, denotes also the consequent actions, as castigation and punishment, Gen. xv. 14, 2 Chron. xx. 12, Psal. ix. 19, 20, Acts vii. 7, Heb. xiii. 4, condemnation, John iii. 18, Rom. xiv. 3, freeing, delivering or absolving, Psal. xxxv. 24, Rom. vi. 7, &c.

The Matter of which a Thing is made, is put for the Thing made.

THE FIR-TREE of which lances were made, is put for lances, Nah. iii. 3, "The fir-trees shall be terribly shaken." It is put for musical instruments, 2 Sam. vi. 5, "And David and all the House of Israel, played before the Lord on all fir-wood," so the Hebrew, that is, as in our translation, on all instruments made of fir-wood, as the following words show, viz. on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Brass is put for fetters or shackles made of brass, Lam. iii. 7, § "He hath made my brass heavy," that is, my chain, or fetters, whereby my legs are shackled. See Judg. xvi. 21, 2 Sam. iii. 34, Ezek. xxiv. 11, and xvi. 36.

You may see more examples, Psal. lxxviii. 30, 2 Sam. vii. 2, Jeremiah iv. 20, Habak. iii. 7.

Gold and silver|| are put for things made of them, 1 Chron. xxix. 2, Psal. cxv. 4, "Their idols are silver and gold," that is, made of silver and gold.

* In the Greek it is φιλων την ψυχην αυτου, &c. that is, he that loveth his soul, &c. and hateth his soul, &c.

† Quando faciam ego pro domo mea.

‡ Και εποιησεν

§ Es meum fecit aggravari.

|| Ubiung; Auro et Argento (quæ nomina, ut et reliquorum metallorum, apud Hebræos, plurali carent) numerali nomina juncta leguntur, pro sictis ejusdem Metalli usurpantur. Junius in Gen. xxiv. 22.

2 For money or current coin, Gen. xxiii. 9, 16, Gen. xxiv. 22, 2 Kings v. 5, 1 Chron. xxi. 22, 24, Gen. xx. 16, Deut. xxii. 19, 29. Cedar is put for cedar-work, or tables made of that wood, Zeph. ii. 14. Iron is but for an ax, 2 Kings vi. 5. For fetters, Psalm cv. 18. Corn is but for bread, Lam. ii. 12, with chap. iv. ver. 4. Wood and stone are put for vessels made of them, Exod. vii. 19. Stone is put for an idol made of stone, Jer. ii. 27, and iii. 9. And for a pound weight, Deut. xxv. 13, 2 Sam. xiv. 26, Prov. xi. 1. See more examples, Isa. xxxiv. 11, Zech. iv. 10, and v. 8, Gen. xxviii. 18, 22, with ver. 11. Wood is put for a house made of wood, Jer. xxi. 14, "I will kindle a fire in the forest thereof," that is, in the house of Jehovah, in the house of the king, and in the houses of the nobles, which were built of precious materials brought from the forest of Lebanon, Jer. xxii. 7, 2 Kings xxv. 9, 2 Chron. xxxvi. 19, Jer. lii. 13, &c.

CHAPTER II.

OF A METONYMY OF THE EFFECT.

A Metonymy of the *effect* is, when the *effect* is put for the efficient *cause*, which is done three ways, as,

1. When the *action* or the *effect* is put for the *author* or *person effecting*.
2. When a *thing* effected by an *instrument*, is put for the *instrument* or *organical cause*.
2. When the *effect* is put for the *thing* or *action effecting*.

1. *The Action or Effect is put for the Author or Person effecting.*

As Gen. xv. 1, "I am (says Jehovah to Abraham) thy exceeding great reward," that is, I am a most liberal Giver of reward, Deut. xxx. 23, "He is thy life and length of days," that is, he is the cause of it. Gen. xlix. 18, "I have waited for thy salvation," that is, the promised Messiah, the Author of salvation, as Luke ii. 30, where Simeon says, "Mine eyes have seen my salvation," that is Christ. All the flesh shall see *το σωτηριον του Θεου* the salvation of God, that is, a Saviour. See Isa. xlix 6, &c., Psalm iii. 3, 4, and cvi. 20, and xxvii. 1, "Thou art my light, salvation, strength," &c., that is, the Author and cause of them; so Psalm xviii. 2, and xxii. 20, and xxxiii. 20, and xlvi. 2, Jer. xvi. 19, and xxiii. 6, John xi. 25, and xiv. 16, 1 Cor. i. 30, Eph. ii. 14, 1 John v. 20, and Heb. v. 9, Rom. xv. 5, 13, 2 Cor. i. 3, Luke i. 50.

Luke xi. 14, "And he (viz. Jesus) was casting out a devil, and it was dumb;" that is, he made the man (in whom he was) dumb, or suffered him not to speak, and so was the cause of dumbness. See Matt. ix. 32, 33, and Mark ix. 17, 25, Luke xiii. 11.

It is said, Gen. xxvi. 35, "That Esau's wives were a grief of mind," or as the Hebrew says, (bitterness of spirit) unto Isaac and Rebecca, that is the cause of sadness and trouble of spirit. See Gen. xxv. 23, Neh. xii. 31, Rom. xiii. 3, "Rulers are not a terror (that is a cause of terror) to good men," 2 Cor. i. 14, "We are your rejoicing, as ye are ours." The Greek is *καυχημα*, which signifies (glorifying or boasting,) that is, the cause of your rejoicing and glorying, inasmuch as we instructed you in the Gospel, which is the way of salvation, and you likewise are our glory, inasmuch as we have won you to Christ, 1 Thess. ii. 19, 20, Rom. v. 5.

2. *When a Thing effected by an Instrument, is put for the Instrument or Organical Cause.*

Glory is put for the *tongue*, Psal. xvi. 9, "My heart is glad, and my glory rejoiceth," that is, my tongue, because it is the organ by which God is and ought to be glorified, suitable to Acts ii. 26, "Therefore did my heart rejoice, and my tongue was glad." See Psalm xxx. 12, 13, and v. 7, 9.

Power is put for the *organ exerting power*, as Rom. i. 16, "The gospel is (*δυναμις*) the power of God unto salvation to every one that believeth;" that is, the gospel is the means or organ by which God exerts or puts forth the power of his salvation to believers, Eph. i. 19.

Victory is put for the *instrument of overcoming*, as 1 John v. 4, "This is the victory that overcometh the world, even your faith;" that is, the instrument of victory, Eph. vi. 16.

Life is put for the *means of its preservation*, Deut. xxiv. 6, "No man shall take the nether, or the upper millstone to pledge, for he taketh a man's life (or *ψυχή*, soul) to pledge," that is, the instruments that are necessary for the preservation of life, Prov. vii. 27; life is put for food and maintenance, Luke xv. 12, "He divided unto them," *τοῦ βίου*, his life, that is, his estate; or, as we translate it, "his living." Hesiod, Lib. 2. calls money the soul of a man:

Χρημάτα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.

3. When the Effect is put for the Thing or Action effecting.

This species of a Metonymy is distinctly found in nouns and verbs, as when the effect is put for the cause materially, as 2 Kings iv. 10, "There is death in the pot,"—that is, deadly poison, which will cause death. So death is put for great perils and dangers, troubles or calamities, which cause death, Exod. x. 17, Rom. vii. 24, 2 Cor. i. 10, and xi. 23. And for the plague, Rev. vi. 8. See Prov. xi. 23, Jer. iii. 24. Shame is put for an idol, Jer. xi. 13, Hos. ix. 10. The reason of the name you may see Jer. xlviii. 13, "And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence. See Ezek. xlv. 18, Hos. xii. 1, "Ephraim daily increaseth lies and desolation;" that is, he commits such evils, that nothing can be expected but desolation and calamity.

See more examples, Lam. ii. 14, 1 Cor. xii. 6, 8, 1 Cor. xiv. 3, "He that prophesieth, speaketh unto men edification, (so the Greek, *λαλεῖ οἰκοδομὴν καὶ*, &c.,) and exhortation, and comfort," that is, an edifying, exhorting, and comforting speech.

Sometimes the *effect* is put formally for the *cause*, as Deut. xxx. 15, "I have set before thee this day, life and good, death and evil;" that is, I have clearly showed and laid before thee what is the cause and original of each, or for what cause and reason, either of these was to come upon thee, viz., to love and obey God brings life and good; but rebellion, sin, and disobedience bring death and evil, as the following verses made evident. This is called, Jer. xxi. 8, "The way of life and death." See more Deut. xxxii. 47, Prov. xix. 3, and xx. 1, Isa. xxviii. 12, "This is rest," that is, the cause of rest, or the way and manner of arriving at it. Hos. iv. 18, "Their drink is sour," (or gone;) that is, their cause of recess from God, or that which made them backslide, as ver. 11, "Whoredom and wine, and new wine taketh away the heart." Which words, (viz., take away the heart) are emphatical, for they denote that they were (as it were) wallowing in these evils, when they gave themselves to whoredom and drunkenness. They saw and knew what was better, and approved them,* but they followed the worse, and so the devil keeps them that are drowned in these wickednesses (as it were) captives, 2 Tim. ii. 26; for the Hebrew word here, is used when they speak of such as are taken and detained by force, Gen. xiv. 11, 12, Josh. xi. 19, 23, &c., Micah i. 5, "what is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?" That is, as Kimchi (in lib. Radicum) expounds it, what was the cause of the defection of Jacob? was it not the cities of Samaria, &c.: see Hab. ii. 5, John iii. 19, "And this is the judgment or condemnation;" that is, the cause of it, John xii. 50, "And I know that his commandment is life everlasting; that is, the cause or organ by which everlasting life is obtained, for he speaks of saving knowledge by the gospel, Rom. vii. 7, "Is the law sin?" that is, the cause of sin in or by itself. So

* *Video meliora, proboque; deteriora Sequor.* Ovid.

Rom. viii. 6, "For to be carnally minded is death; but to be spiritually minded is life and peace;" that is, the cause of death, and the cause of life and peace, as ver. 10. See Phil. i. 13, Heb. vi. 1, and xix. 14, and Rom. vi. 23.

In verbs, *to joy* and *rejoice* are put for to be *freed*, or *delivered* from *evil*, and to be or do well, which is the cause of joy, Psal. lxx. 4, "Let all those that seek thee rejoice, and be glad in thee; that is, let them be freed from all evil, that they may have cause of joy. The cause and effect are joined, Psal. v. 11, 12. To be ashamed and confounded, signifies a falling into calamities, and be exposed to violence which is the cause of confusion, Psal. xxv. 1, 2, and iii. 19, 20, and xxxi. 2, and cxix. 115, 116, &c.

To *please* signifies *good behaviour* and *honest respect*, which is the cause of complacency, as Rom. xv. 2, "Let every one of us please his neighbour for good to edification." See Erasmus upon the place, 1 Cor. x. 33.

Haste or *flight* is put for *shame* and *confusion*, Isa. xxviii. 16, "He that believeth shall not make haste;" that is, he shall not be confounded, as Rom. ix. 33, and x. 11, 1 Pet. ii. 6. The effect and consequence of confusion is flight, or a hasty getting away from the sight of men—this also signifies calamities and punishments, as limited before, see Psal. lxxiv. 15, Isa. xxviii. 28, Eccl. xi. 1, Job xxviii. 5, Psal. civ. 13, 14, Isa. xlvii. 2, and xxxiii. 12, Josh. xi. 8, and xiii. 6.

CHAPTER III.

OF A METONYMY OF THE SUBJECT.

This kind of Metonymy shall be handled under five heads.

1. More generally when the *recipient*, or *receiving subject* is put for the *adjunct*.
2. More especially, when the *thing containing* is put for the *thing contained*, or *place* for the *thing placed*.
3. When the *possessor* is put for the thing *possessed*.
4. When the *occupant object* or *subject* is put for that which it is *concerned about*.
5. When the *thing signed* is put for the *sign*.

1. The Recipient or Receiving Subject is put for the Adjunct.

The *heart* is put for *wisdom*, (where the scripture tells us the seat of wisdom is) as Prov. ii. 10, and xi. 29, and xv. 13, and xxi. 21, Prov. vi. 32, "Whoso committeth adultery with a woman, lacketh a heart," so the Hebrew is, that is, lacketh wisdom and understanding: see Prov. vii. 7, and ix. 4, 16, and x. 13, 21, in which places, the phrase wanting a heart, is to be understood of an unwise person or a fool, by which words the scripture expresses unbelieving and wicked men, as Prov. viii. 5, "O ye simple understand subtilty, and ye fools understand," an heart, so the Hebrew, that is wisdom! Prov. xv. 32, "He that heareth reproof possesseth or (acquireth) an heart," that is, as the Chaldee renders it, Wisdom. See Prov. xxviii. 16, "He that trusteth in his own heart is a fool," that is, he that depends on or confides in his own understanding and prudence, or he that is wise in his own eyes, as Isa. v. 21; so Hos. vii. 11, and iv. 11.

The *heart* and *reins* are put for *inward thoughts* and *affections*, Psal. lxxiii. 20, 21, and li. 7, 8, Prov. xxiii. 16, "God searches the heart and reins," Psal. vii. 9, 10, and xxvi. 1, 2, Jer. xi. 20, and xvii. 10, and xx. 12. This is to be καρδιγνωστης, as Acts i. 24, "The knower of hearts," Matt. xxvi. 21.

It is put for the *desires* of the soul expressed in *prayer*, as Psal. lxii. 8, "Pour out your heart before him," that is, the desires of your heart, Lam. ii. 19.

The *new* or *inward* man is put for the condition or state of the *converted* or *regenerate* soul. An old or outward man is opposed to it. See Rom. vi. 6, Eph. iv. 22, 1 Cor. vii. 1, Heb. xxiii. 1, 2 Cor. v. 17, Rom. xii. 2, and viii. 2, 5, Cor. iv. 16.

2. The *Thing* containing is put for the *Thing contained*, and *Place* for the *Thing placed*.

Mount Carmel is put for the *trees there*, Jer. xli. 18, "As Carmel by sea," that is, as the trees of Mount Carmel are drawn by sea, so shall he lead them captives: so says Rab. Kimchi, "Blessed be thy basket," Deut. xxviii. 5, that is, the meat or provision in it. A desert is put for the wild beasts there, Psal. xxix. 8, with Deut. viii. 15. A house is put for a family, children, and domestics, Gen. vii. 1, "Come thou and all thy house into the ark," 2 Sam. vii. 2. "The Lord telleth thee that he will make thee an house," that is, give thee an offspring or posterity to possess the royal dignity, 1 Chron. x. 6, Psal. xlix. 12, Luke xix. 9, &c. It is also put for a people or tribe sprung from any family, as Exod. ii. 1, Ezek. iii. 1, and xxvii. 14, &c.

Islands are put for their *inhabitants*, and so for the Gentiles which possessed all the islands in the Mediterranean Sea, Isa. xli. i. 5, "Keep silence before me, O islands—The isles saw it and feared," &c. See Isa. xlii. 4. "The isles shall wait for his law," Isa. li. "The isles shall wait upon me."

The *sea* is put for *maritime inhabitants*, or seamen that dwelt near the shore, Ezek. xxvi. 17, "How art thou destroyed that wast inhabited" of the seas, so the Hebrew; so Isa. lx. 5, "The abundance of the sea shall be converted unto thee," that is, the Gentiles which dwell near the sea, as the following words show; see Hag. ii. 7, 8, Deut. xxxiii. 19, "They shall suck the abundance of the seas," that is, goods and merchandize brought by sea.

A *table* is put for *meat*, Psal. xxiii. iv. 5, Psal. lxxviii. 19. A mountain for mountainous places, Josh. xiii. 6, Judges vii. 24, &c. Mountains and hills are put for idols, which were worshipped there, Jer. iii. 23. Mountains and vallies for their inhabitants, Micah i. iv. "Mountains shall be molten under him, and the vallies shall be cleft"—that is, the hearts of those that inhabit them shall wax soft. See Psal. lxxviii. 2, 3, and Psal. xcvi. 4, 5, "They put to flight the vallies towards the east, and towards the west," that is such as dwelt in the vallies, 1 Chron. xii. 15.

The *world* is put for *mankind*, John iii. 16, and xi. 19, 2 Cor. v. 19, 1 John ii. 2, and v. 19. It is put for the wicked who are the greatest part of mankind, John i. 10, and vii. 7, and xiv. 17, and xv. 19, and xvi. 20, 23, and xvii. 9, 14, 1 Cor. xi. 32, 1 John iii. 1, and iv. 5, and v. 4, 5. Hence the devil is called the prince of this world, John iii. 31, and xiv. 30, and xvi. 11. Κοσμοκράτορας "princes of the world," Eph. vi. 12, "The god of this world," 2 Cor. iv. 4. Which is expounded, Eph. ii. 5, "In time past ye walked according to this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The *world* is put sometimes for those that are *converted* and *believe*, John vi. 33, "The bread of God is he which cometh down from heaven, and giveth life unto the world, this is to believers, and John xiv. 31, "But that the world may know that I love the Father," &c. Yet Glassius thinks that the whole race of mankind is rather to be understood, in both places, as verse 51, "The bread which I will give is my flesh, which I will give for the life of the world," for (1) this giving of life, is not an actual conferring of it by faith, but rather an acquisition or purchase of life for them, in which sense Christ is called the light that enlightens every man that cometh into the world. In the other text, John xiv. 31, Christ signifies by those words, that he was therefore to die, that he might deliver mankind from the power of Satan. (2.) That this redemption of mankind should, by the word of the Gospel, be revealed to the whole world. For he says not, let me die that I may show that I love the Father, but that the world may

know that I love the Father : which knowledge was had, when the Gospel was promulgated through the whole world by the apostles.

Camararius in his notes on John xvii. 21, "That the world may believe that thou hast sent me," says, by *κοσμον*, the world, we are to understand, *τους σωζομενους εν τω κοσμω*, such shall be saved—But Glassius says, that it signifies all men universally; as John iii. 17, "For God sent his Son that the world through him might be saved." For though all men are not actually saved, in regard of their own stubbornness and impenitency, yet a spiritual unity for believers is prayed for, and that the world might believe, that is, that all men should be converted to the true knowledge of the Messiah; although very many remain in unbelief and wickedness, who shall have no share in his Redemption.

Ships are put for the *men* in them, Isa. xxiii. 1, "Howl, ye ships of Tarshish," that is ye mariners and merchants, &c. So verses x. 14.

A nest is put for the *young ones*, Deut. xxxii. 11, "As an eagle stirreth up her nest, that is, the young eagles, as is clearly showed in the following words.

Ophir (a country in India abounding with gold) is put for *gold* brought from thence Job xxii. 24, "Then shalt thou lay up gold as dust, and Ophir as the stones of the brooks;" that is, gold brought from Ophir; abundance of gold is denoted by the whole phrase, and, metaphorically, great felicity.

A cup is put for the *wine* or *liquor* in it, Jer. xlix. 12, Ezek. xxiii. 32, 1 Cor. x. 21, "Ye cannot drink the cup of the Lord and the cup of devils." Luke xxii. 17, it is said in the last paschal supper, "And he took the cup and gave thanks, and said, 'Take this, and divide it amongst yourselves,' that is, the wine not the cup; for verse 18, he says, 'I will not drink of the fruit of the vine, until the kingdom of God shall come.'" So Luke xxii. 20. We have the same Metonymy about the eucharistical cup of the Lord's supper, and 1 Cor. xi. 25, 26, 27. Of this cup Christ says, that it is the New Testament in his blood, but the containing vessel cannot be understood, but the thing contained, viz. the wine, which is sacramentally the blood of Christ, Matt. xxvi. 28, Mark xiv. 24. See more 1 Cor. x. 16, 21, 1 Cor. xi. 26, 27, Matt. xxvi. 27, Mark xiv. 23, 1 Cor. xi. 28.

The *names of countries* are frequently put for their *inhabitants*, as Egypt for Egyptians, Gen. xvii. 15, Psal. cv. 38. Ethiopia for Ethiopians, Psalm lxvii. 31, 32. Sheba for Sabaeans, Job i. 15, and vi. 19, see Isa. xliii. 3, 4. Judea and the adjacent countries about Jordan, are put for their inhabitants, Matt. iii. 5. Macedonia and Achaia for Christians living there, Rom. xi. 26. The land of Egypt is put for spoils brought from thence, Jer. xliii. 12.

The *grave* is put for the *dead* that are buried in it, as Isa. xxxviii. 18, "The grave cannot praise thee, death cannot celebrate thee," that is, they that are dead and buried; the reason follows, "They that go down into the pit cannot hope for thy truth," ver. 19, "The living, the living, he shall praise thee." See Psalm vi. 6, and cxv. 117.

The *earth* is put for the *inhabitants* of the earth, Gen. vi. 11, "The earth was also corrupt before God, and the earth was filled with violence," which is expounded in the next verse, "For all flesh had corrupted his way upon the earth." So Gen. xi. 1, and xviii. 25, and xix. 31, and xiv. 30, 1 Sam. xiv. 29, 2 Sam. xv. 23, Prov. xxviii. 2, Isa. xxiv. 20, Matt. v. 13.

The *ends of the earth* are put for the *inhabitants* of the extremest parts thereof, Psalm xxii. 27, 28, and lxvii. 8.

A theatre (the place where plays and shows are seen) is put for the *sight itself*, 1 Cor. iv. 9, where the apostle Paul metaphorically says of himself, "For we are made a theatre (so the Greek) unto the world, and to angels, and to men"—as if he had

said, we are derided, hated, and abused by the world, and that not in a corner, but as if the whole earth were gathered together in one theatre to satiate and please themselves with beholding our miseries.

A *city* is put for *citizens*, Jer. iv. 29, "The whole city shall flee—shall go into thickets and climb upon the rocks," so Isa. xiv. 31, Jer. xxvi. 2, &c., Jerusalem, Chorazin, Bethsaida, Capernaum, are put for their inhabitants, Matt. iii. 5, Mark i. 5, Matt. xxiii. 37, and xi. 21, 23, Acts xviii. 25, Judg. v. 7, 11, &c.

To this by analogy may be referred these that follow.

Heaven is put for *God*, who is said to dwell in the heavens, and there manifests his glory and majesty to angels, and glorified spirits, Psal. lxxiii. 9, "They set their mouth against the heavens, and their tongue walketh through the earth," that is, they licentiously vent their blasphemies against God, and contumelious words against mankind. See more examples, in Dan. iv. 23, with verse 22, and 29, 1 Kings viii. 32, Matt. xxi. 25, "The baptism of John, whence is it? from heaven or of men?" that is, from God, or men, so Luke xx. 4, Luke xv. 18, "Father, I have sinned against heaven," that is, against God.

The *heart* is put for the *soul*, which is radically in the heart as its proper seat, Psal. xiv. 3, 4, and lxxxiv. 2, 1 Pet. iii. 4, Heb. xiii. 9, &c. The *belly* is put for the heart, which (viz. heart) is likewise put for the soul and its acts and cogitations, Job xv. 35, Prov. xviii. 8, and xx. 27, and xxvi. 22, and xxii. 18, Hab. iii. 16, John vii. 38.

3. *The Possessor is put for the Thing possessed.*

Gen. xv. 3, "Behold the son of mine house," so the Hebrew, "inherits me," that is, my goods and estate. Deut. ix. 1, "To possess nations greater and mightier than thyself," that is, the countries of the Gentiles, for the people themselves were not to be possessed, but cut off by the command of God, as verse 2, 3, see 2 Sam. viii. 2, Psal. lxxix. 7, "For they have devoured Jacob," that is, his riches and goods.

The *prince* is put for his *jurisdiction*, Matt. ii. 6, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda," that is, the principalities or perfectures of Juda, which were distinguished by thousands, as 1 Sam. x. 19.

The *name of God* is put for *oblations* offered to him, as Josh. xiii. 33, "The Lord God of Israel was their inheritance," (viz. the Levites) which is expounded, verse 14, "Only unto the tribe of Levi he gave no inheritance, the sacrifices of the Lord God of Israel made by fire are their inheritance," &c., and Josh. xviii. 7, "The priesthood of the Lord is their (the Levites) inheritance"—Deut. x. 9, "The Lord is his inheritance," &c., see Ezek. xlv. 28.

Christ is put for the *Church* (or believers, who are his peculiar people, Tit. ii. 14, 1 Pet. ii. 9,) Matt. xxv. 35, "For I was an hungered, and ye gave me meat," &c., says Christ, and verse 40, it is thus expounded, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Acts ix. 4, 5, "Saul, Saul, why persecutest thou me? I am Jesus, whom thou persecutest," whereas verse 1, 2, it is said that Saul persecuted the disciples of Christ, so 1 Cor. xii. 12, "So also is Christ," that is, "his Church, hath many members, and many believers do constitute one body of Christ," or one Church, for it follows, verse 13, "For by one Spirit are we all baptized into one body;" Christ therefore is put for his mystical body, or, which is the same thing, that which properly belongs to a body is attributed to Christ, because of his mystical union with believers. For the same reason the afflictions of Christ are called the afflictions of the saints, Col. i. 24.* Upon which place Lyranus says thus, "The passions or sufferings of Christ are two-fold, one he endured in his own proper body, as hunger, thirst, yea, even death, and in this sense there was nothing to be filled up—the other he suffers in his members who are believers, when they are persecuted, afflicted, and oppressed for his sake."

* See more, Acts xx. 28, Phil. iii. 12, Psal. xvi. 6, Eph. v. 30, 32.

And this is the meaning of the apostle here when he says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

4. *The Object is put for that which it is conversant about.*

CHRIST JESUS is put for his *doctrine*, 2 Cor. xi. 4, "For if he that cometh preacheth another Jesus whom we have not preached," that is, another better doctrine of Christ, which he calls another gospel, &c., Eph. iv. 20, "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus," &c.; this is to be understood of the doctrine of Christ.

God is put for *worship* appointed for his honour, as Exod. xxxii. 1, "And they (that is, the Israelites) said unto them (viz., Aaron), up, make us אֱלֹהִים gods, that is, as* Brentius, Gerhard, and others expound it, *institute nobis publica sacra*, &c., institute some public form of worship for us, or some visible sign of God's presence (as afterwards was the tabernacle, the ark and mercy-seat, Exod. xl. 34, 35, Numb. vii. 84,) possibly some such thing as they had seen in Egypt; for now they were turned in their hearts to Egypt. Acts vii 39, 40.

Glory and strength are put for the *praise* and *celebration* of glory and strength as Psal. lxxix. 1, "Give unto the Lord glory and strength," that is, give him the praise of his glory and strength. See Psal. viii. 2, "Out of the mouths of babes and sucklings, hast thou ordained strength," that is, the praise and celebration of his strength and omnipotency, as it is expounded, Matt. xxi. 16. So Psal. xvi. 6, 7, verses.

Sin is put for *sacrifice* or *sin-offering*, Exod. xxix. 14, "The flesh of the bullock, &c., thou shalt not burn without the camp, it is a sin," so the Hebrew, that is, as our translation renders it, a sin-offering. Hos. iv. 8, "They eat up the sin of my people," that is, the sacrifice, or sin-offering, for sin has a three-fold acceptance. (1.) It signifies the transgression of God's law, 1 John iii. 4. (2.) Punishment for sin, "he shall bear his sin," Lev. xx. 20, and 29, and xxiv. 15, Numb. ix. 13, and xviii. 22, Ezek. xxiii. 49. (3.) Sacrifice offered for sin, Lev. x. 17, "Why do you not eat the sin of the holy place," for so the words are to be read, that is, the sin-offering. In this sense that text is to be understood, 2 Cor. v. 21, "Christ was made sin for us," that is, a sin-offering, according to Isa. liii. 10, "If thou shalt make his soul sin," *delictum, reatus*, אָשָׁם. Our translation renders it, "when thou shalt make his soul an offering for sin;" explained, Eph. v. 2, "Christ hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour:" for he is the true propitiatory sacrifice for our sins whom the old typical oblation adumbrated or shadowed forth.

That phrase of the Apostle Paul's, 2 Cor. v. 21, "For he hath made him to be sin for us, who knew no sin," is borrowed from Isaiah, upon which D. Franzius thus expresses himself. "How Christ was made sins may be plainly and perfectly declared from the beasts allotted for sacrifices, when by imputation of the sins of the people to them they became unclean, yea sin, and so were slain and sacrificed," &c. By which words the reason of this tropical speech, whereby sin is taken for sacrifice is noted; Illyricus says, "These sacrifices were so called, because the sins of the people (with respect to punishment) were after a certain manner by imputation transferred upon them," not that the verb שָׁר signifies to expiate, Cl. Script. part 1, col. 858.

Promise is put for *faith*, which embraces or receives the gracious promise of God, Rom. ix. 8, "Children of the promise," that is, of faith, which receives the gracious and free promise of Christ. They are called sons by a metaphor, with respect to Abraham, who is by the Holy Spirit called the "father of believers," Rom. iv. 16. As if he had said, they that tread in the steps of Abraham, and are alike unto him in faith. See Rom. iv. 12, Gal. iii. 7, 29, and iv. 28, &c.

* Brent. *Com. in loc. Gerhard. Tom. 3. locor. de lege Dei* S. 92.

Blood is put for *bloody men*, or those that are malicious and ready to spill blood," or perpetrate any villany, Isa. xxxiii. 5, "That stoppeth his ears from hearing of blood," that is, hearkens not to them who conspire or confederate to commit murder, slaughter, or other wickedness (for that is synecdochially noted by the word blood.) See Prov. i. 10, 11, 12, &c.

The *subject* or *argument* of writing is put for the *writing* itself, 1 Kings viii. 21, "The ark wherein is the covenant of the Lord," that is, the tables wherein the covenant was written, Exod. xxxiv. 28, so Rom. ix. 4, αἱ Διαθήκαι, "the testaments or covenants," that is, the two tables of the covenants, as they are expressly called, Heb. ix. 4. So the *Old Testament* is taken for the *books* wherein it was written and contained, 2 Cor. iii. 14, which is common in our vulgar speech to take the Old and New Testament for the books wherein they are written.

5. *The Thing signified is put for the Sign.*

The *thing* signified is sometimes put for the *sign* materially, that is, for the thing itself, which is the sign, 1 Chron. xvi. 11, "Seek the Lord and his strength," that is, the ark of the covenant, which was a sign and symbol of his presence and strength. So Psal. lxxviii. 61, Psal. cv. 4. Whence it is expressly called the ark of the strength of God, Psal. cxxxii. 8, Ezek. vii. 27, "The prince shall be clothed with desolation," that is, with a garment denoting mourning and desolation, 1 Cor. xi. 10, "A woman ought to have ἐξουσίαν power on her head," that is, a garment signifying that she was under the power of her husband.

Sometimes the thing signified is formally put for the sign, that is, for the term or appellation of the sign, as Exod. viii. 23, "And I will put redemption between my people and thy people," that is, the sign or token of redemption. Deut. xvi. 3, "Seven days shalt thou eat unleavened bread therewith, even the bread of affliction," that is, a sign, monument, or memorial of the affliction, which you endured in Egypt. By this trope bread is called the body of Christ, and wine is called his blood, Matt. xxvi. 26, 28, Mark xiv. 22, 24, 1 Cor. xi. 24, 25, that is, a sacramental sign and symbol of his body and blood, instituted in remembrance of him.

CHAPTER IV.

OF A METONYMY OF THE ADJUNCT.

A METONYMY of the adjunct is seven-fold.

1. When the *accident* is put for its *subject* in kind.
2. When the *thing contained* is put for the *thing containing*, or a thing in a place, is put for the place.
3. When *time* is put for things done or *existing* in time.
4. When the *opinion* of men is put for the *thing* itself.
5. When the *occupatum*, or subject *concerned*, is put for its object.
6. When the *sign* is put for the thing *signified*.
7. When a *name* is put for a *person* or *thing*.

Of these in order.

1. *When the Accident is put for its Subject in kind.*

THE *abstract* is put for the *concrete*, Gen. xlii. 38, "Shall ye bring down my hoariness (or grey headiness, so the Hebrew) with sorrow to the grave," that is, me that am now an old man, grey and decrepit with age, 1 Sam. xv. 29, "The eternity (or strength

of Israel shall not lie," that is, the eternal and strong God of Israel, 2 Sam. xi. 12, "And all the habitation of the house of Ziba were servants unto Mephibosheth," that is, his whole family, or all that dwelt in his house, as we translate it. Job, v. 16, "Iniquity stoppeth her mouth," that is, wicked men are compelled to be silent before God, Job xxxii. 7, "Days should speak, and multitude of years should teach wisdom," that is, ancient men that are arrived to a great age, or many days. See Psalm xii. 1, and lxxviii. 18, "Thou hast led captivity captive," that is, such as were in captivity, as Isa. xlix. 24, and Jer. xxix. 14, or *actively*, making those *captives*, that kept us in *captivity*, as the world, sin, death, and the devil. So Eph. iv. 8, Col. ii. 12, 13, 14, 15, &c., Psalm cx. 2, 3, "From the dew of the morning thou hast the dew of thy nativity," that is, thy children, who, as dew seems to be generated of the morning moist air, and then appears scattered in innumerable drops, so shall thy children be begotten by the preaching of the Gospel in innumerable numbers. More examples you may see, Prov. xxiii. 21, Isa. lvii. 13, Psalm cxliv. 3, 4, and xc. 8, 9, Jer. ii. 5, Ezek. xlv. 6, "And you shall say to the" [rebellion] so the Hebrew, that is, to the rebellious people. Luke i. 78, "the day-spring from on high hath visited us"—An epithet of the incarnate Messiah taken from those places where he is compared to the sun and light, Isa. ix. 2, and lx. 1, 2, Mal. iv. 2, &c. John xi. 40, "If thou wouldst believe, thou shouldst see [the glory of God]," that is, his glorious works, Rom. xi. 7, Eph. i. 21, Phil. i. 16, "Supposing to add affliction to my bonds," that is, to me in bondage and captivity, 1 Pet. ii. 17, "Love the brotherhood," that is, the brethren, or the congregation or assemblies of the faithful, 1 Pet. v. 9. So circumcision is put for the circumcised Jews, Rom. iii. 30, and xv. 16, which is a *metonymy of the sign*, and for the *spiritually circumcised*, Col. iii. 3, which is a *metaphor*.

Other *adjuncts* are put for their *subjects*, Ezek. xxvi. 8, "He shall stir up the buckler against thee," that is, soldiers that wear bucklers or targets in war. See Isa. xix. 9, Zech. ix. 15.

Light is put for the *sun*, κατ' ἐξοχήν, by way of eminency, because it is the fountain and original of light, Job xxxi. 26, Hab. iii. 4. It is put for fire, Mark xiv. 54, "And he sat with the servants and warmed himself, πρὸς τὸ φῶς, by the light," that is, the fire, which gives light as well as heat. See John xviii. 18.

Oil or *ointment* is put for one *singularly anointed*, Isa. x. 27, "The yoke shall be destroyed, because of the anointing;" in the Hebrew it is [from the face of oil] or because of oil, that is, for the anointing of the Lord and his grace. Junius and Tremellius expound it thus: the yoke shall be destroyed because of the anointing, that is, by and through Christ thou shalt be set free, in whom the Spirit of Jehovah rests, who anointed him, Cap. lxi. 1. Illyricus says, that this is properly fulfilled at the coming of the Messiah, and the redemption purchased by him, who has broken the yoke, cancelled the handwriting, and *taken away* the tyranny of the law, of sin, death, and Satan. See chap. ix. 4, 6.

Sin is put for *sinners*, Isa. i. 18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," that is, the sinners by having their iniquities pardoned, shall be cleansed and purified from the guilt and condemnation of sin, for sin properly and in itself cannot be made clean, Psalm li. 9. Matt. viii. 3, "His leprosy was cleansed," that is, the leprous man was healed, Psalm xxv. 11, Exod. xiv. 4, Gen. xxxiv. 29, Deut. viii. 17, Job xv. 29, Prov. xxxi. 29, Isa. x. 14, and xxx. 6, Rev. xviii. 3, Prov. xv. 6, Jer. xx. 5, &c., Job vi. 22, Prov. v. 10, &c.

2. The Thing contained is put for the Thing containing, and a Thing in a Place for the Place.

Gen. xxviii. 22, "And this stone which I have set for a pillar shall be God's house," that is, this place where I have erected a statue of stone, Josh. xv. 19, "Give me springs of water," that is, some portion of land where there may be springs of water, for it is added, that he gave her the upper springs and the nether springs, that is, a field

in which there were springs in the higher and lower part. See Ezek. xxvi. 5, 14, Hos. ix. 6, Amos viii. 5.

Matt. ii. 11, "They opened their treasures and offered him gifts," that is, they opened their cabinets, (for so says KIRSTEMIUS upon the place, the Arabic word signifies), or purses, where their treasure or precious things were kept. See Psalm cxxxv. 7, Matt. xii. 35, and xxii. 13, "Cast him into outer darkness," that is, hell, the place of darkness. See more examples, Matt. xxv. 10, "They that were ready went with him," *εις τους γαμους*, "into the marriage," that is, into the place where the marriage was to be celebrated. It is said in the same chapter, ver. 21, 23, "Enter thou into the joy of thy Lord," that is, into the place of joy, the celestial kingdom, Mark iii. 11. "And unclean spirits when they saw him, fell down before him," (viz. Jesus) that is, men possessed with unclean spirits. Luke xxi, "For all these have of their abundance cast," *εις τα δωρα Θεου*, into the gifts of God," that is, into the (*δωρο φυλακιον*, or Gazophylacium) the place where those offerings were put, which were bestowed upon God. It is therefore called Corban, i. e., a gift, Matt. xxvii. 6. See more, Acts xvi. 13, 16, where prayer is put for the place of prayer, as also Luke vi. 12, Heb. xii. 1, "Let us run with patience the (*αγωνα*, *certamen*, strife, or) race that is set before us," that is, our course in this place of strife, of racing. Rev. viii. 3, "And another angel came and stood at the altar, having *λιβανωτον*, golden incense, that is, a golden censer," as we translate it. See verse 5.

To this kind of *metonymy* may be referred when the *wind* is put for that quarter of the world from whence it blows, 1 Chron. ix. 24, Jer. xlix. 32, and lii. 23, Ezek. v. 12, Matt. xxiv. 14. And where any river is put for the bordering country by which it runs, Isa. xxiii. 3, Jer. xii. 5, Zech. xi. 3. See also Jer. ii. 18, where it is withal a metaphor.

3. Time is put for Things done, or existing in time.

This is to be understood of the word *time* itself, as also of names which express parts of time, whether it be naturally or by institution, divided.

Time, 1 Chron. xii. 32, "And the children of Issachar which were men that had understanding of the times to know what Israel ought to do"—that is, they were skilful and well-instructed in prudence, whereby they know what to do, and when to do it, and therefore went before the Israelites, 1 Chron. xxix. 30, "With all his reign, and his, (viz. David's) might, and the times that went over him, and over Israel, and over all the kingdoms of the countries," that is, the various negotiations and chances, whether prosperous or adverse, which in any of those times happened to them. Esth. i. 13, "Then the king said to the wise men which knew the times," that is, who knew past transactions which happened in the respective times, or who knew how prudently to manage, and act all things in season, Job xi. 17, "And thy time shall arise above the noon day," so the Hebrew, that is, thy *meridian* prosperity shall be clearer than the light, or most illustrious. Psal. xxxi. 15, "My times are in thine hands" that is, my life, health, and the whole state and course of my life, for whatsoever changes come, thou governest them by thy providence. See Psal. cxxxix. 1, 2, 3, &c., 2 Tim. iii. 1, &c.

An age, which is a part of *time*, as Heb. i. 2, "By whom also he hath made *αιωνα*, the ages," that is, the world, which endures for ages, and therefore all things existing, in time, so Heb. xi. 3. This signification comes from the Hebrew word, *עולם*, which signifies both *ages* and *world*, Rom. xii. 2. "Be not conformed to this *age*," that is, the impiety of this world, or the wicked men living in this age. For so *αιων*, is taken, Matt. xiii. 22, Mark iv. 19, Luke xvi. 8, 2 Cor. iv. 4, Gal. i. 4, Eph. ii. 2, and vi. 12, 2 Tim. iv. 10, &c.

Years, Prov. v. 9, "Lest thou give thine honour unto others, and thy years unto the cruel," lest thou give thy life unto a jealous husband, who will kill thee, whereas otherwise thou mayest be safe and secure. See Chap. vi. 32, 33.

Days, Deut. iv. 32, "Ask now of the days that are past, which were before thee," &c., that is, the histories and transactions of former times, search the *Annals*, 1 Sam. xxiv. 19.

“Wherefore the Lord reward thee good for this day, which thou hast done unto me,” (so the original) that is, for the benefit and good I received from thee this day, Mark xiii. 19, “* Those days shall be such an affliction, as was not from the beginning,” that is, what shall come to pass in those days or in that time. This denotes such prodigious calamities, as if that time were even misery itself. 1 Cor. iv. 3, “But with me it is a very small thing, that I should be judged of you,” or of *Man’s Day*, *η υπο ανθρωπων ημερας*, that is, as we translate it, *man’s judgment*, because there are certain days allotted for judgments.

Eph. v. 16, “Redeeming the time, because the days are evil,” that is, very many evils, scandals, and sins, are perpetrated in these times: the *Books of Chronicles* are called the *words of days*,† that is, a repetition, narrative, or rehearsal of the deeds and transactions of those times.

The days of any one in scripture phrase is called that time wherein any signal thing for good or evil, happens to him. For *good*, as Hos. i. 11, Luke xix. 42, 44. For *evil*, as Job xviii. 20, Psal. cxxxvii. 6, 7, Eccl. v. 19, Jer. xvii. 16, with John i. 3, and iii. 10, and iv. 1, 5, 9, 10, 11, Jer. xiv. 7, 20, 21, &c., Ezek. xxi. 19, and xxii. 4, Obad. 12, Micah vii. 4, Psal. xxxvii. 12, 13. With respect to the effect, calamities, and misfortunes, are called the days of the Lord, because he justly punishes men for their malignity and wickedness, Job xxiv. 1, Isa. xiii. 6, Joel i. 15, and ii. 1, 2, Amos v. 20, Zeph. ii. 2, and i. 14, 15, 16, 18. By way of eminency *κατ’ εσχην*, the last judgment, when God shall reward every man according to his works, is called the day of the Lord, Joel ii. 32, Acts ii. 20, 1 Cor. i. 7, 1 Thess. v. 2, &c.

The day of the Son of Man. Luke xvii. 24, 26, is expounded, verse 30, to be the day wherein the Son of Man shall be revealed. That appellation (by an Antanaclasis) is taken otherwise, verse 22, “The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.” Brentius upon the place says—“The sense is, because things are now in tranquillity, the Son of Man is despised and rejected: but so great calamities shall come upon Judea, that men shall desire but for one day to see me, and enjoy my help, but shall not compass their desires.” Illyricus says, Ye shall desire to see, that is, enjoy for a small season those good things, and that good state you are in whilst I am present with you, but, &c. See verse 23, and Matt. xxiv. 21, 23, &c.

Christ calls his day the season of his coming into the flesh, in the *fulness of time*, John viii. 56, “Your father Abraham rejoiced to see my day, and he saw it, and was glad,” that is, he saw it by a peculiar appearance, and believed; upon which D. Franzius says, “None may doubt but a prospect of the face and person of Christ was shown and exhibited to Abraham in his divine vision, viz., “As he was born of a virgin, came of Abraham’s seed, beginning with miraculous ministrations, exalted from his passion to the right-hand of the Father, and to come in the last day, and to crown him in another life.”‡

The day of the exhibition of Christ in the flesh is called, Mal. iv. 5, “The great and terrible day of the Lord,” or as others render it, honourable and fearful, as Jacob adorned the place where the heavenly manifestation was made with the same epithet. Gen. xxviii. 17, “How dreadful is this place? This is no other than the house of God, and the gate of heaven.”

This day (viz. the manifestation of the *Messiah*) is dreadful or terrible to devils, because by his power their kingdom is destroyed, John xii. 31, 1 John iii. 8. As also to the impious and rebellious enemies of Christ, see Mal. iii. 2, and Matt. ii. 3.

An hour, Mark xix. 35. He (that is, *Christ*) prayed; “that if it were possible the hour might pass from him,” that is, that most bitter passion, the thoughts of which, at that time troubled and oppressed him, John xii. 27, “Father, save me from this hour,” that is from the anxiety and agony, which I shall suffer in the time of my passion. Christ spoke of the time of his passion and death, at the thoughts of which (as a true and real man) he seemed to be in a great trembling and consternation.

* Εσονται, γαρ αι ημεραι εκειναι θλιψις. † דימיון Verba dierum. ‡ De interpret. Script. Orac. 47.

The *end* or last time is put for *reward*, which is wont to be given when one has done his work, as Prov. xxiii. 18, and xxiv. 14, 20, Jer. xxix. 11, so 1 Pet. i. 9, "Receiving the *τελος*, the end of your faith, even the salvation of your souls," which the Syriac renders *reward*, or retribution. But this reward given by God is not a debt, but of free grace and mercy, because a merited reward or wages must bear proportion to the service done; but no service of ours can bear proportion to everlasting life and happiness, so that it necessarily follows, that the reward is purely of grace.

Feast is put for the *sacrifice*, which is offered upon the feast-day, as Exod. xxiii. 18, "Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my feast remain until the morning," that is, the fat of the lamb to be sacrificed, or of the sacrifice of my feast, as Junius and Tremellius render it. As also the Chaldee. So Isa. xxix. 8, "Let them kill (feasts,) that is, as we translate it, sacrifices." See Mal. ii. 3.—Psal. cxviii. 27, "Bind the (feast) so the Hebrew, with cords, even unto the horns of the altar," that is, the sacrifice of the feast or festival day, &c.

The *Passover* is put for the *lamb* which was slain and eaten on that festival in memorial of the deliverance from Egypt, Exod. xii. 21, "and kill the passover," that is, the Paschal Lamb, 2 Chron. xxx. 17, Mark xiv. 12, 14, Matt. xxvi. 17, 18, 19, Luke xxii. 8, 11, 13, 15.

Summer is put for *summer-fruit*, Isa. xvi. 9, Jer. xl. 10, Amos viii. 1, 2 Sam. xvi. 2, for in these places the Hebrew is only summer.

Harvest is put for *fruit* gathered in the time of harvest, Exod. xxiii. 10, Deut. xxiv. 19, Isa. xvi. 9, Joel iii. 18. "It is also put for the reaper," Isa. xvii. 5, which we translate harvest-man.

4. The Opinion of men is put for the Thing itself.

In Holy Scriptures sometimes things are named and described according to appearance or men's opinion (*φαινομενως και κατα δοξαν*) and not, (*κατα το ειναι και αληθειαν*) as they are, in their own nature. This happens. 1. In single words, as Nouns and Verbs. 2. In a conjunct phrase.

In *Nouns*, 1 Sam. xxviii. 14, 15, 16, 20. That diabolical spectrum or apparition raised by the witch of Endor in the likeness of Samuel, is called Samuel, because he falsely gave out that he was Samuel, and the deluded spectators thought him so. Hananiah is called a prophet, Jer. xxviii. 1, 5, 10, not that he was truly so, but so reputed. It is said, Ezek. xxi. 3, "I will cut from thee the righteous and the wicked," whereby righteous are meant persons that were only so in appearance, having an external form of righteousness which begat the good opinion of men, but with respect to God's notice that knows the inward frame of the heart, to be unsound, that is, to be unrighteous, Matt. viii. 12. The Jews are called the children of the kingdom, because they seemed to be such, and Christ says, Matt. ix. 13, "I am not come to call the righteous, (viz., such as are so in their own eyes,) but sinners to repentance," Luke xviii. 9, Rom. x. 2, 3, &c.

Luke ii. 48, Joseph is said to be the father of Jesus (and verse 41, he is said to be his parent) because he was thought to be so by men, which is expressly said, Luke iii. 23. See John vi. 42.—1 Cor. i. 21, "It pleased God by the foolishness of preaching to save them that believe"—Verse 25, "Because the foolishness of God is wiser than men," &c. Where preaching of the Gospel, &c., is called foolishness, not that it was really so, but because the worldly wise reputed it so, as verse 18, viz., to teach salvation by the cross, to seek life in death, and glory in disgrace, which the carnal worldling thought folly, as verse 23.

The *Devil* is said to be the god of this world, 2 Cor. iv. 4, because he boasts that the kingdoms of this world are at his disposal, Matt. iv. 8, 9, Luke iv. 6, 7, and because idolaters esteemed him a god, viz., in their idols, as Chemnitius * says. He is called the god of this world, as a dog is called the god of Egypt, because he was worshipped for a god. So the belly is called God, because men took more care to provide for it, than to serve God, Phil. iii. 19, &c.

Gal. i. 6. *False teaching* is called *another Gospel*, because some men thought it so, whereas it is really (as verse 7,) a perverting the Gospel. Epimenides is called the prophet of the Cretans, Tit. i. 12, because they accounted him so, and after his death sacrificed to him, as Laertius witnesses. External profession is called faith, Jam. ii. 14, 17, 20, 24, 26, because men are apt to rest in it as sufficient for salvation, see Jude xii. 3, &c.

In *verbs*, Matt. iv. 9, "The king (viz. Herod) was sorry," that is, he counterfeited sorrow; for verse 5, it is said, "he feared the multitude," when he would put John Baptist to death, of whom the people had a very great esteem; so that this sorrow was nothing else but artificial and feigned.

It is said, Mark vi. 48, "That Christ would have passed by them," (viz. his disciples at sea) that is, he seemed to pass by, or such was the posture and motion of his body as if he would pass by, John iii. 30, "He must increase, but I must decrease;" this increasing and decreasing is spoken with respect to the opinion of men, who had extraordinary esteem of John hitherto, and vilified Christ, otherwise speaking according to the nature of the thing, John Baptist was not diminished by the increasings of Christ, but afterwards derived his own increasings from his fulness.

Acts xxvii. 27, "The shipmen deemed that some country drew near to them," (so it is in the Greek προσάγειν, *appropinquare sibi aliquam Regionem*) because the shore seems to move and draw near to them which are at sea; but it is to be understood that they drew near land, so *Virgil* 3, *Æneid* *Provehimur portu, terræque urbesque recedunt*, that is, we sail from the port, and the lands and the cities go back.

Enjoined words, or an entire phrase, Psal. lxxii. 9, "his enemies shall lick the dust," that is, they shall be so inclining and prostrate towards the earth, that they shall seem to lick the dust of the earth, which is a description of fear and subjection. So Isa. xlix. 23, and Micah vii. 17, &c.—Isa. xlii. 5, "they shall come from a far country, from the end (or extreme part) of heaven."—This phrase is taken from the opinion of the vulgar, who (led by the guess of the eye) think that heaven is not spherical or round, but hemispherical, ending at the extremes of the earth, upon which the end or extremes of heaven seem to lean, or be staid upon, so that the end of heaven is put for the end of the earth, or remotest places; you have the same phrase, Deut. iv. 32, and xxx. 4, Neh. i. 9, † Matt. xxiv. 31. This exposition may be confirmed by the places where mountains are called the foundations of heaven, as 2 Sam. xxii. 8. Because at a great distance the heavens seem as it were to rest upon them. They are called the pillars of heaven, Job xxvi. 11, because heaven seems to be propt by them as by pillars.

5. *The Occupate put for the Object.*

Sense is put for its *object*, or the thing which is perceived by sense, as hearing is put for doctrine or speech, Isa. xxviii. 9, "Whom shall he teach knowledge? And whom shall he make to understand hearing?" so the Hebrew, that is, doctrine, or the word, Isa. liii. 1, "Who hath believed our hearing?" that is, our doctrine or speech, or as we translate it, *report*? So is *akon*, hearing, taken, John xii. 38, Rom. x. 16, Gal. iii. 2, 5. Hearing is put for rumour or fame. Psal. cxii. 7, Isa. xxviii. 19, Ezek. vii. 26,

* *Loco de creatione*, p. 119.

† Vatablus in *Neh.* i. 9, *Finitor sive horizon nostri hemisphærii u detur contingere eam Regionem, quam terminat.*

Obad. i., Hab. iii. 2, Matt. iv. 24, and xiv. 1, and xxiv. 6, Mark i. 28, and xiii. 7, &c. By the same trope the *eye* is put for *colours* seen by the *eye*, and are the object of sight, as in the original text of the following places, Numb. xi. 7, Iev. xiii. 55, Prov. xxiii. 31, Ezek. i. 4, and viii. 2, and x. 9. So *two eyes* are put for a *double way*, which give occasion to look upon both, Gen. xxxviii. 14, 21. Some say this is a proper name, some say it is two fountains.

Affections, and what bear analogy with them, are put for their *object*, as *faith* for the *doctrine*, which is received and believed by faith, Acts vi. 7, Gal. i. 23, Eph. iv. 5, 1 Tim. iv. 1, Tit. i. 13, Jude 3, Rev. ii. 13, See Gal. iii. 23, 25.

Hope is put for *God*, in whom we hope, and from whom we expect every good thing, Psal. lxxi. 5, "For thou art my hope, O Lord," that is, he in whom I hope, the support of my hope, and the God of my strength. See Jer. xiv. 8, Psal. lxxv. 5, 6, Jer. xvii. 7, 13, &c.

It is put for the *Messiah* or *Christ* specially, Acts xxviii. 20, "For the hope of Israel I am bound with this chain," that is, for the Messiah, who is hoped for and desired by Israel, or (which is the same thing) for the good hoped for from the Messiah, Acts xxvi. 6, 7, 8, so Col. i. 27, and 1 Tim. i. 1, Christ is called our Hope.

It is put for *men*, from whom we expect good or confide in, as Isa. xx. 5, "They shall be ashamed of Ethiopia their hope," as verse 6. Likewise *hope* is put for the *thing hoped for*, as Prov. xiii. 12, "Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life," that is, the thing hoped for and desired, Rom. viii. 24, "Hope that is seen, is not hope," that is, the thing hoped for, &c., Gal. v. 5, "For we through the Spirit wait for the hope of righteousness by faith," that is, eternal life, promised to the just by faith, so Tit. ii. 13.

Love is put for the *person* or *thing* beloved, Jer. ii. 33, "Why trimmest thou thy way to seek love?" that is, that which thou lovest, Jer. xii. 7, "I have given the love of my soul into the hand of her enemies," that is, the people dearly beloved by me, as the Chaldee renders it, Hos. ix. 10, "And their abominations were as their love," that is, the idols which they love.

Desire is put for the *person* or *thing* desired and loved, Ezek. xxiv. 16, "Son of man, behold, I take away the desire of thine eyes from thee with a stroke," that is, thy desired and beloved wife, as verse 18, so verse 21, "Behold I will profane my sanctuary, the excellency of your strength, the desire of your eyes," that is, that which you love and delight in, as verse 25, for that which the mind longs after is ascribed to the eyes, as, "the lust of the eyes" is put, 1 John ii. 16. This may give some light to that passage, Hag. ii. 7, where Christ is called the "desire of all nations"—the sense is, that the nations will extremely desire him, love him, embrace him, and hope in him, that is, when they are converted to the kingdom of Christ by the voice of the Gospel (to whom the name Gentiles is ascribed, Rom. xi. 13, and other places). The term *desire* is sometimes put for the affection of *love*; for to be desired, signifies to be loved and esteemed, (by a metonymy of the effect for the cause), for as much as love begets desire after the thing beloved, of which you have examples, in Gen. xxvii. 15, Psal. xix. 10, 11, (with cxix. 126, 127), Prov. xxi. 20, Cant. v. 6, Isa. i. 29, and xxxii. 12, and xlv. 9, Jer. iii. 19, Lam. i. 7, 10, and ii. 4, Dan. ix. 23, and x. 11, 19, Hos. ix. 6, Amos v. 11, Zech. vii. 14, &c.

Fear is put for *God*, who is feared, Gen. xxxi. 42, "The fear of Isaac," that is, the God whom Isaac feared and worshipped, so verse 53. Junius and Tremellius think this phrase alludes to that fear, by which God (as it were with a bridle) restrained Isaac from revoking or recalling that blessing he gave to Jacob, chap. xxvii. 35, &c.

Isa. viii. 13, "Let him be your fear, and let him be your dread," that is, let God be feared and dreaded by you.

Fear is put for the *evil* feared, Psal. liii. 5, "They feared a fear, where no fear was," that is, they feared where there was no evil nor danger, which is the object and cause of fear. Prov. i. 26, "I will mock when your fear cometh," that is, that which you fear and tremble at, as verse 27, "When your fear cometh as desolation, and your destruction cometh."

eth as a whirlwind; when distress and anguish cometh upon you." See Prov. iii. 25, &c., 2 Cor. v. 11, "Knowing *τον φοβον* the fear of the Lord," that is, the terrible judgment of the Lord.

An *action* is put for its *object*, Exod. xv. 2, "The Lord is my strength and praise," that is, the God whom I praise, and who is the scope or argument of my song.—The like we have, Psal. cxviii. 14, expounded, verse 15, 16, Jer. xvii. 14, the prophet calls the Lord his praise, that is, the object of his praise, and thanksgiving, for his great goodness. See Deut. xxviii. 8, and xii. 7, &c., 1 Sam. i. 27, "And the Lord gave me my petition," that is, the thing I asked, so Job vi. 8, 2 Thess. i. 11, Heb. xi. 13, Acts i. 4, "Wait for the promise of the Father," that is, the Holy Spirit promised by the Father.

6. *The Sign is put for the Thing signified.*

In *nouns*, Gen. xlix., "The sceptre shall not depart from Judah," that is, the royal authority, so Isa. xiv. 5, Zech. x. 11, &c., A throne is also put for regal authority, Psal. lxxxix. 4, and a crown or diadem, Psal. lxxxix. 39, Ezek. xxi. 26, &c., unction is put for the priesthood, Numb. xviii. 8, altars for divine worship, 1 Kings xix. 10, Psal. xxiii. 4, "Thy rod and thy staff comfort me," that is, thy care and love towards me; for a rod and a staff were a sign of pastoral care and office of the shepherd to his flock; this is withal an Anthropopathy, whereby God is represented as a Shepherd, and things relating to a shepherd attributed to him, Psal. cxl. 8, "Thou hast covered my head in the day of arms," so the Hebrew, that is, in the day of battle, and adversities which hostility brings, the signs and instruments whereof are arms, Psal. xlv. 6, "For I will not trust in my bow, neither shall my sword save me," that is, my military skill, fortitude, prudence, or stratagems, of which the signs and instruments of exercise were a bow, and a sword. To which the divine strength and goodness is opposed, verse 7, "But thou, O Lord, hast saved us from our enemies."

So elsewhere a sword is put for war and hostile violence, Exod. xviii. 10, Isa. i. 10, and ii. 4, 2 Sam. xii. 10, Lam. v. 9, Ezek. xxi. 3, 4, 9, &c., in which there is also a metonymy of the organical or instrumental cause, as before. See other examples, Psal. cxliv. 11, and Matt. x. 34, &c.*

Matt. xxiii. 2, "The Scribes and the Pharisees sit in Moses' chair." The chair of Moses metonymically denotes the power of teaching, judging, and ruling the people, of which it was a symbol; which things are expressed by the name of Moses, who was instructed by God to teach and govern, and who exercised both by the authority of God, and left the rules in writing for the posterity of the Jews to observe. The term to sit also aptly notes both; for the public teachers, for the most part sat, Matt. xxvi. 55, Luke iv. 20, John viii. 2, Acts xxii. 3. "The judges also sat in a chair or tribunal," Exod. xviii. 13, Judg. v. 10, Matt. xxvii. 19, from whence to sit is put for ruling and judging, Psal. xxix. 9, 10, and cx. 1, (see 1 Cor. xv. 25), 2 Thess. ii. 4, and whereas the Priests, Scribes, and Pharisees sat in the seat or chair of Moses, and did conform to the way of teaching, and government of the people, according to the rule of the divine law given by Moses. Christ, ver. 3, commands obedience to them; but gives a caution to take heed of their leaven, that is, their false doctrines, and feigned traditions, as Matt. xvi. 6, 12, for that did not belong to the seat of Moses, but to the seat of the scornful, or chair of pestilence, as Jerome renders it, Psal. i. 1, the throne of iniquity, Psal. xciv. 20, &c., Rom. iii. 30, and xv. 8, Col. iii. 11. The Jews are called the circumcision, because that was the sign whereby they were distinguished from other nations; and the Gentiles are called the uncircumcision, because it distinguished them from the Jews, Gal. ii. 7, 8, Eph. ii. 11, Rom. ii. 26, 27, and iii. 30, Col. iii. 11, &c.

In verbs, sometimes to *hide*,† signifies to *protect*, and put in a safe place, sometimes to leave or depart from another, for hiding is a sign of both. Of the former we have examples, Job v. 21, Psal. xxvii. 4, 5, and xxxi. 20, 21, and lxiv. 2, 3, &c., where there is also an Anthropopathy, when the speech is of God. Of the latter we have examples, Gen. xxxi. 49, "when we are hid one from another," so the Hebrew, that is, when

* *Gram. Sacr.* p. 283.

† *Abcondere.*

we depart or are absent from one another, Deut. xxii. 1, "Thou shalt not see thy brother's ox, or his sheep go astray, and hide thyself from them," that is, thou shalt not go away and let them alone, but bring them back, so Isa. lviii. 7.

To *sleep* is put for to be *secure*, because sound and pleasant sleep is an evident sign of security, Psal. iii. 5, and iv. 8, puffing is put for contempt, for a slight puff of the mouth denotes when a matter is despised as an inconsiderable thing, Psal. x. 5, and xii. 5.

To *kiss* signifies *love, obedience, obsequiousness, and submissive respect*, of which in ancient times a kiss was a sign, as Gen. xli. 40, 1 Kings xix. 18, Psal. ii. 12. To this some refer that phrase, Matt. v. 47, Heb. xi. 13, *σπασσῶμαι*, *osculo salutare*; for *σπασσῶμαι* signifies to salute with kissing, and embracing, and so is put for a receiving or embracing in love, or faith in hope.*

To *laugh* is put for to be *joyful*, which is the sign of laughter, Job viii. 21, Psal. cxxvi. 1, 2, Gen. xxi. 6, Luke vi. 21, 25, and to be *secure*, Job v. 22, to *stand* is put for to *minister*, Ezek. viii. 11, Zech. iii. 1. For it is the sign of a servant to stand, see Deut. x. 8. To *anoint* signifies to make a *king*, or chief lord, Judg. ix. 8. For unction was in times past the rite and symbol of the solemn inaugurations of kings, as in many places of the Old Testament appears.

In *conjunct* phrases, to shut and open, none resisting, signifies a full and free power of administration, Isa. xxii. 22, "To speak with a stiff neck," signifies proudly to resist and blaspheme God, Psal. lxxv. 5. For an erected neck is the indication of a proud mind. To give cleanness of teeth, signifies famine, Amos iv. 6, because in eating, something of the meat sticks in the teeth; for where that uncleanness of teeth is not found, it signifies there was no meat eaten, or a defect of aliment. To lift up the eyes, signifies worship and adoration, Psal. cxxi. 1, and cxxiii. 1, Ezek. xviii. 6, for whom we reverence and worship, we attentively behold. To lift up the head, signifies an erection of mind, animosity, and joy, as Judg. viii. 28, Psal. lxxxiii. 1, 2, Luke xxi. 28, &c.

The *face waxing pale*, denotes *fear*, for shame causes one to blush, and then for fear the blood retires from the outward parts to the heart, as Isa. xxix. 22, "Jacob shall not now be ashamed, neither shall his face now wax pale." See Job ix. 24. To have a whore's forehead notes impudence, for the indications of that appear in the face as well as modesty and bashfulness, Jer. iii. 3.

To *bow the knee*, signifies *subjection* and *obedience* or *divine worship*, Isa. xlv. 23, Phil. ii. 10, Eph. iii. 14. Of which genuflexion is a sign, to give the hand sometimes notes voluntary subjection, as 1 Chron. xxix. 24, 2 Chron. xxx. 8, where the Hebrew signifies to *give the hand*, as in the margin of our Bibles. Sometimes it notes begging and imploring, as Lam. v. 6. Sometimes confederacy, as Jer. l. 15, she (that is Babylon) hath given her hand—that is, she hath confederated with Croesus King of the Lydians, as Herodotus, lib. 1, says, see Ezek. xvii. 12, Levit. vi. 2, with Gal. ii. 9, Job xvii. 2. "To put the hand upon the head," signifies grief, calamity, and sadness, Jer. ii. 37, that being a sign of it, as 2 Sam. xiii. 19. "To put a hand upon the mouth," signifies silence, or that one cannot answer, Job xl. 33, Micah vii. 16, &c. See other examples, 2 Kings iii. 11, Exod. xxviii. 41, and xxix. 9, and xxxii. 29, Numb. iii. 3, Jud. xvii. 12.

To *lift up the hand*, is put for *swearing*, Exod. vi. 8, so the Hebrew, Psal. cvi. 25, 26, and elsewhere, because such as swore lifted up their hands towards heaven, as *Virgil* says, 12 *Æneid*.

—Deinde Latinus,
Suspiciens cælum, tenditque ad sydera dextram;
Hæc eadem, *Ænea*, terram, mare, sydera, juro.

* Leigh. Crit. Sacra.

Sometimes it signifies to *pray*, as Psalm xxviii. 1, 2, lxviii. 31, 32, and cxli. 2, 1 Tim. ii. 8. And to *bless*, Psalm cxxiv., for by that ceremony they used to bless of old. Also to *indicate*, or give notice, Isa. xlix. 22.

To this may be referred where *eating* and *drinking* is put for *health* and *life*, as Exod. xxiv. 11. See Gen. xvi. 13, Psalm ii. 3, "Let us break their bands asunder, and cast their cords from us," that is, let us remove this troublesome servitude, which by bonds and cords, as by certain signs, is noted. See Psalm xlv. 9, "He breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire," verse 10, "Be still and know that I am God," that is, he which puts an end to wars, and tameth the enemy, of which (viz., hostility) these things were dismal signs. See Psalm lviii. 10, and lxix. 11. See Job xvi. 15, Psalm xxxv. 12, Joel i. 3, Amos viii. 10, &c.

Isa. ii. 4, "And they shall beat their swords into plough-shares, and their spears into scythes," or pruning-hooks; that is, there will be a constant peace, of which there is not a more certain sign than when arms are turned into rustic or country instruments, which are useful in the time of peace. And because the prophet speaks of a spiritual peace in the time of the Messiah, here is also a metaphorical Allegory.

Isa. xlix. 23, "They shall bow down to thee with their face toward the earth and lick up the dust of thy feet," that is, they will give thee honour and reverence, for the sake of Christ thy head, who dwells in thee: for this speech is of the New Testament church. See Psalm lxxii. 8, 9, &c., Jer. xxxi. 19, "After I was instructed, I smote upon my thigh," that is, after my sin was shown unto me I was affected with grief of mind. For smiting the thigh was an indication of grief, as *Homer, Iliad* II. says of *Achillis*, that *μηρῷ πρηξάμενος*, when he had smote his thighs, he spoke to *Patroclus, Odys.* 5. "He cries out, O miserable! and struck his thighs," &c., Lam. ii. 10.

Lam. ii. 10, "The elders of the daughter of Sion sit upon the ground and keep silence, they have cast up dust upon their heads, they have girt themselves with sackcloth, the virgins of Jerusalem hang down their heads to the ground"—by these signs a most extreme grief is described. Jonah iv. 11, "That cannot discern between their right hand and their left hand," that is, that are not come to the years or age of discretion. The signs and effects of reason and judgment are said to be wanting, yea, even judgment itself and the use of reason, and convenient age for the exercise of it.

In *entire speech*, hither may be conferred that custom of speaking in sacred scripture, whereby in commands or promises such things are put, which men were wont to do, and are only the signs of those things which are intended and understood by that speech, as when the prophet Elisha commands Gehazi his servant, 2 Kings iv. 29, and Christ his disciples, Luke x. 4, "To salute no man by the way," by which is intimated that they were with all expedition and dispatch to do their errands, and to avoid all interruptions by the way. For it is a sign of great haste among men if they are so intent upon the end of their journey or business, that they take no notice of any body they meet, so as to salute him or discourse with him. Otherwise mild, courteous, and civil salutations are reckoned among Christian duties, &c.

Jer. ix. 17, "Thus saith the Lord of hosts, consider ye, and call for the mourning women, that they may come, and send for cunning women that they may come," and verse 18, "And let them make haste and take up a wailing for us," &c. The Lord does not approve of the dissembled wailing-women in mourning at funerals, but speaks according to the vulgar custom, denoting by this, and informing the people of the bitterness of the present calamities. See Amos v. 16, &c.—Jer. x. 17, "Gather up thy wares out of the land, O inhabitant of the fortress," that is, bundle and bind up your precious things together, as verse 9. The sense is, that they were not to remain there, but to be led into captivity, as chap. xviii. where the reason of this judgment is to be read at large. For they that are in a garrison, and doubt its strength, do convey their precious things to places of more security. This also may be an *irony*, as if the Lord had said, ye cannot effectually bring to pass any thing to free you and yours. We have the like place, Jer. xlv. 19, &c.—By destroying the weapons, Ezek. xxxix. 9, 10. The certainty of the promised victory, and the peace that would ensue is denoted, as Isa. ii. 4.

Matt. xxiv. 20, "But pray ye that your flight be not in the winter, nor on the sabbath-day," The disciples are commanded, with respect to the dreadfulfulness and peril of the siege of Jerusalem, to do those things which belonged to the Jews, who thought

that it was not lawful for them on the sabbath to go above * 1000 greater (or 2000 lesser) paces; and therefore they ought to pray, that they may not be necessitated to fly on the sabbath, because the accustomed sabbath-day's journey would not be enough to convey them beyond the danger of the Roman soldiers. And by this the grievousness of the calamity is indicated.

Luke xxii. 36, "Then said he (that is Christ) unto them, but now he that hath a purse, let him take it and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." By this speech is signified, that to that quiet and comfortable way of living, which the apostles hath hitherto enjoyed in the school of Christ, should immediately succeed a most grievous persecution, even to be begun that very night, and that the enemy with swords and clubs, were at hand, so that such as confide in an arm of flesh, and would consult (as men) about the security of themselves and theirs, could have no better way, than to dispose of all, even to their very coats, and provide themselves with military defences to resist the enemy's violence. By this *sign* therefore, the thing *signified* is to be understood; for Christ does not require, that his apostles should buy swords and defend themselves; but by the necessity of a sword, he symbolically insinuates or intimates the grievousness of that danger, which threatens them from the enemy. So says Theophylact and Enthymius upon the place. The apostles understood these words of Christ properly, and therefore say, ver. 38, "Lord, here are two swords, to whom he said it is enough." By which answer he modestly and tacitly reprehends the absurdity of his disciples; as if he had said, I perceive you do not apprehend the meaning of my *parabolical* speech, therefore it is enough to have admonished you thus much; your experience, and the fulfilling of my prediction, will supply the place of an exposition, when in a little time a military host shall invade, to repel which a hundred swords shall not be enough. See Brentius and Erasmus upon the place.

7. A Name is put for the Person, or Thing.

The name of God is put for God himself, Deut. xxviii. 58, "That thou mayest fear this glorious and fearful name," (viz. the Lord thy God,) Psalm xx. 1, "The name of the God of Jacob defend thee," that is, the God of Jacob. So Psalm cxv. 1, Isa. xxx. 27, Mic. v. 4, and frequently elsewhere, John iii. 18, "Because he hath not believed in the name of the only begotten Son of God," that is, Son of God himself. So John xvii. 6, Acts iii. 16, and x. 43, 1 John ii. 12, &c.

Name is put for man, Acts i. 15, "The number of the names together, were about one hundred and twenty," that is, so many men. So Rev. iii. 4, and xi. 13. Erasmus says, the reason of this speech is, that when men are numbered, their names are called over.

Name is put for son, for posterity, because they are called, by the name or surname of their ancestors, Deut. xxv. 7, 1 Sam. xxiv. 22, 2 Sam. xiv. 7, &c.

Name is put for the thing itself, Acts iv. 12, "For there is none other name, under heaven given unto men whereby we must be saved," that is, there is no other way or means of salvation but by Christ. Eph. i. 21, "Every name that is named," that is, every thing in nature. It notes also dignity or eminence, Phil. ii. 9, "Wherefore God also hath highly exalted him, and given him a name which is above every name," &c.

CHAPTER V.

OF AN IRONY.

AN *irony* is a trope whereby contraries or opposites are put for one another, or when by the thing named a contrary thing must be understood. The word properly signifies *dissimulation* or cavilling, *Vox eipaveia, proprie dissimulationem, et elusionem seu cavillationem*

* Goodwin in his Moses and Aaron says, that 2000 geometrical cubits is a Sabbath day's journey. Lib. 3. P. 112.

significat. This *trope* may more rightly be called *Antiphrasis*, which uses words contrary to their proper meaning, or original and genuine sense; *αντιφρασις*, *sermo per contrarium intelligendus*, *ex αντι contra*, *et φραζω dico*. It may be distinguished into,

1. Words singly or by themselves, considered, which is called *Antiphrasis*.
2. Words so placed or disposed in a sentence, as denote derision, or a kind of a mock, which vulgarly is called an *Irony*, of which *Sarcasmus* is a certain kind, which is sharper than an *Irony*, as when one insults over them that are oppressed with calamities.

Antiphrasis of words singly or by themselves considered.

Sometimes *one* and the *same* word has contrary significations, as בָּרַךְ, *Barak*, which properly signifies *to bless*, as Gen. xii. 3, and xxiv. 35, 2 Sam. viii. 10, Psal. xxxiv. 1, and many other places, is used in a contrary sense by an *Antiphrasis*, as 1 Kings xxi. 10, "Set two men before him, sons of Belial, to bear witness against him, saying, Thou didst bless God and the king," which Pagninus, the Chald. Paraph. and our version do render, thou didst curse or blaspheme God and the king. So verse 13, where the execution of this wicked Jezebel's command is described. Job i. 5, "Peradventure my sons have sinned and blessed God in their hearts," (which Pagninus renders, have cursed,) and the Chald. that they have provoked or stirred him to anger. Upon which place Vatablus says, that the ancients did so abhor *blasphemy*, that they durst not even name it, chap. i. 11, and ii. 5, "If he will not bless thee to thy face, Pagninus says, *curse* thee, &c. (the Chald. provoke thee, &c.) After the same manner they expound the words of Job's wife, Job ii. 9, "Dost thou still retain thine integrity, bless (Pagninus says curse) God and die;* of these words some make a good construction, affirming that she gave her husband good counsel, to this sense; what, dost thou still stand upon terms with God? Wilt thou not humble thyself, and desist from the conceits and imaginations of thine own integrity, since these grievous and sudden afflictions are sent for your sins from an angry God? therefore rather bless him, that is, pray to him, and in humility seek his face, (for so to bless signifies to pray, or make supplication) and beg him to release thee of this miserable life, since it is better for thee to die once, than to die daily.

Beza and others say, that it is not likely that the governess of such a holy family as Job's, and the wife and companion of so good a man, should be so impudently wicked as to give that abominable advice to their husband, as either to curse God, or destroy himself. Her error (say they) was, she judged him wicked, because thus smitten, and that he trusted upon his own integrity, &c.

But others with greater probability judge this counsel to be very wicked, for he reproves her for it plainly—"Thou speakest as one of the foolish women speaketh," and certainly Job would never have said so, if her speech had only imported an humble preparation for his approaching death.—It was rather a speaking the devil's mind, to bid him curse God and die, *viz. curse God*, that the magistrate taking notice of it, thou mayest be cut off by the sword of justice, for blasphemers were sentenced to death without mercy by the law of Moses, and it is not improbable that the light of nature might carry those nations to as high and severe a revenge against that highest sin—*And die*, that is, die by thine hand, or destroy thyself, &c. so that the word must of necessity be understood to curse by an *Antiphrasis*; as the same word is used by the devil, Job i. 11, "He will curse thee to thy face." The word that signifies to be effected or accomplished, Prov. xiii. 19, denotes (to be interrupted or broken,) Dan. ii. 1, "And I Daniel was refreshed," Dan. viii. 27. But Pagninus and our translation render it, *I fainted*, for it follows, *I was sick*. It also signifies to shine, Job xxix. 3, xxxi. 26, Isa. xlii. 10. Also to praise or celebrate, Psalm cxvii. 1, Isa. lxiv. 11, &c. And by an *Antiphrasis*, to be inglorious or fools, Psalm lxxv. 4, Job xii. 17, Isa. xlv. 25, &c.

* See Caryl upon the place.

The word *חַסֵּד* that signifies *benignity, mercy, and gratitude*, Deut. v. 10, Judg. viii. 35, 2 Sam. ix. 1, Psal. cxli. 4, 5. By an Antiphrasis signifies the quite contrary, Lev. xx. 17, Prov. xiv. 34.

The word which signifies *to possess an inheritance*, Gen. xv. 3, Deut. ii. 24, 31, 1 Kings xxi. 15, Isa. xiv. 21, signifies to be destroyed or thrown out of possession, Deut. ii. 21, 22, Judg. xiv. 15, Josh. viii. 7, and xxiii. 5.

The word *כֶּסֶד* that signifies *inconstancy, levity, and folly*, Psal. lxxxv. 8, Prov. ix. 13, Eccl. vii. 26. By this figure signifies constancy, confidence, and hope, as Job xxxi. 24, Psal. lxxviii. 7, Prov. iii. 26.

נֶפֶשׁ *Nepesh*, which signifies the *soul*, Gen. i. 30, &c., (and synecdochially the person itself, Gen. ii. 7, and xvii. 14, Psal. xi. 1, and more generally an animate body or a living creature, Gen. i. 24, &c.,) by an Antiphrasis signifies a carcase, or a lifeless body, Lev. xix. 28, so xxi. 1, and xxii. 4, Numb. vi. 11, and v. 2, Hag. ii. 14. To this signification some refer, Psal. xvi. 10, "Thou shalt not leave my soul in the grave," that is, my body.

The word *קֹדֶשׁ*, which signifies *to be sanctified* or made holy, Exod. xxix. 37, 43, &c., signifies also to be defiled, Deut. xxii. 9, Isa. lxv. 5, *רֵפָאִים* *Rephaim*, giants, signifies sound and strong persons, Gen. xiv. 5, Deut. ii. 11, and by Antiphrasis men dead or that no medicine can cure (from *רָפָא* *sanavit*, he hath cured,) Psal. lxxxviii. 10, Isa. xxvi. 14, 19, Prov. xxi. 16, &c. To this may be referred the word *εὐλογία*, which signifies a virtue, as benediction, praise, a free gift, &c., Rom. xv. 29, 2 Cor. ix. 5, 6, Eph. i. 3, Heb. vi. 7, Jam. iii. 10, Rev. v. 12, 13, and vii. 12, &c., and also a vice, as an hypocritical conformity or dissembling praise in order to deceive, as Rom. xvi. 18. Several other examples occur, as of words which have one signification in the root or primitive, and another in the derivative, some which signify one thing in one conjugation, and a different in another, which for brevity's sake are left to the observation of the learned, as Isa. xl. with Numb. iii. 22, Job xxii. 25, Psal. xc. 3, 4, Gen. xxxviii. 21, Deut. xxiii. 17, Job xxxvi. 14, 1 Kings xiv. 24, and xv. 11, 2 Kings xxiii. 4—7, &c., Josh. xvii. 15, 18, Psal. cxix. 40, with Amos vi. 8, &c.

An Irony of words in a sentence.

In a speech of God and Christ, a thing is said, or commanded, which must be understood in a contrary sense, that the literal meaning may be found, as Gen. iii. 22, and the Lord God said, "Behold the man is become as one of us;" that is, he is no ways like us, but rather to be abominated for his sin; it alludes also to the devil's words, verse 5, "Ye shall be as Gods, knowing good and evil." Gesner upon the place says, "*Deus ejusmodi ironia et indignatione mendacium Diaboli et ambitionem Adami execratur*," &c., that is, "God uses this irony by way of execration of the Devil's lie and Adam's ambition, and aptly inculcates the foulness of his sin, that he may learn to beware ever after." *Ambros, de Elia et Jejun.* cap. 4. *Irridens Deus, non approbens hæc dicit*, that God spoke these words by way of derision, not approbation.—Thou thoughtest thou should be like us, but because thou wouldst be what thou wast not, thou art fallen from what thou wast, so thy ambition to aspire beyond thyself has thrown thee beneath thyself.

Deut. xxxii. 37, 38, "Where are their gods, their rock in whom they trusted, which did eat of the fat of their sacrifices, and drank the wine of their drink-offerings, let them rise up and help you now, and be your protection," as also Judg. x. 14, "Go and cry unto the gods ye have chosen, let them deliver you in the time of your tribulation." Jehovah in these words does sharply chide the rebellious Israelites, and illustrates the impiety and blindness of their idolatries, who had hitherto worshipped such things as gods which now in their extremity were not able to deliver them from evil or desolation.

Job xxxviii. 5, "Who hath laid the measures of the earth, if thou knowest," &c., God speaks these words to Job, as if he had said, you cannot reach to so extraordinary a

pitch of knowledge; as to know how God laid the foundations of the earth, and made all things of nothing, verse 20, "That thou shouldest take it (viz. the way where light and darkness dwell, as verse 19,) at the bound thereof, and that thou shouldest know the way to the paths thereof." This is an ironical concession, resulting from the words of the third verse, "I will ask thee, and thou shalt make me know," &c.

Isa. xvii. 3, "The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel." Jerome in his comment says, that glory is by an irony here put for ignominy and disgrace.

Isa. xxix. 1, "Add ye year to year, let them kill sacrifices," upon which Luther says,* that the prophet mocks them, as if he had said, go to, proceed in your sacrifices stoutly, it shall happen, that you together with your sacrifices shall perish. See more examples, Isa. lvii. 12, Jer. vii. 21.—xi. 15,—xii. 7,—xxii. 20,—2 Kings xxiv. 7, Jer. xxii. 23.

It is said, Ezek. xx. 39, "O house of Israel, thus saith the Lord God, save ye every one his idols, and hereafter also, if ye will not hearken unto me"—Here is an ironical abdication or casting, wherein tacitly they are invited to the quite contrary, viz., true piety and the worship of God, Ezek. xxviii. 3, "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." This is an ironical hyperbole, by which the prince of Tyrus is checked. For Daniel at that time was accounted the wisest of men, because of the most excellent gifts that God gave him, so that it grew to a proverb, &c. So that it is only spoken with respect to the opinion or esteem that king had of himself, which by this irony is reprov'd. In Amos iv. 4, 5, is an ironical and sarcastic exhortation, as appears by the conclusion, verse 12, where they are advised "to prepare to meet their God." He alludes to the law of God, Deut. xiv. 28, of tythes: and Lev. vii. 13. The offering of leavened bread, which the Israelites in their impure worship of idols did imitate, &c. See Nah. iii. 14, "Draw the waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick kiln." An ironical exhortation to the enemy, intimating that whatever they attempted to secure themselves would be in vain. Zech. xi. 13, "A goodly price that I was prized at of them," &c., this was an ironical speech of Christ concerning the price for which Judas sold him.

Matt. xxvi. 45, "Christ commands his disciples to sleep on, and take their rest," when he means the contrary, it being then rather a time of watchfulness, because he was then to be betrayed, and it was therefore a more seasonable time to learn more heavenly instruction before his leaving them. Matt. xxvi. 50, "And Jesus said unto him, Friend, wherefore art thou come?" This is an irony, for he was his treacherous enemy.

Mark vii. 9, "Full well ye reject (or make void) the commandment of God," that is, very wickedly. See more, Luke xi. 41, John iii. 10, and vii. 23, with viii. 14.

In the speech of saints there are ironies, as David's speech to Abner, "Art thou not a man? we translate it valiant man) and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king?" &c. His meaning is that he behaved himself cowardly and basely in not preserving the king as he ought. 1 Kings xviii. 27, Elijah mocked Baal's prophets, bidding them "Cry aloud, because their god may possibly be talking, pursuing, journeying, or sleeping, and so should be awaked;" this is a most clear and evident irony, as if he had said, that he is neither a god, nor living, nor capable of operation. The like irony we read, 1 Kings xxii. 15, where Micaiah bids Ahab go and prosper, &c., although he knew that he would not prosper. So 2 Kings viii. 10, "Go, say unto him, thou mayest certainly recover, howbeit the Lord hath showed me, that he shall surely die;" this is an irony to delude an impious king, that was enemy to the people of God.

Job xii. 2, "No doubt but ye are the people, and wisdom shall die with you," this is a sarcastic irony, as if he had said, ye take upon you to be the wise men, in comparison of whom I am as a wild ass's colt, Job xi. 12, and think when you die, wisdom

* Tom. 3. fol. 356 in *Explic. h. l.*

must depart with you, Job xxvi. 2, 3, "How hast thou helped him that is without power? How savest thou the arm that hath no strength? How hast thou counselled him that hath no wisdom? And how hast thou plentifully declared the thing as it is?" This is an ironical confutation. As if he had said, your sayings are most comfortable and excellent, as they seem to you, when you have to do with an infirm, abject, and ignorant person.—The meaning is, that they are of no effect to judge, preserve, counsel, or teach me. Psalm xl. 8, "Philistia, triumph thou over me." This is an ironical *apostrophe*, whereby David checks the insolence of the old Philistines, who for a long time vexed the Israelites.

Eccles. xi. 9, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes," &c., which is an ironical concession to the young man that gives himself a loose liberty, to follow his sinful pleasure in his young years, and, in a haughty pride and confidence, slights God and good things, neglecting his soul for sensuality and (an imaginary) earthly felicity; but his check and correction follows—"But know thou that for all these things God will bring thee to judgment."

Isa. ii. 10, "Enter into some rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." This is spoken by way of *sarcasm*, as if he had said, fly from God, and his incensed face, or terrible hand if thou canst, but it is to no purpose, as the following verses show. So Isa. viii. 9, 10, see Isa. xxi. 5, compared with Dan. v.—Jer. viii. 24, iv. 9, 15, and xlv. 9, 11, where there are sarcasms against the king of Egypt and his host, that were puffed up for the conquest of Josias—The like Jer. li. 8, 11, about Babylon's fall. See Lam. iv. 20, Mal. i. 9, 1 Cor. iv. 8.

2 Cor. x. 12, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves," &c. The apostle speaks ironically, checking the false apostles, who had such magnificent thoughts (and gloried so much) of themselves, as if he were nothing to them—The like *irony* he uses to the conceited Corinthians, 2 Cor. xi. 19, "For ye suffer fools gladly, seeing ye yourselves are wise; upon which Aretius says—This speech is a sharp irony, as if he had said, it becomes such principal persons as you are to esteem those fools who speak truth, 2 Cor. xii. 13, "What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." He calls that ironically a wrong which indeed was none at all, but rather an instance of innocency.

Moreover, to an *Irony* are referred,

(1.) Some things spoken feignedly, and *πειραστικως*, or uttered by way of trial, as Gen. xix. 2, where the angels say to Lot who invited them, "Nay, but we will abide in the street all night;" whereas they were to tarry with Lot, and preserve him and his family from the conflagration of Sodom, as by the thing itself and the event, as also from the angel's words, verse 12, 13, is manifest.—Gen. xxii. 2, and he said, (that is, God to Abraham) "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains, which I will show thee." That this was only by way of trial appears by the first verse, and the event; this passage was intended for a good end, as well with respect to God, who requires obedience and a perfect resignation of man, although his precepts may seem absurd to our reason, as also with respect to Abraham and his son Isaac, who became examples of faith, submission, and constancy to God's will, without scruple, questions, or murmuring; besides, there is respect had to the Messiah, whose passion, death, and resurrection is prefigured in this mystical type.

Matt. xv. 24, 25, 26, "I am not sent but to the lost sheep of the house of Israel—It is not lawful to give the children's bread to dogs"—That this speech was also by way of trial of the woman's faith, appears by the event, and the eulogy which Christ gave her, verse 28, "O woman, great is thy faith!" The mind differs from the speech—He seems externally to segregate or distinguish her from the sheep, and at the same instant occultly cherishes and comforts her as his. He compares her to a dog, but places her at the same time at the children's table. This passage

intimates the good and salvation of the woman and all believers, for we are hereby eminently informed by way of sweet consolation of the certainty of divine help, though it be for a while delayed by crosses and calamities, as appears by that trying silence of Christ, verse 23, viz., "But he answered her not a word," upon which Chrysostom says, "The Lord knew that there was a hidden jewel, which he would not conceal from us, but delayed his answer, that the woman's sedulity or diligence might become an example and doctrine to posterity,"* &c.

2. Some things are dissemblingly and hypocritically spoken (and sometimes with a bitter sarcasm) which are true in themselves, but not conformable to the mind of the speaker, as Gen. xxvii. 19, "Joseph's brethren said one to another, behold this master of dreams cometh," &c. Such indeed Joseph was, for, verse 5, &c. he gave information of things to come, and had the gift of interpreting other dreams, as chapters xl. and xli., but his brethren did not so repute him, but call him so in a way of mockery and derision.

2 Sam. vi. 20, Michael said to David her husband, "How glorious was the king of Israel to day," &c. David was truly glorious in that sacred gesture and art, as he himself says, verse 21, 22, but to her it seemed to be lightness and scurrility, void of royal gravity, for it is said, verse 16, that she despised him in her heart, Psal. xxii. 8, "He trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him." These things were most true in themselves, but in the opinion of those mockers false, who by this bitter sarcasm denied Christ hanging on the cross, as Matt. xxvii. 43. See Isa. v. 19.

Matt. xxii. 16, the disciples of the Pharisees being sent to Christ say, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." These words were true of our Saviour Christ, but not conformable to the mind of the Pharisees, who spoke by way of snare and irony; as Luke xx. 20, appears. See Matt. xxvii. 29, 40, 42, 43, Mark xv. 29, &c.

3. Some things manifestly false, and spoken with an intention to deceive, by such as knew it to be otherwise, are set forth by way of †history and narration, as Gen. iii. 4, "And the serpent (that is, the devil in the serpent) said unto the woman, Ye shall not surely die," for verse 5, "God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This the father of lies knew to be quite otherwise, but would by that falsehood circumvent and deceive Eve. By the *opening of their eyes*, which he by a fallacy promises, is intimated the acuteness of the mind and understanding, in comparison of which the former con-created wisdom may seem to be blindness. Thus the deceiver plays his game to the destruction of Adam and his posterity, had not immense grace stepped in to prevent it.

Matt. ii. 8, Herod says to the wise men, "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." His intention was to destroy the Child Jesus, which by the inhuman and execrable massacre of the children afterwards, is evident; but by this irony and hypocrisy, he would delude the wise men.

Lastly, There are some things where there seems to be an irony, but when the thing is more exactly considered, there is none, as Jer. iv. 16, "The watchers (or keepers) come from a far country," &c. Some think that by a watchman, or keepers (by an Antiphrasis or irony) we are to understand destroyers. But in truth the Babylonians are to be understood, who for their own safety and profit were watchers, lying in wait about the fields, lest any thing should escape away, or get from them, as hunters, who watch every place of egress out of a wood, lest the beasts they hunt should escape into the open fields, as verse 17.

* Hom. 44. in Gen.

† ιστορικως και μυητικως.

Ezek. iii. 24, "Then the Spirit entered into me, and set me upon my feet, and spake unto me, and said unto me, go shut thyself within thy house." Junius and Tremellius allege, that these and the following words are to be understood by an *irony*; as if he had said, it is a prophet's office to hide himself, when I bid him go forth. There are others which say, that it was spoken by way of sarcasm and indignation, paraphrasing thus: if thou art resolved to disobey my command, go into thine own house, and experience what it is to contend with me: such sarcasms are found, Judg. x. 14, Isa. 1. 11. But the truth is, that, because God had sufficiently instructed the prophet by his Spirit, and gave him courage to publish his will, and because we do not read that this prophet used any tergiversation or shuffling to avoid the work appointed him (as we read of Moses, Exod. iii. 11, and iv. 10, 13, of Jeremy, chap i. 6, and xx. 9, of Jonah, chap. i. 3,) the best way is to interpret these words properly as they sound, viz. That it is a serious command of God, that he should shut himself up in his house, and dispatch his prophetic actions, mentioned chap. iv. (see also chap. viii. 1.) to which belongs what is added "of the binding of men (as it were with cords) by angels at the command of God," as verse 25, for God uses these ministering spirits in his government of men; and that which is spoken, chap. iv. belongs to these, is evident by the 8th verse of that chapter, &c.

Matt. iv. 3, "The tempter says to Jesus, if thou be the Son of God, command that these stones may be made bread." In which words Theophylact says, there is an irony, as if he had said, neither art thou the Son of God, neither canst thou do this. But more truly it is to be interpreted a diabolical fraud, for trial of a thing by him not certainly known, as D. Chemnitius, in his Evangelical Harmony, says, chap. 19, viz., "The devil had a double purpose.

"(1.) To know whether Jesus was really the Son of God, by this reason, that if by his bare word or command he could turn stone into bread, then of certain he is the Son of God; therefore he says not *pray*, but *command*, but if in the extremity of his hunger and necessity, he cannot do this, then he cannot be the Son of God, and therefore Satan would take occasion to despise and mock him, thus, in vain do you trust to that heavenly voice (Matt. iii. 17,) and believe, or hope that others shall believe thee to be the Son of God.

"(2.) By that temptation the devil endeavours to entice Christ into some sin, or distrust of the divine oracle, or into a vain ostentation, or empty glory, if by the devil's suggestion he should work a miracle, &c."

John xviii. 38, "Pilate said unto him, what is truth?" In which words some say there is an irony. But in exact speaking (of this trope) there appears to be no repugnancy betwixt the words and the mind of the speaker, rather a supine or careless contempt and disdain of truth in the heart of Pilate, who argues by way of diminution (*ελαττωτική*) or slight of the matter, as if he had said, If there be a dispute betwixt the Jews and thee, about the truth of religion, I do not judge it of that weight, as to lose my time to hear your altercations (or frivolous contentions,) &c.

John xiv. 4, "And he (Pilate) saith unto the Jews, behold your king," which is taken as ironically spoken, by many—as if he had mocked the Jews, then accusing so abject, low, and contemptible a man, who would aspire at the government, and threaten the monarchy of the Cæsars. But it is more proper to say, that Pilate had respect to the public acclamation of the people four days before (when they saluted Jesus as their king, Luke xix. 38, John xii. 12, 13.) In this sense they are the words of the excellent D. Gerhard,* *Jam olim, expectatis Regem vobis promissum, &c.* "For some time past you have expected your promised King, but so soon as he appears do you wish him dead? Consult your own honour, and let it not be said that you furiously persecuted him, to whom you have given royal honour. Cæsar does not fear this king; do you rather pity him and give over your thoughts of crucifying him. If he be really your King, why, with so great fury do you design him for such heavy punishments, whom you ought rather to defend? But if he hath falsely boasted himself to be a King, dismiss him with stripes, which (for his temerity) will be enough to the sufferer." So therefore by a secret instinct of God, Pilate confesses

* *Harmo. Evangel. in histor. pass. c. 11.*

Jesus to be a King, even before his crucifixion, as he afterwards attributed a royal name and honour to him in the inscription upon the cross, that we may understand that he therefore died, because he is our King, and that the government is upon his shoulders, Isa. ix. 6, &c.

Acts xxiii. 5, "Then said Paul, I wist not brethren, that he was the high-priest," upon which words we will transcribe the paraphrase of the learned Rivet. "I know there are many who assert that the apostle spoke this by an Irony, because when he lived among the Pharisees, and being himself a pharisee, although the person should be unknown to him, yet by the manner of that court's sitting, he could not but judge who among them who was chief or high-priest, having said, verse 3, 'That he sat to judge him after the law.' But to me it seems more probable, that Paul, hearing a voice from some of those that sat to judge for the priests and all the council came, as Acts xxii. 30,) and not knowing from whom it came, spoke so. He judged it not to come therefore from the high-priest, because so hasty and rash a signification of offence did not become his office and authority, nor was such a speech of (at least dissembled sanctity like to proceed from him. It is therefore plain that this council was not convened in the accustomed place, where the judicatory order and debates were designed or assigned to be according to every one's dignity and merit, but near the tower, whither they were called from the tribunal where Paul was, which is indicated in the 30th verse of the preceding chapter. And he commanded the chief-priest and all the council to appear (in the Greek it is *ελθειν*, to come :) Paul therefore hearing a voice from that company, denounces God's punishment to the speaker; for all they that came with the high-priest sat to judge.*" See also Fr. Junius paral. i. 98, &c.

1 Cor. vi. 4, "If then ye have judgment (or judicatories) of things pertaining to this life, set them to judge who are least esteemed in the church." Some say that these words are an irony, because Paul says, verse 5, "I speak to your shame" or blushing.) But it is more probable that the apostle spoke seriously. Erasmus upon the place says, "The apostle speaks thus, because he would not have Christians to contend before the wicked, but that they should rather choose the meanest Christian as an arbitrator of their cause, than wrangle before those tribunals." Aretius upon the place says, "The apostle delivers his mind about what they should do, for they allege thus, you prohibit us to try our controversies before the Heathen tribunals, but where shall we have a competent and capable Judge? The church not only wants a magistracy, but also persons fit to determine and compose such differences as ours. The apostle answers, that the latter is untrue, because the meanest Christian in these matters has a right of equality with the greatest. The dignity of the church is great, for Paul judges the meanest worthy of the office of being judges, rather than appeal to a heathen judge, what shall we not therefore hope from superiors? But that phrase, verse 5, *προς εντροπήν ὑμῖν λέγω* (I speak it to your shame) is thus well expounded by Aretius: "This is a new argument taken from public shame; for to wrangle or go to law, before a pagan judge, was no less than to bring a scandal upon the church: therefore there is a caution given against that, and because it brought occasion of shame upon the church, therefore the apostle says deservedly, I speak it to your shame, &c."

CHAPTER VI.

OF A METAPHOR IN GENERAL.

Of a *Metaphor* in general, let the following things be noted;

1. As to its definition, it is said to be a *trope*, when a word is translated from its proper and genuine signification to another less proper. Or when *like is signified by like*. Fabius Lib. 8, c. 6. calls it a *short similitude*. There are other definitions, but all to this sense. Some in handling the definition of this trope tell us, that a *Metaphor*

* In Isagog. *ad Scriptur. Sacr.* c. 21. Sect. 8.

may be taken, either from a simple similitude, or from analogy or proportion. And that these two are different, because there may be a similitude betwixt two, as between a living and a painted man, whence the name of the man is ascribed to the picture. But in proportion, two answers two, as Aristotle in his second book of the soul compares a root to the mouth, because it performs the same office to a plant, as the mouth does to a living creature. Here is indeed a double similitude, for a plant is compared to a living creature, and the root to his mouth, because plants receive their nourishment from the root, as a living creature does by the mouth. Of the first sort is that metaphor, when drops of dew are called pearls, when flowers are called stars, or a gross corpulent man is called a hog. Of the latter are, when the master of a ship has been by poets compared to a waggoner, and *e contra*, because he takes the same care of his waggon, as the master does of his ship. In scripture metaphors we shall observe the same distinction, but promiscuously.

2. As to its difference from a similitude and parable, the difference is either contracted, or more large; for in a similitude there is a manifest comparison of one thing with another, and so it is a logical argument; but in a metaphor there is one thing put for another that's like it, which nevertheless in its explication is to be handled by an apparent similitude. And we are to note here, that frequently in scripture (especially in the Proverbs of Solomon) a word or phrase may be expounded by the deficient particle. And in such it is rather a contracted similitude, than a metaphor; and therefore many things of that nature are not hereafter reckoned amongst metaphors.

3. As to its dignity, as this trope is the most frequent, so it is the most florid and pleasant, giving a most wonderful energy or power, and evidence to the style of Holy Scripture, so that it may be truly called, "the academy or school, where God * communicates the knowledge of nature and the creation to his scholars," affording matter enough for their most serious and diligent study, making plain those divine and glorious matters therein revealed, in terms which call for deep scrutiny and search into their nature and properties. For, as Rivet tells us, *Isag. ad Script. Sacr.* cap. 5, p. 49, "The scripture chiefly treating about things relating to grace and glory, yet affords occasion for the perfection and study of all philosophical knowledge, and borrows so much of natural things, as may serve for a looking-glass to represent divine things to our eyes," &c.

4. As to the manner of handling, whereas the properties of things from whence they are deduced, are many and various, there must be great care and accuracy used to find out the reason of the similitude, and the scope or intention of the comparison, lest there may be an aberration from the proper coherence of the text, or the analogy of faith; to do this it is needful that a person be well acquainted with the respective natures, and the philosophical notions and theories of all things from whence this trope is taken, as also with the peculiar customs, and distinct qualities of other nations, particularly the ancient Jewish state in their ecclesiastical and civil government and economy; besides the knowledge of the original languages, (in which the scriptures were penned, as Hebrew and Greek) which very frequently carry a native grace and emphatical fulness, hardly expressible (with the same beauty and significancy) in a translation.

More particularly there ought to be care taken, that one metaphor be not strained to express things in themselves quite opposite, nor make the parallels run till they grow lame; for one metaphor may be brought to signify many things, with respect to some different qualities and diverse attributes. Thus Christ is called a lion, Rev. v. 5, because noble, heroic, and unconquerable: the devil is called a lion, because roaring, rapacious, and devouring, 1 Pet. v. 8; wicked men and tyrants are called so, Job iv. 10, 11, 2 Tim. iv. 17, because they are fierce, outrageous, and cruel to weaker men, as the lion is to weaker creatures.

By the like reason a unicorn is compared to the godly, with respect to its strength and courage, Psal. xcii. 10; and to the wicked because of its desperate boldness and spitefulness, Psal. xxii. 21.

* Της φύσεως και κτισεως Θεου φροντιστηριον και της Θεογνωσιας παιδευτηριον, &c.

Leaven expresses the wonderful force and penetrating virtue of the word, and kingdom of God, Matt. xiii. 33, with respect to its piercing and diffusive quality; but it is applied to corrupt and evil doctrine, Matt. xvi. 6, 1 Cor. v. 6, 7, because of its malignant and souring quality, which is also very spreading, and insinuates itself into all the parts.

Sleep metaphorically denotes the quiet and peaceable death of the godly, 1 Thess. iv. 13, 14; and the carnal security, carelessness, and infidelity of sinners, Rom. xiii. 11, Eph. v. 14.

The *sun* amongst other things denotes happiness, because of its light and splendour, Judg. v. 31; and infelicity or misfortune, because of its scorching and excessive heat, Psal. cxxi. 6, Matt. xiii. 6, 21, &c.

A *shadow* signifies protection against evils, as Isa. xlix. 2, and many other places, because it defends from intemperate heat. It also denotes great perils and calamities (as Psal. xxiii. 4, Luke i. 79,) because of its darkness and fogginess, which are symbols of sorrow and evil.

A *river* metaphorically denotes plenty of good and desirable things, Psal. xxxvi. 8,—xlvi. 4, Isa. lxvi. 12, because of the abundance of its waters and the usefulness thereof well-known. It also denotes terrors, perils, and overwhelms, Psal. xviii. 4, and cxxiv. 4, because of the danger of its rapid and sudden inundations.

The *harvest* is used in a good sense, Psal. cxxvi. 4, 5, 6, Matt. ix. 37, and elsewhere because of the great profit and necessity of the gathered fruit. It is also used in a bad sense, Jer. li. 33, Joel iii. 13, because it is cut down and destroyed.

Treasure and *treasurer* are also to be understood in a good sense, Matt. vi. 20, &c., and in a bad sense, Rom. ii. 5; both are joined, Matt. xii. 35.

Sometimes metaphors taken from diverse things, are joined together, where there is a necessity of a distinct enumeration; an evident example of this we have, Lam. iii. to the 16th verse; here metaphors are taken sometimes from men of different circumstances and capacities; sometimes from beasts to set forth the punishments inflicted by God. So in Eph. ii. 20, the metaphors taken from civil society, and from building are joined together, to set forth the mystical conjunction of the godly in Christ, &c.

3. As to the variety of the metaphors Bartholinus rightly says, that they may be taken from all things in the world, whether substances or accidents, natural or artificial things. And Cicero says, *nihil est in rerum natura, unde simile duci non possit*,* that there is nothing in nature from whence a similitude may not be brought, adding, that a variety of metaphors is almost infinite.

Others say, that it is as possible to empty the sea with a sieve, as to reduce or confine metaphors to certain classes or bounds. The like may (in a manner) be said of the metaphors in Holy Scripture. But inasmuch as it is very profitable for such as are studious in that sacred writing, it shall be endeavoured so to dispose of most, if not all, the metaphors (as much as may be done among such a multitude of them) found there, especially the most frequent and illustrious, as that they may be reduced of a certain order, under their respective heads, which will enable us to give a sound judgment of the most elegant and rhetorical part of the Bible. And if any be missing, the harvest being large, it may stir up others to gather up and improve the gleanings.

6. As to the right distribution or distinction of metaphors into their right classes or heads, some take the method of *Plutarch* and *Quintilian* (who to avoid confusion in

* *Lib. 3. de. Oratione.*

such an infinite variety, which can scarce be concluded or terminated by art, rightly say, that the most illustrious sort of *metaphors* are to be expounded and distinguished under certain heads, and they make them four, viz.

1. From animate things (viz. such as have life) to animate, as when God is put for a magistrate, or a shepherd for a prince or ruler.
2. From animate things, to inanimate (viz., things which have no life) as when the earth is said to groan, and the olive to lie.
3. Or from inanimate things to animate, as when Christ is called a door, a vine, &c.
4. Or from inanimate things to inanimate, as when the mystery of salvation is called a foundation, 1 Tim. vi. 19, 2 Tim. ii. 19, &c.

Others not respecting things as they are in nature, observe a grammatical series, or order, because metaphors are found in nouns, verbs, and adverbs.

In *nouns substantives*, as where it is said, Deut. xxii. 14, "The fat of the kidneys of wheat," for choice grains of wheat, where is a double metaphor.

First, in fat, for the choiceness or preciousness, and

Secondly, in reins, which is put for grains, because they are like them in form; and both are joined, because the reins in a living creature are covered with fat.

Thus Christ is called the "light of the world," John viii. 12; "the good shepherd," John x. 11. The apostles are called "the salt of the earth," Matt. v. 13, &c.

In *nouns adjectives*, as when one is said to be of uncircumcised lips, ears, heart, as Exod. vi. 12, Jer. vi. 10, and ix. 26, for to be of an impure and sinful heart. When the unbelieving and worldly-minded man is said to be dead, Matt. viii. 22. When the word or heavenly doctrine is said to be sound; 1 Tim. i. 10, and vi. 3, 2 Tim. i. 13, and iv. 3, &c.

In *verbs*, as when it is said of the wicked they shall wither, Psal. xxxvii. 2, that is, they shall perish. The soul is said to thirst, when it earnestly and vehemently desires any thing, Psal. xlii. 2. So when putting on is taken for assuming, as Eph. iv. 24.

In *adverbs*, as when to take a thing hardly is put for grief and sorrow, as Gen. xxi. 11. To speak hardly is put for roughly or severely, as Gen. xlii. 7. To be grievously wounded is put for very much, 1 Kings xxii. 34. Thus in the vulgar Latin edition, but the Hebrew is without adverbs there.

But a more proper example, as in Matt. xxvi. 75, he wept *πικρως*, bitterly, that is, very much; a metaphor taken from taste: so *λαμπρως*, splendidly, is put for eminently or sumptuously, Luke xvi. 19.

But waving these, our method shall be to consider this trope,

(1.) More specially.

(2.) More generally.

1. More specially, which shall be about things that are translated to God, which properly belong to man, chap. vii. The
2. About what things belonging to other creatures are ascribed to God, ch. viii. The
3. When things properly ascribable to persons, are attributed to things that are not persons, chap. ix.
4. More generally, which shall be to lay down the distinct heads and classes of metaphors, with succinct explications of each.
5. We shall produce such metaphors taken from God and the creatures, as are obvious in universal nature, chap. x., xi., xii.
6. Such as are taken from sacred persons and things, as divine worship, &c., chap. xiii.

CHAPTER VII.

Of Metaphors translated from Man to God, which kind is called Ανθρωποπαθεια.

Anthropopatheia is a metaphor by which things properly belonging to creatures, especially man, are by a certain similitude attributed to God and divine things. It is likewise called *συγκαταβασις*, condescension, because God in his holy word descends as it were, so low as our capacities, expressing his heavenly mysteries after the manner of men, which the Hebrews elegantly call the way of the sons of men.

In this metaphor it is very necessary to take great heed that no *mean, base, or indecent thing* be attributed to the most high and holy majesty, but that the reason of the similitude be always improved with this caution or canon of divinity, viz.

Whatsoever is translated from creatures to God, must first be separated from all imperfections, and then that which is perfect may safely be ascribed to God.* To understand these similitudes, as the Lord descends graciously to us, so let us with a devout mind (by faith and prayer) ascend unto him, comparing spiritual things with spiritual, 1 Cor. ii. 13, that we may have honourable apprehensions of him and his divine mysteries, which cannot be done without the aid of the Holy Spirit, who only knows the things of God, and the depths of his wisdom, revealing them to men by the word, 1 Cor. ii. 10, 11.

To this may our Saviour's speech be referred, John vi. 53, when by a similitude of human things he speaks of the participation of heavenly things. Some of the disciples being of gross and carnal understandings, said, this is a hard speech, who can hear it?† abhorring such flesh-eating, and blood-drinking, to whom Christ says, verse 63, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." That is, my words are not to be received in the mode and measure of vulgar or earthly things, but waving such thoughts, by the aid and guidance of the Spirit, as things spiritually spoken they are to be spiritually understood, and by faith to be believed, for so they are life and give life, &c.

In proceeding we shall not only show those metaphors that respect God, considered singly in his essence and divine majesty, but also as manifest in the flesh.

Some metaphors are taken from *man*, and some from *other* creatures.

- From man—as 1. His *parts and members*.
 2. His *affections*.
 3. His *actions*.
 4. His *adjuncts*. Of which in order.

The Parts and Members of a Man attributed to God.

A *soul* is attributed to God, by which his life, essence, and will, and therefore God himself, is understood: for as man lives and operates by the soul, so God in himself is essential life, and a most pure act—"My soul shall not abhor you," Lev. xxvi. 11, "The wicked his soul hateth," Psal. xi. 5. See Isa. i. 14, and xlii. 1, Jer. v. 9, 29, Matt. xii. 8, Heb. x. 38. Hence the Lord is said to swear by his soul, Jer. li. 14, Amos vi. 8, that is, by himself, as our translation renders it, and agreeable to Isa. xlv. 23, Jer. xxii. 5, Heb. vi. 13, where it is expounded.

* *Quæcunque à creaturis transferuntur ad Deum, repurganda prius sunt ab omnibus imperfectionibus, et tum demum id, quod perfectum est, Deo attribuendum.*

† *Quis æquo animo audiat, et non potius abhorreat ab istiusmodi κρεωφαγια και αιματοποσια, quam inculcat? D. Calixti paraphr. pag. 255. Harmon. Evangel.*

A *body*, by reason of his incorporeal essence, is no where attributed to *God*, but it is ascribed to our Saviour Christ in a twofold respect.

1. As opposed to the shadows, figures, and types in the Old Testament, the truth, complement, or fulfilling of the things prefigured by these shadows, being held forth in him, Col. ii. 17, "Which are a shadow of things to come, but the body is of Christ," that is, the truth and complement is in Christ. And Col. ii. 9, it is said, "That in him dwelleth all the fulness of the Godhead, *σωματικῶς*, bodily," that is, most really, perfectly, and solidly, and not in a typical or shadowy manner, as God manifested himself in the Old Testament.

2. The church is called the body of Christ, Eph. i. 22, 23, "And God gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." It is called his body, because he rules it, giving sense, life, and spiritual motion to it, as a man's head does to his body. It is called his fulness, because (though Christ is absolutely perfect in himself and has no need of us) his love is so great to his Church, that he will not be without it, any more than a head would be willing to want his members. "Father, I will that they also whom thou hast given me, be with me where I am," &c., John xvii. 24, Eph. iv. 12, 15, 16. So much for Christ's mystical body. As for the human body of our Lord, it being really, and not metaphorically such, it concerns not this place.

God is called the *Head of Christ*, 1 Cor. xi. 3.

(1.) With respect to his human nature, for in that sense Christ says, the Father is greater than he, John xiv. 28.

(2.) With respect to his office as Mediator and Redeemer, for all the actions of Christ were done by the will, order, and commission of the Deity.

The apostle by the figure climax, or a certain gradation in the same text, calls Christ the head of the man; because he chose that sex when he took human nature upon him, so becoming the first-born among many brethren, Rom. viii. 29; he also calls man the head of the woman, because of the pre-eminence of sex, and being ordered her Lord and superior. In these places the word is metaphorical, in respect of eminency, because the head in the natural body is seated highest, excelling the whole body in dignity of sense and reason.

(3.) In respect of rule and government, the natural body being ruled by it, &c., More generally Christ is called the Head of the church, Eph. i. 22, and iv. 15, Col. i. 18, &c., in which sense man has no prerogative over the woman as to the participation of the benefits of Christ, and mystical union with him, Gal. iii. 28, "Neither male nor female, for ye are all one in Christ Jesus." Hence it is said, Eph. i. 10, "That he might gather together in one head,* all things in Christ, both which are in heaven, and which are on earth;" which Chrysostom well interprets, viz., "It is done by the mystery of redemption, that celestial and terrestrial things, that is, angels and men, should have one head;" that is, Christ, whereas before by reason of man's sin, heavenly things are separated from earthly.

A *face* is attributed to God, by which the manifestation of himself to angels and men, and the various workings of his providence are to be understood: for so God is known to us, as one man is known by his face to another: the face of God signifies manifestation.

1. In the blessed state of eternity, Psalm xvi. 11, "With thy face is fulness of joys," so the Hebrew, and Psalm xvii. 15, "I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness." Matt. xviii. 10, "Their angels do always behold the face of my Father, which is in heaven." In this sense, no man can see God's face and live, Exod. xxxiii. 20, 23. "For now we see through a glass darkly, but then face to face," 1 Cor. xiii. 12, &c.

2. In the state of mortality, when God in any measure reveals himself. As

(1.) By the *face* of God, his presence and propitious aspect is noted, as Exod. xxxi. 21, "The Lord went before them by day in a pillar of a cloud, and by night in a pillar of fire." Exod. xxxiii. 14, "My face," so the Hebrew, "shall go with thee, and I will give thee rest," and verse 15, Moses said, "If thy face go not (with us) cause us not to go up hence," &c., that is, if you be not present as heretofore in the pillar of a cloud and fire.

* *Ανακεφαλαιουν.*

Hence that appellation given to Christ is deduced, Isa. lxiii. 9, "The angel of his face," or presence, because by the pillar of a cloud and fire in a visible manner, he led the Israelites of old, and made the face of God, as it were, conspicuous to them: others say, it is because "he is the image of the invisible God," by whom we know the Father as one man is known by his face to another, Col. i. 15, John xiv. 9, 10; which cannot be said of any other.

The face of God signifies also that glorious appearance of God to the people on Mount Sinai, Deut. v. 4, and that more illustrious manner of his revealing himself to Moses above any other, Deut. xxxiv. 10. See Numb. xii. 6, 7, 8, &c. Sometimes the face of God is put for the place where God reveals himself, and where the ministry of the word flourishes; or as Jehovah himself words it, Exod. xx. 24, "Where he records his name," &c. Thus Cain is said to go forth from the face of God, Gen. iv. 14, 16, that is, from the place where his parents worshipped him; and Jonah rose up to flee from the face of the Lord—that is, left the church and people of God, to go to Tarshish among infidels; not, but that he knew, that none can so fly from the face of God, as to be unseen by him, but he thought that there was no place for divine revelations besides the holy land,* and therefore hoped that in those strange places God would no longer trouble him, nor impose so hard a province upon him as to preach against Nineveh, &c. See Exod. xxxiii. 15, and xxv. 30, Psalm c. 1, 2, 3, and civ. 4, 2 Sam. xxi. 1, Psalm cxxxix. 7, Lev. xvii. 10, Psalm ix. 4, &c. Sometimes wrath and divine punishment is noted by the face of God, as Psalm lxviii. 1, "Let them that hate him flee before his face"—Jer. xxi. 10, "I have set my face against this city for evil," &c. Lam. iv. 16, "The face of the Lord hath divided them," &c., 2 Thess. i. 9, 1 Pet. iii. 12.

Sometimes the grace, favour, and mercy of God is expressed by it, as Dan. ix. 17, Psalm xiii. 2, Ezek. xxxix. 24, Psalm xxxi. 20, and xvii. 2, 2 Chron. xxix. 12, Numb. vi. 25, 26, Psalm iv. 7, xxxi. 17, lxviii. 1, 2, 3, and lxxx. 4, 8, 20. It is said of men to seek the face of God, that is, his grace and favour by prayer, Psalm xxvii. 8, 2 Chron. vii. 14, 17, Isa. xviii. 3, &c.

God is said to have eyes, by which we are to understand his most exact knowledge, Psalm xi. 4, "His eyes behold, his eye-lids try the children of men"—in the word eye-brows, there is also a synecdoche, Job xxxiv. 21, "For his eyes† are upon the ways of man, and he seeth all his goings;" that is, he clearly discerns and understands the ways of man, which intimates, 1. A present act, (they are). 2. A continued act, his eyes are never off the ways of man. 3. An intensive and serious act, this denotes not only a bare sight, but also that which is operative, as being done with most exact scrutiny and disquisition—God looks through and discerns men to the utmost, he beholds not only the external acts of men, but also the soul and spirit of them.

Isa. i. 16, "Put away the evil of your doings from before mine eyes," that is, be ye pure inwardly as well as outwardly, for I see through you, &c.

It is said Hos. xiii. 14, "Repentance shall be hid from mine eyes"—that is, they do not repent at all, therefore will I not respite the sentence, but execute it certainly—for that which is hid from the eyes or knowledge of the omniscient God, is not, nor can have existence, Psal. cx. 4, Rom. xi. 29, Isa. lxv. 16.

Heb. iv. 13 "All things are naked and opened unto the eyes of him with whom we have to do"—the word‡ τετραχλισμενα, rendered in our translation opened, as very emphatical; for it signifies a dissection, quartering, or cleaving asunder through the backbone, as they do in anatomy, wherein they are very curious to find out every little vein or muscle, though never so close, so as nothing can be hid—The apostle therefore translates this word to his purpose, to signify that all the secrets of hearts are so exposed to the notice and view of God, as if all were dissected and opened like a mere anatomy.

2. By the eyes of God may be understood his providential grace and divine benevolence to men, Deut. xi. 12, "A land which the Lord thy God careth for (or

* Vide Brentium in loc.

† See Caryl on the place, Vol. 10. p. 656.

‡ τετραχλισμαι, in collum seu cervicem resupino. τετραχλις, totam spinam dorsi significat. Henning in Com.

seeketh) "The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year"—that is, he graciously cherishes, takes care for and defends it, 1 Kings ix. 3, "I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually"—that is, my presence and blessing shall be there with you. 2 Chron. xvi. 9, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him"—and Ezra v. 5, "The eye of their God was upon the elders of the Jews," &c., that is, they are under his care and gracious protection, while they build the house of the Lord. Psalm xxxii. 8, "I will guide thee with mine eye," that is, I will inform thee by my Spirit, and will lead thee in a right way. See Psalm. xxxiv. 15, 1 Pet. iii. 12, Ezek. xx. 17, v. 11, and vii. 4, Deut. xxxii. 10, Psalm xvii. 8, Zech. ii. 8, iii. 9, and iv. 10.

3. Sometimes the eye of God signifies divine wrath and punishment, as Amos ix. 4, "I will set mine eyes upon them for evil, and not for good." And Isa. iii. 8, "Their tongue and their doings are against the Lord, to provoke the eyes of his glory."

Ears are attributed to God, which denotes not only his knowledge of all things done on earth, but also that he understands, approves of, and gives gracious returns to the prayers and applications of his people, Psalm x. 17, xxxi. 3, lv. 1, 2, lxxi. 2, and cxxx. 2. By the ears of God we are to understand that,

2. He knows the sins of men, which are said to cry, and enter into the ears of the Lord, Jam. v. 4, Isa. v. 9.

There is a very emphatical phrase of the promise of the Messiah, Psalm xl. 6, "Mine ears * hast thou digged;" that is, thou hast marked me as a faithful servant to thyself—by this the most perfect servitude and obedience is noted from the Son as incarnate or made flesh to the Father. The metaphor is taken from a custom amongst the Jews, that the servant's ear should be bored through with an awl, and serve for ever, unless he would be made free the seventh year, Exod. xxi. 6, Deut. xv. 17, see Isa. l. 4, 5, Heb. x. 5.

A nose is attributed to God, Deut. xxxiii. 10. "They," that is, the Levites, "shall put incense before thee," in the Hebrew to thy nose—some interpret it, to thy face, that is, before thee, Chaldee קדך The lxx ἐπομιον σου.

Ezek. viii. 17, "And lo they put the branch to their nose;" this is rendered, and lo, they send a stench to their nose,† which the textual Masora says, should be ^{עני} my nose (viz., God's nose) which opinion is taken up by *Galatinus*, *Vatablus*, and *Schindler*. But the word translated stench signifies also, a branch, so that the meaning of the text (as Jerom says) must be this. It was a custom for twenty-five men in the likeness of idols to hold a branch to their noses, doubtless of palms, which the Greeks call *ρα βαια*, that it may by these be signified that they worship the idols. See Ezra xv. 2.

A mouth, the instrument of speech, is attributed to God, by which his will, word, sentence, command, &c., is understood; as Josh. ix. 14, 1 Sam. xv. 24, 2 Kings xxiv. 3, Isa. xxx. 2, &c. There is a notable place, Deut. viii. 3, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live," that is, as God hath appointed and administered the means of living, whether ordinary or extraordinary, (as that in the desert was when they were fed with manna) upon which place Vatablus ‡ says thus, "Some understand these words of spiritual life, as if it had been said, that souls are not fed by visible bread, but by the word of God; which indeed is true in itself, but Moses had another meaning; for whereas no person had bread, he alludes to the manna, which was sent as an extraordinary supply to the people, that it might be received as an evident truth in all ages, that man's life depends not upon bread or any external provision, but upon the good pleasure and providence of God, which preserves nature's order, and the creature's being. So that the word of God is not put for doctrine, but the decree

* *Messias in duali de auribus suis loquitur, ad eminentiam spiritualis suae servitutis et obedientiae notandam.*

† *Et ecce ipsi mittunt fetorem ad nasum suum.*

‡ *Quidam falso hæc verba ad spiritualem vitam detorquent, ac si dictum esset, animas non ali visibili pane, sed Dei verbo, est id quidem in se verum, sed alio respicit Moses, &c. Vatablus in loc.*

published by God in order to that end. For the Lord throws not off his creatures, for as he gives them life, so he sustains it." Heb. i. 3. This speech of Moses is repeated by Christ, and opposed to Satan's temptation, Matt. iv. 4. Upon which D. Calixtus * has these words. "Our Saviour neither affirms nor denies himself to be the Son of God, but urges a most proper argument out of Deut. viii. 3, where Moses puts the Israelites in mind how they were fed for forty years, not by usual bread, but by heavenly manna, as if he had said, I have no reason to despair, as I must die for want of bread, neither is there any necessity that bread should be produced by miracle, because such are not to be wrought at the pleasure or curiosity of every body, but then only when the glory of God requires it, and when needful in order to men's salvation: for man lives not by bread alone, but by every word which proceeds out of the mouth of God; that is, by any other way, which God in his immense power and unconstrained will has constituted and appointed, that thereby the life of man may be supported."

It is said of Christ, Isa. xi. 4, † "That he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," agreeable to 2 Thess. ii. 8, "Whom (viz., the wicked one) the Lord shall consume with the Spirit of his mouth," by which is understood the word of Christ, who shall judge and condemn the wicked, John xii. 48. The Chaldee translates it thus: [† By the speech of his lips will he slay the anti-Christ or wicked anti-God] as Guido Fabricius in his Syriac and Chaldee Lexicon renders it.

Lips are ascribed to God, Job. xi. 5, when speech or external manifestation of his mind are attributed to him—"O that God would speak and open his lips against thee." Sometimes lips and a tongue § are attributed to God, when he is angry, as Isa. xxx. 27, "His lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream," &c. Upon which Musculus || thus paraphraseth, "These things are ascribed to God after the manner of men, and are terms borrowed from a warrior vehemently provoked against his enemy, his face burns, that is, his eyes are inflamed, his lips and other gesture betokening a violent indignation," &c., Psal. xviii. 8. In the description of God's anger, there are many similitudes borrowed from tempests, lightning, and other dreadful things to terrify man. When God is said to speak to any mouth to mouth, it denotes familiarity and intimacy, which prerogative the Lord granted to Moses, Numb. xii. 8.

It is said, Jer. xviii. 17, "I will shew them the ¶ back and not the face, in the day of their calamity;" whereby is signified a denial of his grace and favour, which is to be understood by face; the word translated back, signifies the hinder part of the neck, and indicates God's anger, as if he had said, I will not vouchsafe to hear them when they call, nor look upon them when they implore my help.

An *arm* is attributed to God, by which his strength and power is signified; because the strength of a man is known by the strength of his arm, whether it be labour, fight, &c., Exod. xv. 16, Job xl. 4. Psal. lxxvii. 16, lxxix. 11, lxxxix. 11, 14, Isa. xxx. 30, li. 9, lix. 16, lxii. 8, and lxiii. 5, Luke i. 51, &c. A stretched-out arm is ascribed to God, in his delivery of his people from Egypt, Psal. cxxxvi. 11, 12, and Jer. xxxii. 17, "Thou hast made the heaven and the earth by thy great power and stretched-out arm," &c. This ** metaphor is taken from men fighting or when engaged in hard labour, who with all their strength and force employ their arms which sometimes they make bare to remove the impediments of garments. Hence God says to the prophet Ezekiel, chap. iv. 7, "Therefore shalt thou set thy face before the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it,"

* *Servator filium Dei se esse, neque ait, negat, sed ex loco convenientissimo*, Deut. viii. 3, &c. In Harmon. Evang. 110.

† *Et eloqui labiorum suorum interficiet.*

‡ *אמר ירום anti-Christum seu anti-Deum impium.*

§ *Per prosopographiam.*

|| *Humano more tribuit illi quasi bellatoria vehementi in hostes commoto, faciem ardentem, id est, oculos flammantes, labia fremantia, et summam indignationem in increpando præ se ferentia, linguam ad vorandum exertam, et ignis instar flammeam, &c.* Muscul. in loc.

¶ *Cervix* the hinder part of the neck.

** *Metaphor à bellatoribus pugnantibus vel alijs vehementius labori incumbentibus desumpta.*

that is, thou shalt* preach against it with all thy might, as eagerly as a warrior goes to battle.

Sometimes by the arm of God the *doctrine of the Gospel* is noted, as Isa. lii. 10, "The Lord hath made bare his holy arm, in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." See verse 7, 8, &c. So Isa. liii. 1, it is said, "Who hath believed our report, and to whom is the arm of the Lord revealed?" which is repeated, John xii. 38. Some in these places (and Isa. li. 9, and lix. 16), by the arm of the Lord, do understand (and not improperly) the Messiah, who is the Power and Wisdom of God, 1 Cor. i. 24.

A *hand* is attributed to *God*, by which is understood his *power*, exerting itself in strong and marvellous operations, as Numb. xi. 23, Job x. 8, and xii. 9, 10, Psalm viii. 7, and xcv. 5, Isa. xi. 11, and lix. 1. Or his strong and gracious protection, Psal. xxxi. 6, and cxliv. 7, John x. 28, 29, Acts iv. 30. Or infliction of punishment, as Exod. ix. 3, Job xix. 21, Psal. xxi. 9, xvii. 14, and xxxviii. 3, Acts xiii. 11. From hence it is put metonymically for the punishment itself inflicted by God, as Job xxiii. 2, "My stroke (in the Hebrew, it is hand) is heavier than my groaning." And Job xxvii. 11, "I will teach you by the hand of God," that is, the stroke or punishment of God. So Ezek. xxxix. 21. The "phrase I will stretch forth mine hand," signifies, "I will punish." Exod. vii. 5, Isa. v. 25, ix. 12, 17, 21, x. 4, xiv. 27, and xxxi. 3, Jer. vi. 12, Ezek. xvi. 27, and xxv. 7, Zeph. i. 4, and ii. 13. So putting forth the hand, Job i. 11, and ii. 5, Psalm cxxxviii. 7. So the shaking of the hand of the Lord, Isa. xix. 16, signifies to be more grievously punished, as Psal. xxxii. 4. So to lighten the hand signifies to mitigate punishment, 1 Sam. vi. 5, See Ezek. xx. 20, Isa. i. 25.

Acts iv. 28. The *hand* of God is put for his *counsel* and purpose. Isa. xlix. 22, "To lift up the hand to the Gentiles," signifies a merciful calling them to repentance, Prov. i. 24, Isa. lxxv. 2, because we lift up our hands to such as we would embrace, or whose presence we desire. *To smite the hands together* (as Ezek. xxi. 17, and xxii. 13,) signifies a great† detestation and aversion. *To lift up the hand* (as Exod. vi. 8, for so the Hebrew is) signifies to swear, as also, Deut. xxxii. 40, Ezek. xx. 5, 6, and xxxvi. 7, &c., R. Salomon and Aben-Ezra expound‡ Exod. xvii. 16, of God's oath, viz., "Because the hand of the Lord hath sworn (so the Hebrew) that the Lord will have war with Amalek from generation to generation," that is, the Lord hath sworn by his throne. The Chaldee expounds it thus, it is asserted by an oath, that is by the terrible One, whose Majesty dwells in the throne of glory, that there shall be a war waged by the Lord, against the house of Amalek to cut them off for ever, &c. Moses uses this phrase in allusion to what is spoken before, verse 11, "And it came to pass that when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed," &c.

It is said, John iii. 35, "The Father loveth the Son, and hath given all things into his hand,"§ denoting a communication of the fulness of the Godhead to his human nature. See Matt. xi. 27, and Col. ii. 9.

A *right-hand* is ascribed to God, by which his *divine power* is understood, or indeed the omnipotent God himself, as Exod. xv. 6, "Thy right-hand, O Lord, hath become glorious in power; thy right-hand, O Lord, hath dashed in pieces the enemy." Psal. lxxx. 10, "I will remember the years of the right-hand of the Most High." Psal. cxviii. 15, 16, "The right-hand of the Lord doeth valiantly. The right-hand of the Lord is exalted, the right-hand of the Lord doeth valiantly." Psal. cxxxix. 10, "Even there shall thy hand lead me, and thy right-hand shall hold me," that is, thy power which is unlimited and diffused every where, Isa. xlviii. 13.

More especially the *right-hand* of God notes his *power*, which he exerts in mercy and bounty to believers, Psalm xx. 7, xviii. 35, xlv. 4, lxiii. 9, and lxxx. 16, 18. Sometimes his wrath and vengeance to his enemies, as Exod. xv. 6, 12, &c.

* *Instar fortis et ardentis bellatoris pugnabis tuis concionibus contra eam, etc.*

† *Cujus signum apud homines manuum complosio esse solet.*

‡ *כִּי יָד עַל כַּף יָד כִּי יָד עַל כַּף יָד manus super solium Jah.*

§ *Metaphora ab homine ducta, qui quod manu ipsa apprehendit tenetque sibi datum, omnium certissime possidet, etc.*

The phrase of Christ's sitting at the right-hand of God, being exalted in his human nature, as Psalm cx. 1, Matt. xxvi. 64, Mark xvi. 19, Acts ii. 33, 34, and vii. 55, 56, Rom. viii. 34, Col. iii. 1, &c., is not to be understood properly, as if there were a local situation in a certain place of heaven, but by an Anthropopathy* or scripture way of speaking, and is to be understood of a dominion and power most powerfully and immediately operating and governing, as it is explained, 1 Cor. xv. 25, Eph. i. 20—22, and iv. 10, Heb. i. 3, 4, and viii. 1.

A *finger* is ascribed to God, by which likewise his power and operating virtue is noted, as men work by the help of their fingers, Exod. viii. 19, and xxxi. 18, Psalm viii. 3, "When I consider thy heavens, the work of thy fingers," &c. Some apprehend that there is a metaphorical emphasis in this place, because the heavens were created with extraordinary facility by God, and built very artificially, as the finest and most precious sorts of workmanship are wrought by excellent artists, not by strength of body, nor with their arms and hands, but by the dexterity of their fingers.

By the *finger* of God, the Holy Spirit is understood, if you compare Luke xi. 20, with Matt. xii. 28, because it respects the virtue and power of its operation, as Acts x. 38, &c.

If a man's *fingers*† be contracted, it is called the hollow of his hand, if extended, a span, which by an Anthropopathy are ascribed to God, Isa. xl. 12, "Who hath measured the waters in the hollow of his hand; and meted out the heavens with a span," &c., that is to say, the Lord hath done it; denoting how easy it is to create all things, and most powerfully to support and govern what he has created: for as men by engines and devices to lift up and advance huge weights, &c., so it is much more easy for God to rule and dispose the whole universe, at his pleasure, Prov. xxx. 4, &c., Isa. xlviii. 13, &c.

A *heart* is attributed to God, by which either his lively *essence* is denoted, as the heart in man is judged to be the principle or beginning of life, Gen. vi. 6, "It grieved him at the heart," that is, in himself—or else his will and decree, as Gen. viii. 21, "The Lord said in his heart," that is, he decreed and appointed, Chald. he said in his word, Jer. xix. 5, "It came not up into mine heart," so the Hebrew, that is, I did neither will nor command it: for the scripture makes the heart the seat of the soul, whose property it is to think, will, and discern.

More especially it signifies the *good pleasure* and approbation of God, 1 Sam. xiii. 14, "The Lord sought him a man after his own heart," that is, his‡ favour, or good will. So Acts xiii. 22, &c., Jer. xxxii. 41, "I will plant them in this land assuredly, with my whole heart, and with my whole soul," that is, with the greatest benevolence, regard, and good will.

Bowels are attributed to God, by which his mercy and most ardent love is expressed, Isa. lxiii. 15, "Where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me?" Jer. xxxi. 20, "My bowels are troubled for him," that is, for Ephraim. Luke i. 78, "Through the bowels|| of the mercy of our God, whereby the day-spring from on high hath visited us." Hence comes the verb *σπλαγχνισθαι*, *miseri-cordia commoveri*, to be moved with compassion, which is frequently said of Christ, as Matt. ix. 36, xiv. 14, and xv. 32, Mark i. 41, and vi. 34, &c. See Gen. xliii. 29, 1 Kings iii. 26, Psalm li. 3, see Isa. lxiii. 7, &c., where the Hebrew word§ that signifies bowels and compassionate love is ascribed to God. Illyricus¶ upon the place says,—that this metaphor is deduced from the love of mothers to their children, which they bear in their wombs, (the same Hebrew word signifying bowels and womb) because the seat of affection is in the bowels, and so metonymically the thing containing is put for the thing contained, or the cause or instrument for the effect—agreeable to Isa. xlvii. 3,

* *ανθρωποπαθως θεοπροπως, intelligenda et explicanda est.*

† *Digitis humanis constituitur pugillas, si contrahantur, e spithama, si extendantur.*

‡ *Hoc est, ευδοκίαν, favorem, beneplacitum suum.*

§ So the Greek runs, *δια σπλαγχνα*, per viscera misericordiae Dei nostri.

¶ *□□□, significat uterum.* The word signifies the mother's womb.

¶ *Flac. Illyr. Clav. Script.*

"Which are borne by me from the belly, which are carried from the womb;" which the Chaldees* expresses, "You who are beloved by me beyond all people, and dear beyond all kingdoms." Others by the term (*womb*) would properly understand the time of conception and nativity, so denoting God's constant care and preservation even from the very birth.

A *bosom* is in three places attributed to God, Psalm lxxiv. 11, "Why withdrawest thou thy hand, even thy right? pluck it out of thy bosom," that is, suffer thy right hand to be no longer idle, but employ it, (as if it were drawn from thy bosom) in finishing thy glorious work, against thine and our enemies. See Prov. xix. 24, and xxvi. 15. Rabbi Kimchi,† by the bosom of God, understands a sanctuary, which is (as it were) a certain hiding-place for God, as a man's bosom.

Isa. xl. 11, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." This is spoken of the *Messias*,‡ who is here compared to a shepherd, and his tender care of the sheep and lambs, *metaphorically* sets forth his extraordinary *philanthropy*, or love, mildness, and compassion to miserable sinners, who are broken under the sense of God's wrath, and weak in faith. Shepherds are wont to bear their little and weak lambs gently in their bosom, as they carry the great sheep upon their backs or shoulders, &c., so does Christ in a spiritual sense, &c.

John i. 18, "The only begotten Son, which is in the bosom of the Father." This phrase *metaphorically* sets forth the most intimate communion that is betwixt God the Son and God the Father, which consists,

1. With respect to *eternal generation*, for parents are said to bear their children in their *bosoms*, Numb. xi. 12, "Have I begotten them, that thou shouldst say unto me, carry them in thy bosom," (as a nursing father beareth the sucking child,) &c. For the like reason, Prov. viii. 30, the Son of God is figured in the similitude of a child playing, before his father.

2. With respect to nearest and strictest relation, or rather indeed *unity* of nature and essence, as John xiv. 10, it is said, that "he is in the Father, and the Father in him."

3. With respect to the dearest and superlative degree of love; for, that which is dear unto men is carried usually in their *bosom*. And it is said of the disciple whom Jesus loved. John xiii. 23, That "he was leaning on his bosom," &c.

4. With respect to the most *secret communication*; for the Son only knew, and perfectly sees the Father, and therefore he alone reveals him and his heavenly mysteries to mankind. To which last particular, John chiefly had respect, as appears by the context.

Feet are attributed to God, by which (1.) his *immensity* and *omnipresence* upon the earth is noted or signified, as Isa. lxvi. 1.

(2.) His *operation* or *activity* in crushing, supplanting, or destroying his enemies, as Psalm lxxiv. 3, "Lift up thy feet unto the perpetual desolations." See Psalm cx. 1, &c. The church is called the place of his *feet*, Isa. lx. 13, because he exhibits his grace and glory there, as if he had *walked* in it, agreeable to Deut. xxxiii. 3, "All thy saints sat down at thy feet. Every one shall receive of thy words." This metaphor is taken from the custom of scholars, who sat at the master's feet, Acts xxii. 3, as Paul was at the feet of Gamaliel. And (Luke x. 39,) Mary who sat at Jesus' feet and heard his words. The clouds are called the dust of his feet, that is, as if he had walked upon the clouds, as men do upon the dust of the earth, and with extraordinary swiftness, as the clouds fly in the air. See Isa. xix. 1, and lx. 8, and Psalm civ. 3.

* *Dilecti mihi præ omnibus populis, et chari præ omnibus regnis.*

† R. Kimchi *per sinum Dei Sanctuarium intelliget, quod quædam quasi latebra Dei est, ut sinus hominis.*

‡ *Christi φιλανθρωπία erga peccatores denotatur.*

Steps are attributed to *Christ* before his incarnation, Psalm lxxxix. 51. Wherewith they have reproached the *footsteps* of thine anointed, that is, the documents of the *Messiah** dwelling in us, who by his word raises us up, and comforts us in his promises of coming in the flesh, and to judgment, &c. Others say, that it is meant of some, who, by way of derision, reproached the *Messias* for the delay of his coming, as proceeding with too slow a pace, that is, that he would never come. The Chaldee—"They reproach and disgrace the slow steps of the *feet* of thy Christ," &c.

Thus much of the parts of a man, and the members of his body, which I shall conclude in the remarkable words of Tertullian's† (if that book of the Trinity be his) *Divinæ efficacies* (says he) are shown by *members*, not the habit or corporeal lineaments of God—"By his eyes we are to understand that he sees all things," and by his *ears* that he hears all things; by his *fingers* some significations of his will and mind; by his *nostrils*, his savoury reception of prayers and sweet odours; by his *hand*, his active and creating power; by his *arm*, his irresistible strength; by his *feet*, his ubiquity, &c. For members or particular offices are not necessary to him, whose tacit pleasure commands a ready obedience from all things. What needs he *eyes* who is light itself? What needs he *feet* who is every where? Why would he *go in*, when there is not a place out of which he can go? What occasion has he for *hands*, when his silent will is the builder, contriver, or architect of all things? What needs he *ears*, who knows even the most secret thoughts? or a *tongue*, when his very thoughts are commands? These members are necessary for men not for God, because man's purposes are ineffectual, without the assistance of organs to act by, but God's bare will is action producing effects at his mere pleasure. To conclude, he is all eye, because every part of him sees all! all ear, because every part of him hears all," &c.

Human Affections ascribed to God.

Here we must note the difference of *human affections*, for some are attributed to God, as being truly in him, yet not in that imperfect manner or ‡ way of accident, as they are in man, but far more purely and eminently, and that § essentially and substantially too. And so all words which express human affections, are first to be separated from all imperfections, and then understood of God. The words of Augustin|| are notable: "The anger of a man (says he) causes a disturbance and a torment in his mind; but the wrath of God executes its vengeance with a perfect equity and tranquillity, void of all disturbances; the mercy of man has some mixture of heart-misery, and from thence in the Latin tongue hath its derivation. The apostle exhorts not only to rejoice with rejoicing, but also to weep with them that weep. But what man of a sound mind can say that God can be touched with any anxiety or torture of mind, the scripture every where affirming him to be full of mercy. The zeal of men is often tainted with a mixture of spite, envy, or some other disorderly passion; but it is not so with God, for though his zeal is expressed by the same word, yet it is not in the same manner with the sons of men."

The words of Chemnitius¶ deserve notice. "Scholars (saith he) by a depraved application of that rule, that** accidents have no place in God, have taken away all affections from him; and that most sweet consolation, Hos. xi. 8, 9, 'My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim,' (for I am God and not man) they affirm should be taken according to effect, not affection. It is true indeed, that accidents have no place in God, his commiseration is not such an affection as ours; but in regard his mercy

* *Documenta habitantis in nobis Messia, ut quod verbo suo, erigit et solatur, &c.*

† Tertul. Lib. de Trinit. Folio, 601. *Efficacie Divinæ per membra monstrantur, &c.*

‡ *Per modum accidentis:*

§ *Per modum essentia seu substantia.*

|| Tom. iv. lib. 2. ad Simplicianum. quæst. 2. *Misericordia, quasi miseria cordis.*

¶ In loc. Theolog. p. 29.

** *In Deum non cadit accidens.*

is not distinguished from his Essence, it is certain, that it must be much more ardently in God, than we are able to think, &c.

When joy or rejoicing are attributed to God, it either denotes his delight and pleasure in his creatures, Psal. civ. 31, "The Lord shall rejoice in his works;" or else his gracious favour and propensity to his Church, as men take joy in things very dear to them, Isa. lxii. 5, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." So Deut. xxviii. 63, and xxx. 9, Jer. xxxii. 41, &c. There is a joy in God, which exerts itself in gracious effects, but which is infinitely greater than it is in men, or can be thought by them.

2. There are certain human affections, which according to their descriptions in a proper way of speaking are not in God, but are used by way of similitude to signify something divine (as we said about human members), and on that account are ascribed to God, of which kind in order.

Sadness and grief of mind is attributed to God, by which his displeasure, and the withdrawals of his grace and favour are signified, Isa. lxiii. 10, "But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them," that is, they have perpetrated such wickedness against their proper consciences, that the Holy Spirit has forsaken them, and justly withdrawn his grace. The like is said, Psal. lxxviii. 40, "How often did they provoke him in the wilderness, and grieve him in the desert?" so Eph. iv. 30, * "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," that is, speak not so corruptly and profanely as to provoke the Holy Spirit to withdraw his gracious gifts and operations from you, and instead thereof to inflict wrath and punishment upon you. So Gen. vi. 6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart," that is, their malignity so displeased him, that he manifested his divine decree to punish them. The Chaldee† renders it, "And he said in his word that he would break their power according to his will."

So Judg. x. 15, "And his soul was‡ grieved for the misery of Israel," that is, as the Chaldee renders it, [he grieved, or his soul was affected with anguish;] by which grief the commiseration and compassion of God, for the afflictions and calamities of Israel is noted. The like phrase of the indignation and averseness of God is used, Zech. xi. 8. The word broken when ascribed to God is also of the same sense, as Ezek. vi. 9, "I am broken with their whorish heart which hath departed from me," that is, I am affected with grief, and as it were compelled to decree their punishment, as verse the 10th.

Repentance is ascribed to God, by which likewise his divine displeasure against man's iniquities, and the infliction of punishment is noted, Gen. vi. 6, 1 Sam. xv. 35, Jer. xviii. 10.

Sometimes (if the speech be with reference to men that by serious repentance are converted to God) it denotes divine commiseration, and a taking away of punishment Exod. xxxii. 12, 14, 2 Sam. xxiv. 16, Psal. cvi. 45, Jer. xviii. 8, and xxvii. 3, Hos. xi. 8, Joel ii. 13, 14. Upon which place Tarnovius thus expresses himself, "The condition of men being changed, the immutable God is not changed, but the thing itself; for he willeth always, that it should go ill with the obstinate, and that they should perish eternally, but that the holy and regenerate should be truly happy in this and the other world." When God to converted souls, remits that punishment which he denounced to wicked and nefarious sinners, he is said to repent of the evil by an anthropopathy, because he seems to do that which repenting men do, otherwise cannot properly repent because he is not a man, 1 Sam. xv. 29.

Augustin says,§ that the repentance of God is not after any error, but the change of things and constitutions in his power is noted, as when it is said, that he repents, the change of things is signified, the divine prescience remaining immutable; and when he is said not to repent, it is to be understood, that things are unchanged.

* μη λυπεῖτε το πνεῦμα, &c. *Ne contristetis spiritum, &c.*

† *Et dixit verbo suo, se confracturum potentiam eorum secundum voluntatem suam.*

‡ Or shortened, so it is in the Hebrew.

§ Lib. 17. de Civit. Dei.

Polanus* says, that the repentance of God is not a perturbation or grief arising from any sense of error in his counsel or divine decree, which is immutable, 1 Sam. xv. 29. But the change of his works, the divine will remaining unchanged, &c. Its causes are the sins or repentance of men, &c.

Anger, revenge, hatred, when attributed to God, are by some referred to this head. Where we are to note, that these words are not ascribed to God by way of anthropopathy, for God most truly, properly, and for infinite reasons, is justly angry with sinners, takes vengeance on them, or afflicts them, Jer. ix. 9, Nahum i. 2, &c. He truly hates sinners and hypocrites, Psal. v. vi., Isa. i. 14, &c., († although these things are ascribed to him without any perturbation, confusion, or imperfection,) yet there is an Anthropopathy in certain words and phrases by which these affections are wont to be expressed. Thus breath, or to breathe, do sometimes note the anger of God, by a metaphor taken from men, who in the vehement commotion of anger, do draw their breath more strongly than ordinary, Exod. xv. 8, Job iv. 9, Isa. xxx. 28, Ezek. 21, 31.

Where it is said, Deut. xxviii. 63, ‡ “The Lord will rejoice over you to destroy you,” &c., it denotes his alacrity to inflict punishment, answering to his rejoicing over them to do them good. When a thing is said to be burdensome or wearisome to the Lord, Isa. i. 14, it notes his aversion and hatred. He is said to receive consolation, when he avenged himself of his enemies, as revenge is wont to be sweet to abused and angry persons, Isa. i. 24, and lvii. 6, Ezek. v. 13.

Zeal or jealousy is ascribed to God, to denote his most ardent love to believers, and his care of their safety joined with an indignation against their enemies, Isa. ix. 7, Zech. i. 14, 15, Joel ii. 18. It also sometimes notes God's vehement anger against stubborn, rebellious sinners, who violating that faith, by which God espoused them to himself, commit spiritual adultery, Exod. xx. 5, Numb. xxv. 11, Zech. viii. 2. So in Hiphil, men are said to provoke God to jealousy by their idolatry and sins, Deut. xxxii. 16, 21, 1 Kings xiv. 22, Ezek. viii. 3.

Human Actions ascribed to God.

THESE we shall distribute according to those more eminent faculties.

(1.) That which is *intelligent* and *rational*.

(2.) That which is *sentient* or *animal*.

Actions which respect the intellect and reason, and from which (as from the first principles) things flow, are either internal or external, the internal which by anthropopathy are attributed to God, are

Knowledge, which must not be generically understood, for that most properly, and most perfectly belongs to the omniscient God, but such a knowledge as is experimental, and arrived unto, by some special acts, or new acquisitions, as Gen. xviii. 21, “I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know.” The omniscient Jehovah speaks of himself after the manner of men, who when they would know a thing, repair to the place where it was done, that by autopsy § or personal sight, and other mediums, they may be assured that it is so.

Gen. xxii. 12, “For now do I know that thou fearest God,” &c. God knew it before, and had a most exact prospect into Abraham's heart, but such an illustrious example of faith and obedience, was never externally shown; which done Jehovah says by the angel, Now I know, &c., that is, by a manifest and external proof, thy hearty faith

* In syntag. Theol. p. 194.

† *Licet absque ulla perturbatione, avaritia aut imperfectione hæc sint Deo tribuenda.*

‡ In this text there is a figure called *Antanaclassis*, which is when the same word is repeated in a various or contrary signification; here is a rejoicing to do good, and a rejoicing to destroy.

§ *Αὐτοψία, aliisque medijs certi de ea fiunt.*

and obedience is now apparent. See Gen. xi. 25, Deut. viii. 2, and xiii. 3, Psal. xiv. 2. To this may be referred what Paul says, Phil. iv. 6, "In every thing by prayer and supplication let your requests be made known * unto God." By prayers being made known unto God, he intimates that they are grateful to him, and assuredly heard. See Acts x. 4, Psal. i. 6, and xxxi. 2, 8, 19.

Ignorance, which is the opposite to knowledge, is attributed to God, by which is denoted his displeasure, hatred, anger, and aversation, Isa. xl. 27, "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord?" &c., that is, we are hated and neglected by God, neither does he regard our affairs. Hence Christ says to the reprobates in the day of their judgment, Matt. vii. 23, "I never knew you, depart from me, ye that work iniquity." See Matt. xxv. 12, Luke xiii. 25, 27, &c.

To this head may be referred those questions which God asks as if he had been ignorant, whereas in proper speaking there is nothing hid from him, neither has he any need of being informed, as Gen. iii. 9, "And the Lord called unto Adam, and said unto him, where art thou?" This was no interrogation of ignorance, but a summons to an unwilling appearance, reducing into Adam's mind how much he was changed from that blessed state of immortality, after his fall.

Ambrose † upon the place says, "Where is that (well-known guilty) confidence of thine? Thy fear argues a crime, and thy skulking, prevarication. Therefore where art thou? I do not ask in what place, but in what state? whither has thy sin hurried thee, that thou hidest thyself from God, whom before thou hast sought." This is more a chiding, than a question; from what good, from what blessedness, from what grace, and into what misery, art thou fallen? Gen. iv. 9, "And the Lord said unto Cain, where is Abel thy brother?" Augustin ‡ says, he asks not as an ignorant, that would fain know, but as a Judge to punish the guilty—See Gen. xxxii. 27, Numb. xxii. 9, 1 Kings xix. 9, 13, 2 Kings xx. 14, 15, Isa. xxxix. 3, 4. So the questions of Christ, Matt. xxii. 20, 45, Luke viii. 45, &c.

To this may also be referred when God seems to deliberate, as if he had not known (or doubts) what to do.

Junius in his commentary, on Ezek. xx. 8, says thus—"God, that he may more amply show the wonders of his mercy, seems in Scripture to use a consultation with himself after the manner of men, and then, as if swayed by mercy to his creature, though a sinner, after his disputes in his own mind, and a (seemingly) doubtful conflict, inclines at last to a sentence of mercy"—of which there is an eminent instance in Hos. xi. 8, 9, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of my anger, I will not return to destroy Ephraim, for I am God, and not man," &c. So when God is said to "search the heart and reins," which must not be understood as if they were before unknown to him, but a most exact and infinite knowledge is denoted by this phrase. So Paul says of the Holy Spirit, "that it searcheth all things, yea, the deep things God," 1 Cor. ii. 10. Search and inquiry goes before knowledge in men, and without it they can scarce arrive at any certain excellency in science, therefore this phrase is only used to signify the infinite perfection § of knowledge in the Holy Spirit by an anthropopathy.

Remembrance is attributed to God, sometimes in good part, signifying that he will give help and relief unto men after hard calamities, in which he seemed to forget them, as Gen. viii. 1, "And God remembered Noah, and every beast or living thing:" upon which Luther in his comment, says, "Although it be true, that God always remembers his, even when he seems to forsake them, yet Moses here signifies, that he was mindful of them, even with respect to sense, that is, so far as to make a signal and manifest discovery thereof, which before by his Word and Spirit he had promised. See Gen. xxx. 22, Exod. ii. 24, 1 Sam. i. 11, 19, and several other places.

Divine remembrance towards men denotes the benevolence, affection, grace, and good will of Jehovah towards them, Psalm cxv. 12, and cxxxvi. 23, Neh. v. 19,

* Γνωρίζεσθαι.

‡ Lib. 12. contra *Faustum Manich.* Cap. 10.

† *De parad.* C. 14.

§ Ασφαλεσστη, *certissima scientia.*

and xiii. 22, 31, Luke xxiii. 42, Acts x. 4. After the same manner, the remembrance of his covenant is attributed to God, by the sight of which he becomes a gracious Benefactor to men, Gen. ix. 15, 16, and vi. 5, "And the remembrance of his mercy," Psal. xxv. 6, "Of his word," Psal. cxix. 49.

Jerome in his comment on Lament. v. 1, saith, "Remembrance is ascribed to him, who could never forget any. It is not to refresh his memory, that the Divinity is so prayed to, for all things past and to come are present with him. It is unbecoming, to attribute oblivion to so great a Majesty, but he is prayed to remember that he would quickly afford help to the needy, and that his grace may be made manifest which before was hidden."

To remember, when it is applied to God with respect to bad men, signifies the execution of punishment and vengeance upon them, Psalm xxv. 7, lxxix. 8, and cxxxvii. 7, Isa. xlv. 25, Rev. xviii. 5. He is said "to remember the blood of the innocent," when he revenges its violent effusion, or unjust slaughter, Psal. ix. 13.

Forgetfulness or oblivion is attributed to God, which signifies that he disregards, and leaves men exposed to evils, without any comfort or help, as if he had quite forgotten them, 1 Sam. i. 11, Psal. ix. 18, xiii. 1, and xlii. 9, 10, Isa. xlix. 15, Jer. xxiii. 39, Hos. iv. 6, &c., Luke xii. 6, "Are not five sparrows sold for two farthings? and not one is forgotten before God," that is, God has a care of every individual creature and sustains them. Sometimes God is said to forget when he delays and defers the punishment of the wicked, for their deeds, Psal. lxxiv. 22, 23, Amos viii. 7, Job xii. 7, "And know that God hath forgotten thee (so יָשָׁח signifies) for thine iniquity," that is, he delays your punishment, and does not rigidly exact, according to their greatness, agreeing in sense with our translation, which runs thus—"And know therefore that God exacteth of thee less than thine iniquity deserveth."

Thoughtfulness or thinking is ascribed to God, by which his will, sentence, or decree is understood, Gen. i. 20, "You thought evil against me, but the Lord thought it into good," so the original has it, that is, he turned it into good, or as our translation hath it, "meant it unto good." Here is an antanaclasis of one verb properly applied to malignant men, but to God by an anthropopathy, alluding to the former. See Psal. lx. 5, 6, and xcii. 5, 6, and cxxxix. 16, 17, Isa. lv. 8, 9, Jer. iv. 28, xxix. 11, and li. 12, &c.

Hitherto of the inward acts of man—The external or outward acts, which are obvious to the notice of sense, for order's sake, may be distinguished into the actions.

- (1.) Of the *mouth*.
- (2.) Of the *hands*.
- (3.) Of the *feet*.

Hissing is attributed to God, by which, a divine call, or summons of God, for men to gather together, and appear in a certain place, is noted, as Isa. v. 26, and vii. 18. For it is customary with men oftentimes to call certain beasts to them that way. This hissing of God is used in a good sense, Zech. x. 8, "I will hiss for them, and gather them, for I have redeemed them, and they shall increase as they have increased," which is understood of the gathering of the church by the voice of the Gospel.

Breathing is ascribed to God, Gen. ii. 7, "And he breathed into his face the breath of life," that is, he endued the body he had formed with a living soul, in the image of God. Sometimes it denotes God's anger, the metaphor being taken from angry men, who then puff and blow strongly, as Ezek. xxi. 31, "I will pour out mine indignation upon thee, I will blow or breathe against thee," &c. See Acts ix. 1.

Laughing and *deriding* are attributed to God, Psal. ii. 4, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Psal. xxxvii. 12, "The wicked plotteth against the just, and gnasheth upon him with his teeth." Verse 13, "The Lord shall laugh at him, for he seeth that his day is coming." This is spoken by an anthropopathy, the metaphor being taken from a wise and prudent man, who (when he sees some heady and inconsiderate undertaker, rush on towards his fancied exploits,

without deliberation, or a solid foundation laid, and bragging of extraordinary matters) has him in contempt, and, as it were laughing in his sleeve, expects an unhappy event, that is to say, when this mountain shall bring forth a mouse, as is vulgarly spoken. So men deride an enemy that threatens, when he has no strength or power to execute his menaces. But this phrase notes the most wise providence of God which slights the folly of his enemies, whom he tolerates for a time, and to whose malice he hath appointed bounds, and at the appointed season, confounds, tramples on, and destroys them. As it is said of wicked and stubborn men, Prov. i. 26, "I will also laugh at your calamity, I will mock when your fear cometh." By which is to be understood, the neglect and rejection of the wicked in their adversity. As if he had said—even as you neglect and despise my wholesome admonitions, so will I despise and neglect your applications, and reject you when your calamities come, &c.

Kissing is ascribed to God, when the speech is of the Son of God incarnate, as Cant. i. 2. Where the optative words of the mystical spouse, viz., the church, are had, "Let him kiss me with the kisses of his mouth." Upon which place the Chaldee says, that it is allusive to God's speaking face to face to the Israelites, as a man does to his friend, and kisses him for love. But more truly it is to be understood or expounded of the promulgation or publishing of the Gospel by the Son of God made man, John i. 17, 18, 1 Tim. i. 10, 11, Heb. i. 1, &c.

Solomon says, Prov. xxiv. 26, "That every man shall kiss his lips that giveth a right answer, which by* way of eminency is applicable to him, of whom it is said, Isa. l. 4, "The Lord hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary"—and Psal. xlv. 2, "Into whose lips grace is poured." Jehovah kissed (that is, showed intimate tokens of his love to) his people in the Old Testament times, by many appearances, and by Moses, prophets, and angels employed to make discoveries of him, but this came short of this kiss, which the church (under the term of spouse) here desires. "Let him kiss me with the kisses of his mouth," that is, let him comfort me with a manifestation more eminent than the former, viz., of Christ's coming into the flesh, and completing the work of redemption.

The paraphrase of Origen† upon this text is—how long will my spouse send me kisses by Moses, and the prophets? Now I long to have them, personally of himself—let him assume my natural shape, and kiss me in the flesh according to the prophecies, Isa. vii. 14, "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel," so that this is a prayer for the incarnation of Christ, the blessed spouse, and Bridegroom of our souls, Heb. i. 1. To this divine kiss by a mutual relation faith answers, Cant. viii. 1, "O that thou wert as my brother, that sucked the breast of my mother; when I should find thee without, I would kiss thee." But which the sincere love of the Church, and the unblemished obedience of faith, is understood.

Psal. ii. 12, "Kiss the Son lest he be angry," by which the kings of the earth, and the potentates in the world, are instructed to yield homage and obedience to the King of Glory, Christ the Son of God, being exhibited in the world. For in former times subjection was signified by a kiss, as Gen. xli. 40, 1 Sam. x. 1, 1 Kings xix. 18, Hosea xiii. 2.

A *military clamour*, or the crying of a *travailing woman*, is attributed to God, Isa. lxiii. 3, 4. By which is noted that his lenity, patience, and long forbearance, are changed into a severe vengeance. Junius and Tremellius do remark from Vegetius, that the Roman soldiers were wont in the beginning of battle to fall on with a horrible clamour to daunt the enemy.

Also a *travailing woman*, though in great pain, yet patiently endures it to the utmost extremities of her throes, and then being overcome by the violence of her grief breaks out into cries and vociferation, which most elegantly‡ expresses the patience and forbearance of God, and the extremity of his wrath when provoked. See Psal. lxxviii. 65, 66, Rom. ii. 4, 5.

* Κατ' ἐξοχήν.

† Homil. in Cant. Jerom. interpr. Tom. 4. fol. 80.

‡ Pulcherrime divina μακροθυμία, et subsequēntis vindictæ gravissimæ conditio exprimitur.

Speaking and speech, are attributed to God. Where we must note that those places of scripture wherein God is said to speak or utter certain words, that he might manifest his divine pleasure to men that way, do not belong to this place. God sometimes thus spake immediately as to our first parents, Gen. ii. 16, and iii. 9; to Noah, Gen. vi. 13; to Abraham, Gen. xii. 1, chap. xvi. xvii. and xviii.; to Moses, Exod. iii. 4, 5, and the following verses; and to patriarchs, prophets, &c., in the Old Testament.

2. Sometimes God did speak mediately, by divinely-inspired men, in whom a mind enlightened by the Spirit of God was formed into words. An account of such* is found every where in scripture, as also of angels who are his ministering spirits. Now God does not speak thus by way of anthropopathy or metaphor, but truly and properly, although in a far different and more excellent manner than men do, or can think.

But that speaking of God which belongs to this figure is,

(1.) When the effectual or efficacious decree of the divine will about the creature, and the executions thereof, is revealed or expressed after the manner of human speech, as Gen. i. 3, "And God said, let there be light, and there was light," (suitable to Cor. iv. 6, where it is written, "And God who said, or commanded the light to shine out of darkness;" verse 6, "And God said, let there be a firmament in the midst of the waters," and verse 9, "And God said, let the waters under the heaven be gathered together," &c.; and verse 11, "And God said, let the earth bring forth grass," &c.; verse 14, "And God said, let there be lights in the firmament of the heavens;" and verse 20, "And God said, let the waters bring forth abundantly the moving creature;" and verse 24, "And God said, let the earth bring forth the living creature," &c. Rab. Mos. Maimon.† says, that this phrase in the creation (and God said) is to be understood of the will, and not of speech; because speech by which a thing is commanded, must of necessity be directed to some being or object capable to execute his commands, but no objects of such a capacity had then being; therefore of necessity it must be understood only of God's will.

Museulus in his comment, says, that Moses speaks of God after the manner of men, not that God spoke so. For by his word the virtue and efficacy of his will is expressed, &c., for what we would have done. That it might be understood, believed, or done, we express ourselves by the prolation of a word; and when God's will is expressed, it is called a word. God is a Spirit, and uses no corporeal or organical speech, no transient voice, nor Hebrew, Greek, or other idiom, unless in some temporary dispensation he was pleased to utter himself organically, which has no place here, &c. So the appellation of names given to the creatures, verses 5, 8, 10, which is ascribed to God, notes only his decree and divine constitution that men should so call them.

So the blessing of God to fishes, fowl, &c., verse 22, denotes his real appointment of the multiplication of their respective kinds. Upon which Musculus‡ very well says, "If you consider that God speaks to Aquatiles or watery creatures, you will judge it a wonderful kind of speech; but he speaks not to their ears, but to their natures, to which by the virtue of his word he hath given a power and efficacy to propagate their own kinds."

From this description of the creation, the divine force and efficacy of God's will in the creation and conservation of the creatures (which is so conspicuous) is called the Word of God, Psal. xxxiii. 5, 6, cvii. 20, and cxlvii. 15, 18, Heb. i. 3, and xi. 3, 2 Pet. iii. 5, 7, &c. So in other decrees of the divine will, God is said to speak, Gen. viii. 21, "And the Lord said in his heart, I will not again curse the ground," that is, he so constituted and decreed it, that by Noah it should be so manifested unto the world.

Psal. ii. 5, "Then shall he speak to them in his wrath," that is, he will crush his enemies with horrible judgments and punishments.

Sometimes the decrees and appointments of the Trinity by way of dialogue or colloquy, among the Divine Persons, as Gen. i. 26, "And God said, let us make man in

* *Quorum πολι θρῦλλον ὑβίσις prostat.*

† *Cum efficax divina voluntatis de Creaturis decretum, ejusve Executio per modum loquelæ humane exprimitur, &c.,* In more Nebuchim, Part 1. Cap. 65.

‡ *Benedictio divina quæ ad pisces, et aves prolata esse a Deo dicitur, Versu 22. realis est multiplicationis specierum illarum constitutio.*

our likeness or image, &c., and chap. ii. 18, "And the Lord said, it is not good that the man should be alone; I will make him an help meet, for him;" and Gen. iii. 22, "And the Lord God said, behold, the man is become as one of us," &c.; Gen. xi. 6, "And the Lord said, behold, the people is one, and have one language—go, let us go down, and there confound their language." By this deliberate way of expression, the decrees of the Holy Trinity, and their effectual power of operation, are noted, Psal. ii. 7, "I will declare the decree, the Lord said unto me, thou art my Son, this day have I begotten thee—ask of me and I will give thee the Heathen for thine inheritance." Psal. cx. 1, "The Lord said unto my Lord, sit thou at my right hand," &c. These phrases signify the most holy and most efficacious discerning and efficiency of God's will.

To this speaking of the Father answers the hearing attributed to Christ, John viii. 26, 40, and xv. 15, and to the Holy Spirit, John xvi. 13.

For this cause (among others) the Son of God is called the word, $\gamma\omicron\lambda\omicron$ for by him a manifestation of the internal speech of the Holy Trinity (that is their divine decrees) for man's salvation is made unto us, John i. 1, 13, 14, &c.

So much of speech in general. More particularly rebuking or chiding is attributed to God, by which its real effect, or destruction, is noted, of which you may see examples, Psal. xviii. 15, 2 Sam. xxii. 16. Where tempests, earthquakes, &c., are said to be at God's rebukes, and Psal. civ. 7, that at his rebuke the waters fled, that is, were separated from the earth, Gen. i. 2.

To rebuke, in proper speaking, two things are requisite.

- (1.) That that which is reprehensible, may be checked.
- (2.) That it may be corrected or amended; these may be aptly applied to God's creating word, for when he said, "Let the waters under the heaven be gathered together into one place, and let the dry land appear;" in the first the indigested confusion of things is reprehended, and in the second they are corrected, and rightly disposed of into their proper places. Musculos on this place annexes this marginal note—"that it is an invincible argument of Christ's divinity, that at his rebuke the winds and seas were obedient," Mark iv. 39, Luke viii. 24. See Psal. ix. 5, lxxvi. 6, and lxxviii. 30, Isa. xvii. 13, Zech. iii. 2.

Rebuke signifies destruction, Deut. xxviii. 20. Calling, when ascribed to God, signifies its real product or effect, as 2 Kings viii. 1, "The Lord hath called for a famine, and it shall also come upon the land for seven years." Psal. cv. 16.

Rom. iv. 7, God's commanding inanimate or irrational creatures denotes a direction for some certain work to be done or omitted, as Isa. v. 6, "I will also command the clouds, that they rain no more upon it." See Isa. xlv. 12.

Answering is attributed to God, when he is said to answer men's prayers, 1 Kings ix. 3, Psal. iii. 4, 5, Isa. lviii. 8, &c. Illyricus says, that in hearing God answers in a three-fold manner.

- (1.) By the very hearing, for every man that prays earnestly, requests that.
- (2.) By some testimony of his Spirit, that we are heard.
- (3.) By granting the petition, which is the most real and apparent answer.

Contrary to this, is God's silence when his people pray, by which his delay in comforting and helping them is noted, as Psal. xxviii. 1, "Unto thee, O Lord, do I cry—be not deaf toward me," &c. So Psal. lxxxiii. 1. And God is said to answer when he takes pleasure in man, Eccl. v. 20, and ix. 7.

The Lord is said to be a witness, when he declares the truth of a thing in fact, or justly punishes liars, 1 Sam. xii. 5, Jer. xlii. 5, Mal. iii. 5, &c. "The Lord hath been a witness between thee and the wife of thy youth," Mal. ii. 14, that is, to join them in an individual society of life.

A judicial inquisition, which inflicts revenge and punishment upon the guilty, is noted in these texts, Gen. ix. 5, Josh. xxii. 23, Psal. ix. 12, and x. 14, 15. The metaphor is taken from the custom of judges, who, by the examination and weighing of testimonies, first inquire into the case, and then proceed to sentence.

By numbering the most exact care and providence of God is noted, as men keep accounts of affairs that concern them much; Psal. lvi. 8, "Thou tellest my wanderings, put thou my tears into thy bottle, are they not in thy book?" Matt. x. 30, "But the very hairs of your head are numbered." Also his most exact knowledge of things that are innumerable to us, Psal. cxlvii. 4, "He telleth the number of the stars, he calleth them all by their names." Isa. xl. 26, "He bringeth out their host by number, he calleth them all by their names, by the greatness of his might," &c.

By the term selling, a delivery into the power of the enemy, by an offended God, is noted, as things that are sold by men, are translated into the right, power, and property of another, as Deut. xxxii. 30, "How should one chase a thousand and two put ten thousand to flight, except their rock had sold them?" Judg. ii. 14, "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers, that spoiled them, and he sold them into the hands of their enemies round about," &c., and chap. iv. 9, "The Lord shall sell Sisera into the hand of a woman," &c. See Psal. xlv. 12, Isa. 1. 1, Ezek. xxx. 12, &c.

By the term buying is signified redemption by and through Christ, as 1 Cor. vi. 20, "For ye are bought with a price, therefore glorify God," &c., and 1 Cor. vii. 23, "Ye are bought with a price, be ye not the servants of men." So Gal. iii. 13, and iv. 5, 2 Pet. ii. 1, Rev. xiv. 3, 4. The price which purchases this mystical buying is the blood, death, passion, and merit of our blessed Saviour.

The second kind of actions, which are proper to the hands, are either general or special. In general there is ascribed to God by an anthropopathy.

Labour, in the work of the creation. So Job calls himself the "Labour of his hands," Job. x. 3, that is, fashioned and formed him in his mother's womb, of which he emphatically speaks in verse 8, "Thine hands have made me, and fashioned me together round about." The Hebrew word עֲמָלִי properly signifies the forming of a thing with great labour, art, and diligence: in other places it denotes anxiety, grief, and trouble; setting forth the exceeding wisdom of God in the creation, or forming of man, which is expounded in the 10th and 11th verses, with more special and emphatical words, "Hast thou not potred me out as milk, and curdled me like cheese. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews," &c. Psal. cxxxix. 13, 14, 15. This divine work is spoken of, "Thou hast covered me in my mother's womb—I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well—My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth," &c. The Hebrew translated עָרַם (curiously wrought) is very emphatical, for it properly signifies to paint with a needle, or the texture or weaving various figures and pictures, in arras or tapestry hangings, or garments interwoven or wrought with many curious colours. The formation of man is therefore compared to such a work, because * of its marvellous order, symmetry, and contexture of various members, veins, arteries, bones, flesh, skin, &c.

In the work of redemption, the passion and death of Christ is called labour, as Isa. xliii. 24, "Thou hast made me labour in thine iniquities" (so the Hebrew.) "He shall see the labour (or travail) of his soul," Isa. liii. 11. This comes to pass in a two-fold respect which attends labour, as

(1.) Anxiety and toil: then

(2.) The utility and profit that follows, for the word comprehends both, according to that saying, Gen. iii. 19, "In the sweat of thy face shalt thou eat bread," where the toil and profit are joined. The toil and anxiety of Christ in the work of our redemption is largely described by the Evangelists; and how great the profit and benefit of it (with respect to the unspeakable blessing it brought to poor mankind) is evident to every soul that has tasted of his grace.

* *Ob mirabilem, ex tam variis, membris, venis, arteriis, ossibus, carne, cute quasi contexturam.*

To *labour* is opposed *rest* and *recreation*, which by this figure is attributed to God, Gen. ii. 2, "And God rested on the seventh day from all his work, which he had made"—and verse 3, "And God blessed the seventh day and sanctified it; because that in it he had rested," &c. This rest in God, presupposes no weariness (as it does in men) but the completing, end, and perfection, of his admirable work, of this great and incomprehensible fabric, and so only a cessation from his creating work is to be understood. For among men, the more arduous, laborious, and profitable the work is, the more pleasing and delectable the artificer's rest is, when he completes it.

Some say that the word שָׁנָה *rest*, is properly attributed to God, which does not strictly signify rest, as נָח does, but a bare and simple cessation, as Josh. v. 12, Job xxxii. 9, Rev. iv. 8, &c. And commonly it is said, that he that ceases from his work, does rest, although not weary, but in full strength and vigour.

Be it so, but for שָׁנָה the word נָח is put for the very rest here spoken of, Exod. xx. 11, "For in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day," &c. And if the word signifies a mere cessation without any previous weariness, 1 Sam. xxv. 9, it is to be heedfully noted that it is said, Exod. xxxi. 17, "For in six days the Lord made heaven and earth, and on the seventh day he* rested," was refreshed (or took breath;) which word is also used, Exod. xxiii. 12, of the weary servant after his labour, viz., on the seventh day shalt thou rest, and 2 Sam. xvi. 14, it is expressly opposed to weariness. Zion and the church is called the place of his rest, Psal. cxxxii. 14, and Isa. xi. 10, which denotes his gracious presence, operation, and complacency.

Of the special actions of men, a great many are attributed to God, by which his various works of grace, righteousness, and wrath, are to be understood. As

1. He is said to wash away filth and sin, when he graciously remits it, Psal. li. 2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Isa. iv. 4, "When the Lord shall have washed away the filth of the daughter of Zion," &c.

2. He is said to hide the godly and believers when he protects and defends them, Psal. xxxi. 20, "Thou shalt hide them in the secret of thy presence." Psal. lxiv. 2, "Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity." Psal. xci. 9.

3. He is said to wipe when he destroys, 2 Kings xxi. 13, a metaphor taken from dishes, which are wiped or made clean by rubbing with the hands. He is said to wipe away tears from off their faces, when he comforts and rejoices his people, Isa. xxv. 8, Rev. vii. 17.

4. He is said to gird with strength when he comforts and supports, as Psal. xviii. 32, and xxx. 11, 12.

5. He is said to build when he produces a being by way of creation, Gen. ii. 22, "And the rib which the Lord God had taken from him, builded he a woman." See Exod. i. 21, 2 Sam. vii. 11.

6. He is said to bind up wounds, when he spiritually heals men and secures them from mischief, Job v. 18, Psal. cxlvii. 2, 3, Isa. lxi. 1, Hosea vi. 1, "Come, let us return unto the Lord; for he had torn, and he will heal us; he hath smitten, and he will bind us up."

7. He is said to open the gates of heaven, when he bestows divine and miraculous blessings, Psal. lxxviii. 22, 23, 24, "Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven," &c. And also when he sends down rain, Deut. xxviii. 12. He is said to open the door of speech, when he affords a fit occasion, and saving means to his Ministers of preaching the Gospel, 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3. "To open the door of faith," when he calls and admits men to the faith and communion of the church, Acts xiv. 27. "To open the heart and mind," when he gives the saving understanding of his word, Luke xxiv. 45, Acts xvi. 14, Psal. cxix. 129, 130.

8. He is said to hold the right hand of Cyrus, when he gave him a prosperous success in his warlike expedition against Babylon, Isa. xlv. 1.

9. He is said to conclude men in sin and unbelief, when, as a most just Judge, he declares them obnoxious to sin, and therefore liable to eternal damnation, Rom. xi. 32, Gal. iii. 22.

10. He said to try and prove, as silver is tried, (after the manner of goldsmiths, or others concerned in metals,) when he purifies and tries the godly with crosses and afflictions, Psal. xvii. 3, and lxi. 10, Zech. xiii. 9. So when he purifies and reforms doctrines, Mal. iii. 2, 3, or destroys such as are obstinately wicked, Ezek. xxii. 18, &c.

11. He is said to break with a rod of iron, when he chastises and destroys, Psal. ii. 9, and iii. 7, Isa. xxxviii. 13, and Lam. iii. 4, &c.

12. He is said to sift in a sieve, when he tries his people by calamities, and yet preserves them, Amos ix. 9. And when he scatters or disperses his enemies like chaff, Isa. xxx. 28. "To sift the nations with the sieve of vanity"—that is, they shall be cast on the earth, as through a sieve, that so dispersed they shall no longer appear. He compares the multitude of the Gentiles, by whom Jerusalem was to be distressed, to dust or chaff, which is easily blown away, so that little will remain of a great heap.

13. He is said to make bald the head, when he despoils men of their ornaments, Isa. iii. 17—24, for the chief adorning of women was in their hair, as 1 Pet. iii. 3.

14. He is said to blot out of the book of life, which men are not accounted in the number of the saved, Exod. xxxii. 32, 33, Psal. lxi. 28, 29. He is said to blot out sins, when he remits or forgives them, Psal. xxxvii. 2, 3. For the scripture speaks as if there were an account kept of them, in a certain written book, which because the Messiah has made satisfaction, are blotted or crossed out. See Col. ii. 13, 14.

15. He is said to devour or swallow, when he totally destroys, as Exod. xv. 7, Isa. xxv. 8, 1 Cor. xv. 54. He is said to make room or enlarge, when he vouchsafes deliverance from difficulties and troubles, Gen. xxvi. 22, Psal. iv. 1, 2, and cxix. 31, 32.

He is said to direct or make plain the way, when he gives a happy issue and conclusion to the endeavours of men, as Psal. v. 8, 9, Isa. xlv. 2, 13.

To loose or ungird the lions, when he makes men feeble and unarmed, and so incapable of defence or offence, Isa. xlv. 1.

To pour out his anger, when he punishes, Psal. lxxix. 5, 6, Ezek. ix. 8, and xx. 13, 21, 33.

To pour out his Spirit, when he largely distributes his gifts, Joel iii. 1, 2, Zech. xii. 10, Acts ii. 17, 18, 33, Rom. v. 5, Tit. iii. 5, 6.

To make void counsel, when he disappoints and blasts the purposes of men, Jer. xix. 7.

To pour out a blessing, when he plentifully distributes his benefits, Mal. iii. 10.

He is said to hew by the prophets, when he terrifies men by fearful admonitions, and legal threatenings, as Hos. vi. 5; and when he spiritually kills them, as in the following verses.

He is said to stretch out the line of confusion, and the stones of emptiness, when he leaves kingdoms and nations to the desolations of the enemy, Isa. xxxiv. 11. This metaphor is taken from architects, who use lines, perpendiculars, and little ropes, &c.

He is said to bear or carry, when he preserves, sustains, supports, and governs his people, as Deut. i. 31, Exod. xix. 4, Isa. xlv. 3, 4, Heb. i. 3.

He is said to break the head, when his wrath falls heavy and destroys men, Psal. cx. 5, 6, Heb. iii. 13.

He is said to sling out the souls of David's enemies, as out of a sling, 1 Sam. xxv. 29, that is, he will violently take it away, (as a stone out of a sling flies with greater force a greater way, without further regard of him that throws it.) The metaphor is taken from the weapons of David, which was a sling, &c. On the contrary, the soul of David is said to be bound up in the bundle of life, denoting God's fatherly care of him in securing him from death, which his enemies designed, and preserving him so safe, that nothing could be forced away from him.

He is said to make way to his anger, when with just judgments he recompenses the unjust stubbornness and contumacy of the wicked, Psal. lxxviii. 50, "He made way

for his anger, he spared not their souls from death, but gave their life over to the pestilence."

He is said "to weigh the mountain in scales, and the hills in a balance," Isa. xl. 12, which notes with what facility and ease the Lord can sustain, and manage the whole universe, even as men do a small pair of scales. The Lord is said "to weigh spirits," Prov. xvi. 2, by which his most exact knowledge of our minds and inward frames is noted. This metaphor is taken from men, who do with a great deal of exactness weigh things that they may know their value. See Prov. v. 21, xxi. 2, and xxiv. 12.

God is said "to put his hook in the nose, and his bridle in the lips of his enemies," when he stops their fury, thwarts their purposes, and keeps them under, 2 Kings xix. 28, Isa. xxxvii. 29.

He is said "to put the tears of the godly in a bottle," when he suffers them not to be shed in vain, but preserving their memory, turns them to everlasting joy, Psal. lvi. 8.

Christ is peculiarly said "to bear our sins," Isa. liii. 4, 12, by which their imputation to him, and a full satisfaction is understood,* 1 Pet. ii. 24, "Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed."

God is said "to cast our sins behind his back," when he forgives them, and remits the punishment, Isa. xxxviii. 17, to which there is a contrary phrase, Psal. xc. 8, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

He is said "to shave with a razor, the head, and the hair of the feet, and the beard," when he makes a spoil and devastation of the land, and scatters small and great from thence, Isa. vii. 20.† God here intimates that by the king of Assyria he would punish the Israelites, so as that men, beasts, buildings, plants, &c., should be destroyed. He says "with a razor that is hired," that they may know it would exact its own reward; that is, that the Assyrians, through greediness of prey and spoil, would make havoc of, and sweep away all things. The Lord is said "to break forth upon his enemies," when he disperses, crushes, and slays them, 2 Sam. v. 20, and vi. 8.

He is said to shoot with an arrow, when he heaps swift and speedy vengeance upon the wicked, Psal. lxiv. 7, "But God shall shoot at them with an arrow, suddenly shall they be wounded."

God is said "to write," which denotes his knowledge and providence, with respect to grace and benignity, as when he is said to "write the godly in the book of Life," or his book, Isa. iv. 3, Dan. xii. 1, or when he "writes his law in their hearts," Jer. xxxi. 33, Heb. viii. 10, by which a renovation by the Holy Spirit is noted, that believers should know, and willingly obey the will of God, 2 Cor. iii. 3. Hence he is said "to grave them upon the palm of his hands," Isa. xlix. 16, which shows his most faithful care and eminent grace towards them. See Rev. iii. 12.

Sometimes his writing signifies his wrath and punishment of sinners, as when Job says, "Thou writest bitter things against me," Job xiii. 26, that is, thou dost afflict me with bitter and heavy strokes; a metaphor taken from courts of judicature, where legal sentences are recorded, Isa. lxxv. 6, "Behold it is written before me, I will not keep silence, but I will recompense, even recompense into their bosom," by which divine knowledge is noted; a metaphor taken from men, who write down in a book or paper what they would remember.

It is said, Jer. xvii. 13, "They that depart from thee shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters," that is, such apostates shall be excluded from heaven, and destined to eternal destruction.

God is said to "search Jerusalem with candles," that is, all their secret sins shall be brought to light and punished, Zeph. i. 12.

* *Qua imputatio illi facta, et plena satisfactio intelligitur, 1 Pet. ii. 4.*

† *Indicat se opera Regis Assyrie Israelitas puniturum, ita ut homines, et animalia, ac aedificia et plantae vastentur. Ideo autem addit, conductilia, ut sciant illam novaculam suam mercedem flagitatorum, &c.*

He is said "to engrave the graving of one stone," &c., Zech. iii. 9; which betokens the wounds, languor, and passion of Christ, who is figured by that stone.

He is said "to put a hedge round about one," when he preserves him from the malignity of malicious spirits, Job i. 10; and to remove the hedge, signifies, that he will leave them naked, exposed, and defenceless, Isa. v. 5, Psal. viii. 12, 13, and lxxxix. 40, 41. When he is said "to inclose man's way with hewn stones," it denotes a being environed with afflictions and calamities, as Lam. iii. 9. "To hedge up the way with thorns," as Hos. ii. 6, signifies that God will by afflictions, and other means, hinder and divert men from an intended sin and iniquity.

God is said "to seal up the hand of every man," Job xxxvii. 7, when he prohibits or hinders their actions. It is said that "God the Father sealed Christ," John vi. 27, that is, sent him forth, with divine authority for the good of men. See Cant. iv. 12, and viii. 6, Hag. ii. 24, where by seal is betokened that he confirms and preserves believers, in truth and piety, 2 Cor. i. 22, Eph. i. 13, and iv. 30, as men fix their seal to that which they would ratify and confirm.

The Father is said "to draw men to Christ," John vi. 44, 45, 65, when he illuminates the mind with his word, and bestows the true knowledge of salvation. So Cant. i. 4, Jer. xxxi. 2, Hosea xi. 4, John xii. 32, 2 Thess. iii. 5. This is no violent compulsion, but a benevolent flexion, bending, or disposition of a mind averse to goodness, and that by means, as the word revealed and preached, &c.

It is said, Jer. xv. 7, "I will fan them with a fan," &c., that is, in my anger I will disperse and destroy them. The word is properly taken, Isa. xxx. 24. It is said of Christ, Matt. iii. 12, Luke iii. 17, "That his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat in his garner, but he will burn up the chaff with unquenchable fire;" that is, by the word of his power, and by afflictions and tribulations he will segregate or separate the godly from the wicked, as by a fan or winnowing, the pure grain is divided from the chaff.

God is said "to sweep with the besom of destruction," Isa. xiv. 23, which intimates an utter desolation, and spoil of inhabitants to the land.

It is said, Psal. lxxvi. 12, "He shall cut off the spirit of princes;" the word translated "cut off" is emphatical, and signifies, the lopping off the branches of a vine, leaving it naked and desolate, and so it notes a deprivation of strength, courage, or life itself.

God is said "to anoint," when he comforts, lifts up, or makes glad his people, Psal. xxiii. 4, 5, 2 Cor. i. 21; but most large, extensive, and copious is the unction of Christ, our blessed Saviour, wherewith he is by the Father anointed for the salvation of poor sinners, Psal. xlv. 7, 8, Isa. lxi. 1, Luke iv. 18, Heb. i. 9, John iii. 34, Acts x. 38, &c.

A third kind of *actions*, which properly belong to the *feet*, are ascribed to God, as Gen. iii. 15, "A breaking the serpent's head"—whereby the serpent is meant the devil, who seduced Eve in that form: and by the serpent's head, his power, and diabolical fierceness. So the breaking of his head is to be performed by the Messias,* God-man, and signifies the destruction of the power and kingdom of the Devil, and Man's redemption, from its tyranny and vassalage. Our Saviour is figured here as a magnificent hero, who with his feet tramples upon the serpent or dragon, and breaks his head. But it is said that "the serpent shall bruise his heel," by which phrase the passion and death of Christ is meant. To this passage, the Apostle Paul alludes, Rom. xvi. 20, "And the God of peace shall bruise Satan under your feet shortly," &c.

Such a treading under foot as is used in a wine-press, is ascribed to Lam. i. 5, by which the extreme oppression and affliction of men is noted. To this may be referred, that emphatical phrase, Isa. lxiii. 3, "I have trodden the wine-press alone," &c., which is spoken of Christ, who by his merit and satisfaction freed us from our enemies, whom he crushed under his feet.

Hitherto of actions which concern the rational soul, and such as concern the animal faculty follow, which are threefold, as it respects the present purpose.

1. The actions of the external senses, which are five.

* Θεανθρωπος.

2. The actions of the locomotive faculty, or which respect motion, and local situation.

3. Actions procreating or generating, which physicians call vegetative, but we reduce it to the animal, for vegetatives are comprehended under it.

Seeing or sight is attributed to God, by which, (as was said before when we treated of eyes) his most exact knowledge is intimated, Exod. xxxii. 9, "I have seen this people, and behold it is a stiff-necked people," that is, I very well know how wicked they are. 1 Sam. xvi. 7, "A man* looketh on what is before his eye, but the Lord sees to the heart," that is, he hath an exact prospect into the very thoughts of the heart, and the whole inward frame of the mind, and accordingly judges. Psal. xi. 4, "The Lord's eyes behold, his eye-lids try the children of men." It is a singular passage which we find, John v. 19, where Christ says of himself, "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Here the sight of Christ is equal with the omniscient Father's, and consequently His omnipotence is equal and his *ενεργεια*, energy, or power, in operation. Upon this and the following verse, Erasmus thus paraphrases,† "I affirm it again, and again, that the Son, who wholly depends on the Father, can of himself do nothing, forasmuch as he is not of himself, but what he sees the Father do, the same does he; their will and power is the very same: with the Father there is authority, and whatsoever the Son is or can do is derived from him. Whatsoever therefore the Father hath done, the same in the like manner is wrought by the Son, because of the equality of the communicated power. Amongst men the sons oftentimes degenerate from the fathers, neither have they always the same will and faculty; but the matter is otherwise here, the Father loves the Son alone, and begot him most like himself, and transferred an equal power of operation into him, showing him all things that are to be done by himself; he is sent forth as the great exemplar by him; in all other matters the operation of each is common, &c.

2. By the sight of God, his providence over his creatures is to be understood, sometimes denoting his approbation, favour, grace, and good will, as Gen. i. 4, "And God saw that the light was good," &c. So verses 10, 12, 18, 21, 25. After which is annexed a general sentence, verse 31, "And God saw every thing that he had made, and behold it was very good." Which signifies his divine approbation of his created works, and his sanction of the duration of nature's order to the end of the world. See Psal. civ. 30, 31, &c. Hence comes that form of speech, when God is said to see, denoting his providence of certain persons or things, under his immediate care and government, as Gen. xvi. 13, "Thou God seest me," that is, thou providest for me. And Gen. xxii. 8, "God will see (that is, provide) himself a lamb for a burnt-offering." It is not to be understood that Abraham knew before-hand, that he should find a ram to offer for a sacrifice to God instead of Isaac, but that he would quiet his son by that kind of answer, be being solicitous and inquisitive for the lamb that should be offered for a burnt-offering, therefore he intimates that Isaac should leave it to the care of divine providence; and as Abraham spoke, the event happened, for "he lifted up his eyes," verse 13, and beheld the sacrifice to be offered, and so he gave the place a name, viz., "Jehovah-jireh, that is, God shall see," verse 14, &c. So 1 Sam. xvi. 1, I have seen me a king among his sons," that is, as our translation has it, "I have provided and chosen me a king."

More specially the *τὸ respicere*, or seeing, or respect of God, as it concerns men, denotes his approbation, mercy, care, and help. Of which Illyricus in Clave. † There is in this a twofold figure, viz., an anthropopathy, inasmuch as sight is ascribed to God, then a metalepsis or metonymy, because the external motion of the eyes, the effect being put for the cause, signifies the inward affection of the mind: for it takes in the external help which is the consequent of the internal affection, and the external motion of the

* *Homo videt quæ sunt præ oculis, Dominus autem videt ad Cor.*

† *Ilud etiam alique etiam affirmo vobis, filius qui lotus a patre pendet, non potest quicquam ex se facere, cum ex se non sit, &c. Erat. Paraphr. in loc.*

‡ *Est in his duplicata figura, nempe tum anthropopathia, quod Deo aspectus tribuitur, tum etiam Metalepsis aut Metonymia, quod externus oculorum motus consequens est, &c.*

eyes, so that here is a third trope. Gen. iv. 4, "And the Lord had respect unto Abel and to his offering," and verse 5, "but unto Cain, and his offering he had not respect," that is, he accepted and approved of the one, but not of the other. See Numb. xvi. 15, 1 Sam. i. 11, Psal. ix. 13, 14, x. 13, 14, lxxxiv. 9, 10, cii. 17, 18, lxxiv. 19, 20, and cxiii. 6, Isa. lxvi. 2, Lam. iv. 16, and v. 1, Jon. iii. 10, Luke i. 25, 48, &c., Deut. xxvi. 15, Psal. lxxx. 14, 15, and cii. 20, Lam. iii. 50, &c.

Hitherto the phrase of God's seeing or respecting, denotes his favour and love, which is sometimes directed to the object, as when he is said to have respect to the man, or his offering: sometimes to an internal cause, as when he is said to have respect to his covenant, that is, the declaration of his mercy and grace that way expressed to man, Psal. lxxiv. 19, 20. Likewise when he is said to look upon the face of his anointed (that is, Christ) who is our Mediator and Saviour, for whose sake David prays for a blessing, calling him the servant of the Lord, 2 Chron. xvii. 19. And the word of the Lord, 2 Sam. vii. 21, see 1 Chron. xvii. 17.

2. It denotes evil, as wrath, vengeance, and punishment, as Exod. xiv. 24, "And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled them," &c. 1 Chron. xii. 17, Psal. civ. 31, 32, Jer. iii. 8, Lam. iii. 36, Ezek. xvi. 50, &c.

Hearing is attributed to God, in which likewise his grace and benevolence in satisfying the desires of his people, and in a ready hearing their prayers and sighs is denoted, as Gen. xvi. 11—"The Lord hath heard thy affliction." Exod. ii. 24, "And God heard their groaning." 2 Kings xx. 5, "I have heard thy prayer," &c. So Psal. iv. 3, 4, v. 1, 2, 3, 4, and cxxx. 1, 2, Isa. lxv. 24, 1 John v. 14, &c. Thus God is said to hear the heavens, Hos. ii. 21; when he gives the blessings (as Paul mentions, Acts xiv. 17,) of rain from heaven, and fruitful seasons are granted, which heaven as it were silently desires and begs God for.

The scripture uses the term of God's attention, hearkening as it were to the prayers and desires of the godly, by way of illustration of the greatness of his compassion, Psal. x. 16, 17, lxvi. 18, 19, and cxxx. 1, 2, &c. On the contrary, God is said to shut prayers, Lam. iii. 8. "And to cover himself with a cloud," that prayers could not pass through, verse 44, when he rejects the petitions of any; see Isa. i. 15, and lix. 2, &c.

Smelling is attributed to God, by which in like manner his complacency and grace are noted, as a man is refreshed and pleased with a sweet smell, as Gen. viii. 21, "And the Lord smelled a savour of rest," so the Hebrew. The Chaldee says, and the Lord received their sacrifice very pleasingly. Upon which place Luther* says thus—"As physicians sometimes recover fainting or swooning persons, by the fragrantcy of odours, and, on the contrary, as a horrible stench does vehemently offend nature, and sometimes makes men faint, so God may be said to be offended with the ill savour of impiety, and to be delighted, and as it were refreshed, when he sees Noah prepare himself to sacrifice, as a specimen of his gratitude, and by a public example manifest himself not to be wicked, but a true and cordial worshipper and reverencer of God, which was the proper end of sacrifices.

Musculus, in his comment upon the place, says very excellently, that "Moses by an† anthropopathy ascribes the faculty of smelling to God, and writes not of the sacrifice of Noah, for it is not said that the Lord smelled the odour of the burnt-offering, but a sweet savour; for God smells not by the organ of nostrils as man does, for it was not the smell of the sacrifice of beasts that yielded that fragrantcy, such being in themselves rather nauseous than sweet. Hence we learn that our works of what kind soever they be, have a certain smell which ascends to the nostrils of God, and is either approved by him as sweet and pleasing, or disapproved as noisome and unsavoury. The odour is, not what our external works represent to sense, but what results from the spirituality of our hearts; for good acts proceeding from a good and pious intention smells sweetly, but bad ones the contrary. In the sacrifice of Noah, there was a corporal and external savour, which was obvious to the notice of men, but the piety of his

* *In aureo commentario, hoc loco sicut medicus nonnunquam cranim's suavitate odorum revocant, &c.*

† *Per anthropopathiam Moses Deo tribuit odorandi facultatem et de sacrificio Noe nonscribit, &c.*

heart was pleasing to God, whilst in the sincerity and faithfulness of a pious mind, he acknowledged and celebrated the goodness of his Lord, &c." To this may be referred several other places where this phrase (of a sweet-smelling savour) is found, as Exod. xxix. 18, 25, 41, Levit. i. 9, ii. 12, iii. 16, and viii. 21, Numb. xxviii. 2, Ezek. xx. 28, 41, &c. Doubtless in these places respect is had to the Messias, whom the sacrifices of the Old Testament typified, as Eph. v. 2, "Christ Jesus also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." So Isa. xi. 3, where it is said, "that he shall make him of a scent or a smell, (so the Hebrew,) in the fear of the Lord," which is expounded of the propitiatory sacrifice of Christ, and his obedience to the Father even unto death, which the prophet calls the fear of the Lord, according to 2 Cor. ii. 15, "For we are made of God a sweet savour of Christ," that is, our ministry to God through Christ, is as it were accepted as a sweet sacrifice. See Rom. xv. 16, Psal. xlv. 8, 9, Cant. i. 3, &c.

Tasting and *touching* are ascribed to God, of which there are not many examples, Psal. civ. 34, "My meditation shall be sweet to him," so the Hebrew, that is, grateful and acceptable. Hosea ix. 4, "They shall not offer wine (offerings) to the Lord, for they shall not be sweet unto him," that is, not pleasing nor accepted. See Mal. iii. 4, Jer. xxx. 21, Psal. xl. 8, 9, John iv. 32, 34.

It is said, Psal. civ. 32, "He toucheth the hills and they smoke," as if it were said, by his touch only he can destroy the loftiest and most firm things. So some say that the phrase, Psal. cxliv. 5, alludes to the smoking of Mount Sinai at the promulgation of the law, Exod. xix. and xx. Also some phrases may be reduced hither that are mentioned, where a hand is attributed to God, as before.

So much of the external actions of sense, whose affections are sleep and watchfulness; for as in sleep the actions of sense are still and quiet, so in watchfulness they are provoked to their respective operations, as Aristotle * says.

Both these are by an anthropopathy attributed to God, Psal. xlv. 23, 24, "Awake, why sleepest thou, O Lord, cast us not off ever." Psal. lxxviii. 65, "Then the Lord awaked as one out of sleep." Jer. xxxi. 26, "Upon this I awaked and beheld, and my sleep was sweet unto me," by the former a delay of divine help is noted, by the latter his strength and power against his enemies, and his favour and grace towards his church after that delay. A waking without the mention of sleep is expressed, Psal. xxx. 22, 23, Isa. li. 9, &c. It is said, Psal. cxxi. 3, 4, "He that keepeth thee, will not slumber—behold he that keepeth Israel, shall neither slumber nor sleep," by which phrase the absolute and undoubted certainty of divine help is declared. So watching † is attributed to God, and denotes his assiduity or despatch, in inflicting punishments or granting benefits, Jer. xxxi. 28, and xlv. 27.

Actions of the second kind, as *local motion*, are ascribed to God by an anthropopathy as coming unto believers, whereby the exhibition of his grace and blessings is to be understood, Exod. xx. 24, John xiv. 23. There is also a coming to judge and punish, Isa. iii. 13, 14. To which belongs that in Hos. xi. 9, "I will not come (or enter) into the city," that is, in an hostile manner, or to destroy it, as Sodom.

Walking is attributed to God, whereby his gracious presence and help is signified. Levit. xxix. 12, "And I will walk in the midst of you," that is, ye shall have my present help and protection. So Deut. xxiii. 14, 2 Cor. vi. 16, Lev. xxvi. 24, It is said, "Then will I also walk contrary to you and punish you," that is without distinction of persons, I will let the reins of mine anger loose upon you.

God is said to come down from heaven, when he takes apparent and especial cognizance of the actions of men, and that sometimes out of grace and favour, as Exod. iii. 5, or to punish in wrath and anger, as Gen. xi. 5, 7, and xviii. 21, Psal. xviii. 9, 10, Isa. lxiv. 1, &c.

* Lib. de somno & Virgil, c. 1.

† וָקָם, *vigilavit*.

The *Sen of God* is said to come down from heaven, when he assumed human nature and manifested himself to men in order to their salvation, John iii. 13, and vi. 38, 42, 50. The Holy Spirit is said to come down, when in the visible appearance of a dove he manifested himself resting upon Christ, Matt. iii. 16, Mark i. 10, Luke iii. 22, John i. 32, 33. In another signification God promised that he would go down with Jacob into Egypt, that is, that his grace and protection should accompany him in that way, Gen. xlv. 4.

Riding is ascribed unto God, by which his glorious operation is noted, which he exerts in the heavens, in tempests and otherwise, Deut. xxxi. 26, "There is none like unto the God of Jeshurun, who rideth upon the heaven." Psal. lxviii. 33, "To him that rideth upon the heaven of heavens." Likewise his speed and celerity, in the execution of his judgments, Psal. xviii. 10, "He rode upon a cherub, and did fly, yea he did fly upon the wings of the wind." So Isa. xix. 1, &c.

To *meet* or *meeting* with a person is ascribed to God, and signifies either his manifestation, as Numb. xxiii. 4, 16, or his grace and beneficence, as Isa. lxiv. 5. God is said to return to his place, which signifies a sending of punishment, Hos. v. 15, for when men are afflicted, and help is delayed, God seems to be absent from them.

Judg. xvi. 13, Lam. iii. 43, 44. A returning on high, signifies his going into his judicial throne, or divine judgment itself, Psal. vii. 7. A returning to the godly, signifies the taking away of sin and the exhibition of grace, Psal. vi. 4, 5, Zech. i. 3.

By his rising up, his divine purpose with respect to his great works is noted, Numb. x. 35, Psal. xii. 5, 6, xlv. 26, 27, lxviii. 1, 2, and cii. 14, Isa. xxxiii. 10.

The Holy Ghost coming upon one, signifies that he works in a singular manner in and by him, Luke i. 35, Acts i. 8, which Luke xiv. 49, is to be endued with power from on high.

A passing through, or passing over, is attributed to God, Exod. xii. 13, Amos v. 17, by which divine punishment is noted; sometimes a forbearance from punishing, as Amos vii. 8, viii. 2, with i. 3, Micah vii. 18, Prov. xix. 11, פסח, Pesach or Pascha, the Passover takes its name from hence, Exod. xii. 13, 23. So it is used in the deliverance of the people from the Babylonish captivity, Isa. xxxi. 5, Dan. v. 30.

Visitation is ascribed to God, by which either his exploration, that is, a diligent search, notice, or knowledge of things, Psal. xvii. 3, or a real exhibition of his grace and benefits, is noted, Gen. xxi. 1, Psal. lxv. 9, 10, and cvi. 4, Jer. xxix. 10, Luke xix. 44, &c. Sometimes it denotes wrath and punishment, Exod. xxxiv. 7, Psal. lix. 6, Isa. xxvii. 1, Jer. vi. 6, and xv. iii.

Sometimes a diligent *search* is attributed to God, Ezek. xx. 6, "To bring them forth out of the land of Egypt, to the land which I searched out for them, (so it is in the Hebrew,) flowing with milk and honey;" the land of Judea is commended (says Junius *) by the providence and choice of the eternal God, because (as if it were by search) he had provided it for a most commodious seat, where after they had cast out their enemies they were to rest, &c.; the like is said of the ark of the covenant, Num. x. 33.

Seeking, which is done by going up and down, is also ascribed to God, signifying his desire and serious will, Ezek. xxii. 30, John iv. 23, &c.

Finding out iniquity is attributed likewise to God, when he chastises and punishes in wrath, Gen. xlv. 16. He is said to find his enemies, when he lays condign punishment upon them. He is said to find David his servant, when out of singular love and providence he elected and made choice of him, Psal. lxxxix. 20, Acts xiii. 22. In which sense he is also said to *seek* him, 1 Sam. xiii. 14.

* In *Comment. hoc loco.*

The third kind of action is generative, not that eternal generation, by which God the Father from everlasting begat the Son, co-eternal and con-substantial with himself, for that is not metaphorical, but most proper, Psal. ii. 7, Prov. viii. 24, 25, Heb. i. 5. But that spiritual and mystical generation, by which he is said to "beget his believing people," when he remits their sins, renews his own image upon them, and adopts them into the privilege of sonship, through Christ the Saviour. Of which see Isa. lxvi. 6, John i. 13, and iii. 5, 6, Tit. iii. 5, 1 Pet. i. 3, 23, 1 John iii. 9, James i. 18, &c.

God is said to be a Father with respect to certain inanimate creatures, Job xxxviii. 28, "Hath the rain a father? or who hath begotten the drops of the dew?"—that is, besides me. For there is no other can send it upon the earth, by which God intimates, that he only can give this benefit, and that men cannot imitate it. And verse 29, "Out of whose womb came the ice? (that is, where is the artist besides me, that can make it?) and the hoary frost of heaven, who hath gendered it?" viz., beside me.

To this may be referred that phrase, Zeph. ii. 2, where God says, "Before the decree bring forth." Upon which place the learned Tarnovius* thus paraphrases. "Prepare yourselves to meet the Lord, who was not yet brought forth, produced, or executed his decree, or statute, which he (as if he were pregnant with punishment) goes now big with. For as the birth does not immediately follow conception, but has a certain allotted and prescribed time by nature's law, for its ripening, or maturity; so God, although he hath certainly decreed to punish, and has established and conceived the sentence in his own mind; yet he defers execution for a certain space, that he may give opportunity for repentance, which, if sinners will by no means do, then their iniquity grows ripe, and God's punishment mature, and fit for execution. And as the birth must of necessity follow conception, when the time limited by nature is expired; so the judgments of God are inevitable, when the determinate time comes."

Human adjuncts ascribed to God.

THESE are either private,† or positive. Of the first sort are these, viz., when something of impotency or inability is (after the manner of men) attributed to God, or when God says of himself, that he cannot do a thing, being as it were prohibited by his truth, goodness, and holiness, as Gen. xix. 22, "Haste thee, escape thither; for I cannot do any thing until thou be come thither." These are the words of the Son of God, who, when he departed from Abraham, turned towards Sodom to destroy the cities, and says thus to Lot, viz., whereas it is the immutable and certain determination of God, out of a gracious and favourable respect to you, to deliver you from this destruction, therefore before you be placed in safety, the execution of the sentence by which Sodom must be burnt, shall be delayed. Upon which place D. Hunnius‡ says, "The execution of God's absolute decree or power no creature can retard, but here he speaks of his power as it is tempered, qualified, and allayed, by the favour of his fatherly mercy towards men, and as accommodated for the profit of believers, that nothing which he does shall hurt them."

To this may be referred that speech of God, which of all is most sweet and gracious, and full of comfort (inasmuch as it was spoken, in the very swelling, as it were, of anger.) When he speaks to Moses of the grievous sin and apostacy of the people, Exod. xxxii. 10, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them," &c., Jehovah speaks as if he had been bound and constrained by the faith and prayer of Moses, so as that he could not destroy the people unless he had asked him leave, as Psal. cvi. 23, "Therefore he said that he would destroy them, had not Moses his chosen, stood before him in the breach, to turn away his wrath lest he should destroy them." Of so great a virtue and efficacy are the prayers of the just before the Lord, James v. 16. See Gen. xxxii. 28, Hosea xii. 4, Josh. x. 12—14, &c., Isa. i. 13, "The calling of assemblies I cannot away with: (or more properly I cannot bear) it is iniquity." This is expounded with respect to the sanctity of God, and

* *Parate vos in occursum Domini, cum nondum parit, seu in Lucem edit et exequitur decretum seu statutum quod pœnis velut prœgnans Deus fecit, easque jam parturit, etc.* Tarnovius in loco.

† *σπερμικα, privateva; et θετικα positiva.*

‡ *Imperium Dei absolutum nulla creatura retardare potest. Hic vero loquitur de sua potentia, prout illa, &c.*

his abomination of iniquity, as verse 14, "Your new-moons, and your appointed feasts, my soul hateth," which is intimated by these phrases of human abhorrence.

Something also of *loosened or disjointed members*, after the manner of men, is attributed to God, as Jer. vi. 8, "Be thou instructed, O Jerusalem, lest my soul be loosened* or disjointed from thee," so the Hebrew; that is, lest after the manner of a member that is broken, or out of joint, it depart from, or be separate from thee, and thou as a strange member be cut off, or divided from me.

Ezek. xxiii. 18, "She discovered her whoredoms, and discovered her nakedness; then my mind was, *נחק*, disjointed from her." By this phrase the communion of God† with believers, is most excellently expressed; for if for their wilful and contumacious rebellions God departs from them, the head is, as it were, separated or plucked off the putrified members, as the Lord, by a like metaphor, speaks to the wicked synagogue, Jer. xv. 6, "For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting." Much and great were the forbearance and patience of God, before this desertion, which is indeed the filling the measure of iniquity spoken of, Gen. xv. 16, Matt. xxiii. 32. 'To these privatives in man may be referred diseases, by which is signified the punishment of sin, which Christ bore in our stead, Isa. liii. 4, 10, suitable to Hos. xiii. 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from mine eyes." Thus he speaks with respect to his sacerdotal or priestly office, as Heb. ii. 14, "Forasmuch as the children are made partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil."

(2.) With respect to his prophetic office, 2 Tim. i. 10, "Because by the gospel he hath abolished death, and brought life and immortality to light:" for he strongly defends his Church, so as that the gates of hell shall not prevail against it, and 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." Here is a most evident symbol of the resurrection, as Junius and Tremellius upon the place rightly conclude. Paul upon these words of Hosea, 1 Cor. xv. 55, thus speaks, "O death, where is thy sting? O grave, where is thy victory?" &c.

Of the second sort of *men's actions*, which are ascribed to God, there may be a distinction made, viz., such as are internal, and such as are external. The internal are with respect to the diverse states, circumstances, or conditions of men; and so God is said to be a *Husbandman*;‡ that is, (synecdochially) a vine-dresser, John xv. 1. The reason of the comparison follows in the next verses, and is largely expounded, Isa. v. and Matt. xx., &c., Christ, who is the hypostatical wisdom of God, and his eternal Son, calls himself a workman, when he speaks of the creation, Cant. vii. 1. "For by him were all things made, and without him was nothing made that was made," John i. 3, Col. i. 16, &c.

So God is said to be the *Builder§ and Maker of a city*, which hath foundations, Heb. xi. 10, that is, the Cause, Fountain, and Author of eternal life and heavenly joy.

So he is called a *Man of war*, Exod. xv. 3, from that Almighty work of his overwhelming and drowning Pharaoh and his Egyptian host. Besides in wars waged among men, he is the chief General, and Captain, giving victory to whom he pleases, and scattering, rooting, or destroying whom he pleases. See Psal. xlv. and lxxvi. &c.

Christ is called a *Counsellor*, Isa. ix. 6, with respect to his most wise decree in restoring salvation, at whose disposal it was, 1 Tim. i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." Likewise with respect to his most holy office, in manifesting the divine will to our capacities in order to salvation, and his obedience to the Father, &c. The Lord is called a *Physician*, Exod. xv. 26, because he frees men from all perils of souls, and bodies (which are frequently

* נחק.

† Junius.

‡ γεωργ.

§ τεχνιτης και δημιουργος artifex et conditor.

compared to diseases,) Psal. cxlvii. 2, 3, &c. This is peculiarly ascribed to Christ the Redeemer, for the blessing of spiritual health, which we receive from him, Matt. ix. 12, Mark ii. 17, see Isa. lxi. 1.

He is called a *Shepherd*, Psal. xxiii. 1, which appellation is also peculiarly attributed to Christ, with respect to his office as a Saviour, Cant. i. 7, ii. 16, and vi. 2, Ezek. xxxiv. 23, and xxxvii. 24, Micah v. 3, and vii. 14, Zech. xiii. 7, John x. 11, Heb. xiii. 20, 1 Pet. ii. 25, v. 4, and elsewhere.

He is called a *Father*, Deut. xxxii. 6, Psal. lxxviii. 6, Isa. lxiv. 8, Matt. vi. 1, 6, 8, 9, Rom. viii. 15; which term is most full of comfort and joy, declaring the love and affection of the omnipotent God towards men. So he is called Father of Spirits, Heb. xii. 9, &c. Christ is called the everlasting Father, or as in the Hebrew, *the Father of eternity*, Isa. ix. 6, because he most sincerely loves believers, and glorifies them in a blessed eternity. The seventy have most elegantly translated this place *πατηρ του μελλοντος αιωνος*, *pater futuri seculi*, the Father of the age to come.

He is called the *First-born*, Psal. lxxxix. 27, Col. i. 15, 18, Rev. i. 5. Jehovah, and Christ, are frequently called, Prince, Captain, King, Isa. ix. 6, lv. 4, xxxii. 1, and xxxiii. 22, to denote their majesty and celestial dominion; of which more elsewhere.

He is called a *Bridegroom*, Matt. ix. 15, and xxv. 1, Mark ii. 19, Luke v. 34, John iii. 29. This title is ascribed to Christ, for many causes, principally for his unspeakable love to his church, which is by faith espoused to him, Hosea ii. 19, Eph. v. 26, 27, 28, &c.

He is called a *Witness*, which term is applied to the Messiah, Isa. xliii. 10, and lv. 4, Rev. i. 5, and iii. 14, because of a certainty he discovers heavenly truth to us, John xviii. 37. As also because he hath most exactly fulfilled whatsoever the prophets of the Old Testament have foretold concerning him, John i. 17, &c.

External adjuncts of a man are either inseparable, or separable. The inseparable are, being in a place and time. Each of these is attributed to God, (who in his own nature is eternal, and not circumscribed to place) by an anthropopathy. First,

More generally *Place*, is ascribed to God, Psal. xxiv. 3, "Who shall stand in his holy place," viz., the holy kingdom where the scriptures say his habitation is. He is said "to go out of his place," when he manifests his conspicuous and apparent presence, as Isa. xxvi. 21, Micah i. 3. He is said to retire or return to his place, when he withdraws the benefit of his grace, and as it were hides himself in order to punish offenders, Hosea v. 15.

More especially a seat, or *Throne*, is attributed to God, Exod. xvii. 16, (of which before) Psal. ix. 7, 8, xi. 3, 4, and xlvii. 8, 9, Isa. lxvi. 1, Matt. v. 34, by which his most super-excellent majesty, sublimity, and authority is intimated. The prophet, Jer. xiv. 21, prays God, that he would not abhor, or disgrace the throne of his glory. By which Judea is understood, wherein the visible or peculiar kingdom of God was contained, and where God vouchsafed the most eminent appearances of his power and glory. Or else the temple of Jerusalem, as in chap. xvii. 12. It is taken, upon which Rabbi Moses Maimon.* Every place which God hath appointed for the manifestation of his power and glory is called his throne. For great and powerful men, as kings and princes, sit on their thrones, when they make a solemn appearance; so are we to understand this word (*סד* *kiss*, solemn) throne, of the magnificence, power, and dignity of him, to whom it is attributed.

When a throne, and sitting upon it, is attributed to Christ, we are to understand that heavenly kingdom and government to which he was exalted in his human nature, as Psal. xlv. 6, 7, Isa. xvi. 5, Matt. xix. 28, Heb. i. 8, iv. 16, and viii. 1, &c.

* In *More Nebuchim*.

The earth is said to be the Lord's *Footstool*, Isa. lxvi. 1, Matt. v. 35; by which is noted his immensity, for he is present in the lowermost part of the world. Or the ark of the covenant, in which by special revelation, he was to manifest his presence, according to 1 Chron. xxviii. 2, Psal. xcix. 4, 5, and cxxxii. 6, 7, Lam. ii. 1; some by this appellation would understand the sanctuary of God. See Psal. xcix. 4, 5, 8, 9. Upon which Illyricus says, the sense is, "know, that no where else, nor with any of the Gentiles, is the true worship of God, and his propitious presence to be found. Therefore seek him here, according to his word and promises." When it is said of Christ, Psal. cx. 1, "The Lord said unto my Lord, sit thou on my right hand, until I have made thine enemies thy footstool," and 1 Cor. xv. 25, "For he must reign, until he hath put his enemies all under his feet," and Heb. i. 13, it intimates, that he will most perfectly conquer and subdue his enemies, as it is said, Psal. viii. 6, Eph. i. 22, Heb. ii. 8, &c., "That all things are put under his feet."

Neither is *Place* only ascribed to God, but a *local posture* or *situation* also, as Psal. x. 1, "Why standest thou afar off," by which the delay of divine help is noted; a metaphor taken from men, who when they stand at a great distance cannot lend a helping hand. "To stand at the right hand," notes his powerful help and favour, as Psal. xvi. 8, "Because he is at my right hand, I shall not be moved." So Acts ii. 25. God is said to sit, Psal. xxix. 10, and other places, in the same sense that a throne is ascribed to him; by which his government, divine judgment, and exercises in peculiar actions are signified.

He is said to "sit upon a cherub, Psal. lxxx. 1, xcix. 1, because of the peculiar manifestation of his presence in that place.

He is said to "sit upon the circle of the earth," Isa. xl. 22, because of his majesty in glory, which infinitely excels all the glories of the world; and therefore the inhabitants of the earth are called grasshoppers, &c.

Of the "sitting of Christ at the right hand of God," we have spoken before. God is said to dwell on high, in Sion, in the church, and in contrite hearts, &c., Psal. lxxviii. 16, 17, cxxxii. 12, 13, 14, and cxxxv. 20, 21, Isa. lvii. 19, Ezek. xxxvii. 27, John xiv. 23, 2 Cor. vi. 16; by which the gracious manifestation, action, defence, illumination, consolation, and salvation, of his divine presence to his people, is to be understood.

It is an emphatical word which Paul uses, 2 Cor. xii. 9, * "That the power of Christ may rest upon me," the words properly are, that the virtue or power of my God may dwell upon me, or that he would place his tabernacle upon me, and as an umbrage or shadow may surround, clothe, and protect me. When the cloud of glory had filled the temple, Solomon said, 1 Kings viii. 12, "The Lord said that he would dwell in the thick darkness;" that is, by this sign he manifests himself to be present, as he said to Moses, Lev. xvi. 2, "I will appear in the cloud upon the mercy-seat." See Exod. xix. 9, and xvi. 10, Numb. ix. 15, Isa. vi. 4, Matt. xvii. 5, &c.

The phrase of God's sitting in the heavens, or dwelling there, as Psal. ii. 4, and ciii. 18, 19, 1 Kings viii. 39, 43, Illyricus thus expounds,† "Heaven neither ought nor can, when it is called the habitation of God, be understood of a certain real or material place, but it has rather a metaphorical signification, and denotes that spiritual kingdom, glory, and felicity, in which God with his holy angels and other blessed spirits lives and reigns," as Psal. cxv. 16, "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men," that is, he requires and commands spiritual good, and divine worship, to be given to him, and leaves them to enjoy the good things of the world, for he in a proper sense requires not money, calves, kids, &c.

And the learned Gerhard says, "God is everywhere, with respect to his essence, but he is said to dwell in heaven with respect to the more ample appearance of his

* *Ἡ ἐπισκήνωσις ἐπ' ἐμὲ ἡ δύναμις τοῦ Θεοῦ, quod proprie est, ut superhabitel super me virtus Dei, vel, ut sup' me tabernaculum suum collocet.*

† *Non potest nec debet Cælum, cum pro habitatione Dei accipitur, intelligi de loco aliquo certo reali aut materiali; sed potius est metaphorica significatio, &c. Illyr. in Exea. Tom. 1. p. 831.*

majesty and glory; so the whole soul is in every part of the body, but most radically in the heart, most effectively in the head, because, its most excellent effects are from thence produced." So Alcinus.* "God is therefore said to dwell in the heavens, because the angels and the souls of blessed saints have a clearer and more illustrious prospect and knowledge of him, than the saints on earth can have, by reason of their dwelling in so gross a habitation." Likewise Polanus.† "The scripture oftentimes says, that God dwells in the heavens, not that he is there included, but to intimate, that he is above all in majesty, power, and operation, so as that he cannot be hindered by any on earth; as also that our minds may be elevated above the world, so as that we may have no low, or carnal, or worldly thoughts of God," &c.

To this may be also referred, when it is said, "That the Holy Ghost doth rest upon any," as Numb. xi. 25, 26, 2 Kings ii. 15, by which the distribution, and energy, or power, of his gifts is intimated. This Spirit is said to rest upon the Messiah, Isa. xi. 2, and lxi. 1, which is to be understood of the communication of his gifts, in their absolute fulness to Christ, according to his humanity, Psal. xlv. 7, 8, John iii. 34. The visible symbol was the resting of the Holy Spirit upon Christ in the likeness of a dove, Matt. iii. 16, &c.

Time is ascribed to God *ανθρωπινως* (in a way of human) speaking, but is to be understood *θεοπεριτως* (in a way of divine dialect) of his absolute eternity; sometimes the description of God's eternity is taken from the names and differences of seasons, as years are ascribed unto God, which nevertheless are said to be, "Throughout all generations," Psal. cii. 24, "And shall have no end," ver. 27. "That he is the same, and that his years shall not fail," Heb. i. 12. "And that the number of his years cannot be searched out," as Job xxxvi. 26.

Days are also attributed to him, whence he is called the ancient of days, Dan. vii. 9, which are called the days of eternity, Micah v. 1, 2 Pet. iii. 18. Eternity is described by eternal time or times, Rom. xvi. 25, 2 Tim. i. 9, Tit. i. 2, and *αιωνες, secula*, ages, by which term properly, times, and things done in time, are noted. Eph. iii. 9, Col. i. 26, &c.

Sometimes two or three differences of time, that eternity which wants beginning, interruption, and end, may be expressed, Heb. xiii. 8, "Jesus Christ the same (that is, always like himself, invariable, and immutable) yesterday, to-day, and for ever," that is, from eternity to eternity. Rev. i. 4, "Grace be unto you, and peace, from him which is, and which was, and which is to come," (or will be) that is, who is the eternal God; so in the 8th verse, there is another symbol of eternity "I am α and ω , Alpha and Omega," the first and last letters of the Greek alphabet, which denote the beginning and end of any thing, which are the bounds and notes of time, brought to express him who is the beginning without beginning, and the end without end, that is, who is indeed absolutely eternal; so Christ speaks; Chap. xxi. xxii. 13, as is apparent from the context.

To this may be referred, where the scripture uses words concerning God which respect the time to come, whereas in eternity there is not properly any time past, or to come, as Psal. cxxxix. 2, "Thou understandest my thought afar off;" that is, long before it came in my mind, as verse 4, "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." It is said, Rom. viii. 29, "For whom he did *προεγνω*, foreknow, he also did predestinate," &c. Rom. xi. 2, "God hath not cast away his people which he foreknew," &c. 1 Pet. i. 2, "Elected according to the foreknowledge of God the Father," &c.

D. Mylius, upon Rom. viii., says thus, God is said to foreknow such as he foresaw would believe in his Son, not that there is any future time properly ascribable to God, in whom no accident, condition, or circumstance, of time, and place, can be admitted, but these things are spoken of God by an anthropopathy, that is, after the manner of men.

This *prescience* of God, inasmuch as it is certain and never fails, therefore such as he foreknew he also predestinated, for this foreknowledge is never without predestination.

* *Deus est ubique ratione essentiali, etc. lib. de Trinit. cap. 50.*

† *In Syntagm. Theol. p. 195.*

Ambrose confirms this interpretation, in these words: "those whom God foreknew, would embrace the faith, he elected them to the promised rewards, that they that seem to believe, and either are not really such as they pretend to be, or forsake the faith, may be excluded, for such as God hath elected to himself do remain his." 1 Pet. i. 20, It is said of Christ the Lamb of God, and the Redeemer of the world, that he was προεγνωσμενος, "*foreknown*" before the foundation of the world," that is, he was ordained by the eternal decree of God, to be offered as a sacrifice for the sins of men.

Hitherto of inseparable adjuncts, the separable are various, we shall recite some.

Armour and weapons are attributed to God, for he is sometimes said to be clad in arms to denote the exertion, or execution of his wrath and vengeance, Psal. xxxv. 2, 3, "Take hold of shield and buckler, and stand up for mine help.—Draw out also the spear, and stop the way against them that prosecute me," &c. Isa. lix. 17, 18, "For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak," &c. Jer. i. 25, it is said, "The Lord hath opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the Lord God of hosts in the land of the Chaldeans;" when by the enemy he brings punishment, and a general destruction* upon a people; thus the king of Babylon is called God's battle-axe and weapons of war, for with him will he break in pieces the nations, and with him will he destroy kingdoms, Jer. li. 20, because by him, and his host, the Lord did afflict, and make desolate several countries.

More especially a *bow, arrows, and strings*, are attributed to God, Psal. xxi. 12, Lam. ii. 4, and iii. 12, "He hath bent his bow like an enemy—he hath set me as a mark for the arrow"—by which the effects of his divine wrath against the wicked are noted. By the arrows of God are meant swift, and unlooked for calamities sent for sin, Deut. xxxii. 22, 23, 24, "I will heap mischiefs upon them; I will spend mine arrows upon them," Job vi. 4, Psal. xxxviii. 2, 3, and lxiv. 7, 8, Zech. ix. 14, Lam. iii. 13. And more particularly the arrows of God are said to be hail-stones, thunder, lightnings, coals of fire, &c., Psal. xviii. 13, 14, and cxliv. 6, Hab. iii. 11. Sometimes the inspired efficacy of the Gospel in saving the godly, and judging and condemning the wicked, Psal. xlv. 5, Isa. xlix. 2, John xii. 47, 48, 2 Cor. ii. 15, 16.

A *sword* is ascribed to God, by which likewise is intimated his wrath, and vengeance, of which that is an index and symbol, Deut. xxxii. 41, Judg. vii. 20, Psal. xvii. 18, Isa. xxvii. 1, and xxxiv. 5, 6, Ezek. xxi. 8, 9, 10, Zech. xiii. 7. Munsterus upon Isa. xxxiv. says, "that the sword of the Lord is his divine decree, which none can change," Psal. xxxv. 2, 3. By these weapons, divine vengeance is metaphorically described. See Rev. xix. 15, 21. The term sword is applied also to God with respect to its penetrating force, of which more hereafter in its proper place.

A *glittering spear, or lightning spear*, is attributed to God, Hab. iii. 11, stones, hail, thunder, lightning, &c., sent from heaven are thereby noted, as Josh. x. 11.

When a *shield or target* is ascribed to God, it is to be understood of his propitious favour, and mercy, to men through Christ, becoming their defence, protection, and security—warding (as a shield does blows) all assaults and violences of the enemy, and converting all into good for his people, Gen. xv. 1, Deut. xxxiii. 29, Psal. iii. 3, xviii. 2, 3, xxviii. 6, 7, lxxxiv. 11, 12, and v. 12, "For thou, O Lord, wilt bless the righteous; with favour wilt thou compass them as with a shield." The word of God is called a shield, Psal. xci. 4, Prov. xxx. 5, Eph. vi. 16, because when it is received by faith, its virtue is exerted in the defence of believers.

The *Holy Spirit* is called an *earnest* given by God to believers, 2 Cor. i. 22, and chap. v. 5, Eph. i. 14. The Hebrew call ערבו (of whom the Greeks borrowed *Ἀρραβων*, the Latins *Arrhabo*) any thing that is given to confirm a promise, or bind a

* *Panolethria.*

bargain, therefore some translate it a pledge. According to Suidas "Arrhabo or an earnest, is a piece of money given by the buyer to the seller, to ascertain the payment of the residue." Jerome says, "it is a certain testimony, evidence, or obligation to secure the bargain made. It differs from a pledge, which is left as a security for the return of borrowed money, and upon payment is returned to the owner. The Holy Spirit is thus called because he assures believers, that they shall obtain eternal life." Some refer this metaphor to nuptials or marriage, as the bridegroom pledges his faith to the bride, and gives her an espousal token, as a pledge to assure her that he will marry her; so when God espouses himself to believers, Hos. ii. 19, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies," &c. But the nuptials of the Lamb did not yet appear, Rev. xix. 7. Therefore God gives them a most noble earnest, viz., the Holy Spirit to comfort their hearts, and confirm their faith, that they shall in due season be admitted to the marriage of the Lamb.

It is said, Psal. lxxv. 8, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them"—by which the various kinds of divine afflictions are intimated.

The like metaphor we meet with Isa. li. 17, 22, &c. Chariots are attributed to God, by which either his divine magnificence is manifested to men, as Hab. iii. 8, "Thou didst ride upon thine horses, and thy chariots of salvation," or else it denotes those myriads of ministering angels mentioned, Psal. lxxviii. 17, "The chariots of God are twenty thousand, even many thousands of angels."

The *wheels* by which a chariot or cart moves, are by an elegant metaphor attributed to God, Psal. lxxv. 11, "Thy* cart-wheels drop fatness," (so the Hebrew,) that is, thy clouds distil down rain and snow, which refresh and fertilize the ground, so that with the blessing of God it produces various, profitable, and necessary fruits. The clouds are called the chariots and horses of God, and rain is said to make the earth fat and fruitful, Psal. xviii. 10, 11, 12, and cxliv. 2, 3, Isa. xix. 1.

Riches are attributed to God, by which the abundance of his divine majesty and glory, as also his mercy and grace are noted, Prov. viii. 18, Rom. ii. 4, ix. 23, x. 12, and xi. 33, 2 Cor. viii. 9, Eph. i. 7, 8, 18, ii. 4, 7, and iii. 8, 16, Col. i. 27, Phil. iv. 19. Such as receive these in true faith, are called rich in God, Luke xii. 21, and Jam. ii. 5.

Windows are ascribed to heaven, the habitation of God, out of which he has, as it were, a prospect, and sends good or evil upon men, Gen. vii. 11, and viii. 2,—2 Kings vii. 2, Isa. xxiv. 18, Mal. iii. 10, Deut. xxvi. 15, Psal. xiv. 2, and cii. 19, 20, Lam. iii. 8, 50.

A *furnace* is attributed to God, Isa. xxxi. 9, by which the divine vengeance, whereby God, as it were in a fiery oven, consumes the enemies of his church is intimated, Isa. xxx. 30, 33, Psal. xxi. 8, 9, 10.

Lot, portion, or inheritance is attributed to God, when it is said that the people and land of Israel is his heritage, Deut. xxxii. 9, Jer. ii. 7, xii. 7, 8, and xvi. 18, &c., by which his great love, and singular care and providence is intimated. See Exod. xix. 6, Deut. xi. 12, and when it is said of Christ, that "he is constituted heir of all things," Heb. i. 2, and that "he hath by inheritance obtained a more excellent name than angels," verse 4, it is with respect to his right of primogeniture and divine title of command over all things.

A *book* is ascribed to God, by which his most exact knowledge and providence is noted. The metaphor is taken from wise men, who are wont diligently to note down

* *Orbitæ tuæ stillant pinguedinem.*

in their books such persons, things, and memorable actions, which they would remember.

The *book* of God's providence, generally considered, concerns every creature, as Psal. cxxxix. 16; to this belongs the book of life, out of which death is to be blotted, which we find mentioned, Exod. xxxii. 32, 33, compared with verse 10, Numb. xi. 5. And sometimes more specially it concerns the church and believers, Psal. lvi. 8, 9, Mal. iii. 16. "The book of life," so often mentioned in scripture, as Isa. iv. 3, Dan. xii. 1, Psal. lxxix. 28, 29, Phil. iv. 3, Luke x. 20, Rev. iii. 5, xiii. 8, xvii. 8, xx. 12, 15, and 11, ult., is nothing else but the singular knowledge God has of such as shall be saved, of which see 2 Tim. ii. 19, "The Lord knoweth them that are his," &c., or as it were a catalogue which God keeps of those, who by faith in Christ are elected to everlasting life. In the vision of Daniel, chap. vii. 10, and John, Rev. xx. 12, we find books of judgment mentioned, by which that divine and most exact knowledge of men's deeds, and words, are symbolically denoted. And whereas the scripture uses a plural expression, Jerome and others do understand that there are two books of judgment, one for believers, the other for unbelievers, for the world is wont to be distinguished into these two sorts, John iii. 18, 36, &c. To this relates that saying, Isa. lxvi. Jude iv. viz., "Behold it is written before me, I will not keep silence," &c.

Oil or anointing is attributed to God, Psal. xlv. 7, "Thy God hath anointed thee with the oil of gladness above thy fellows," Heb. i. 9, Cant. i. 3, "where the Holy Spirit with his gifts is understood, which appears by comparing the place with Isa. lxi. 1, Acts x. 38, John iii. 34; where the unction of Christ as a king and priest is treated of, hence comes the derivation of the name of our Saviour, who is called *ἁγιος Χριστός*. *Unctus*, anointed, John i. 42, and iv. 25, κατ' ἐξοχήν, by way of eminency. Believers in a measure are made partakers of this unction, who by true faith adhere to Christ the chief head, as Isa. lxi. 3, 2 Cor. i. 21, 1 John ii. 20, 27. Whence they also are rightly denominated, *Χριστιανοί*, Christians, (with respect to their primitive vocation or original) from the anointed Saviour Christ. See Rom. v. 5, Tit. iii. 5, 6, Zech. xii. 10, &c.

Bread is attributed to God, and sacrifices, with which it is said he is pleased as a man, with meat, and drink, Numb. xxviii. 2. Upon which place, Vatablus says, "By the term bread, flesh is understood, as verse 24, and the sense is, keep up the rights of offering flesh, and victims, which are sacrificed that they may be a pleasure to me, therefore let me be refreshed with the savour of it as I appointed." God calls sacrifices his meat, after the manner of men, who are chiefly fed with flesh, wine, oil, meal, bread, &c. So God would have those things in his sacrifices, not that he feeds on them, or (in proper speaking) is delighted with them, but that they are grateful to him upon another account, viz., for their faith in his beloved Son, who was typified and shadowed by all the sacrifices. Christ is called the bread of life frequently, John vi. 35, 48, and other places for his quickening, strengthening, and salutiferous energy, and power, which is exerted or communicated to believers, who by true faith do spiritually eat Christ, that is, receive him, and apply his benefits to their own souls.

By this trope God, in a hypothetical speech, attributes a signet, or seal to himself. Jer. xxii. 24, "Though Coniah—were the signet upon my right hand, yet would I pluck thee thence," that is, although he were most dear to me, and always in my sight, &c. For a sealing ring, or signet, is a symbol of love and singular care, as Cant. viii. 6, Hag. ii. 24.

The character* the substance of God, Heb. i. 3, is an appellation given to Christ. The term character is a metaphor taken from the image, figure, or impression of a seal, representing the prototype or first pattern itself in every thing: Bullinger in his comment says, "As the seal is most properly expressed in the wax, so the subsistency of the Father most properly shines forth in Christ." *Χαρακτήρ* (which comes from *Χαραττεν*, *insculpere*, to engrave) in this place, does not so much respect the image or impression taken, as the seal itself. The Father has, as it were, most indelibly en-

* Heb. i. 3. The character of his substance, *χαρακτήρ της υποστάσεως αὐτοῦ*, *character substantiæ ejus*.

graven, his whole essence and majesty upon this his eternal Son, and has drawn his own effigies upon him from everlasting, being his substantial image and exact representation, which explication fairly agrees with this mystery, leading our mind to such discoveries as will stir us up to desire the gracious participation of its fruit and efficacy. For it opens the secret of eternal generation, and shows us the love of the heavenly Father. A seal is highly valued, and more closely kept than other things." Of the Father's most fervent love to the Son, we have instances, Isa. xlii. 1, Matt. iii. 17, and xvii. 3, John iii. 35, and xvii. 24. By Zerubbabel, Hag. ii. 23, is meant *Christ* (of whom that captain of the people was a type) the phrase "I will make thee as a signet" is thus to be understood, viz., I will take care of thee, in thee will I rest in love, thou shalt be always in mine eye, worn in my hand, for I have chosen thee, al-luding to Isa. xlii. 1.

The use of a seal is to make impression in wax, by which covenants are sealed, ratified, and confirmed. Christ is the heavenly signet who has the glory of the Father, and the most express figure of his Majesty instamped upon him from eternity. "The foundation of God standeth sure, having this seal," 2 Tim. ii. 19, by which believers are sealed, 2 Cor. i. 22, Eph. i. 13, and iv. 30, John iii. 33, with vi. 27. A signet leaves the impression in the wax. By Christ the lost image of God is restored in believers, now inchoatively or with respect of beginning; after death consummatively, or with respect to perfection, Col. iii. 10, "Renewed in knowledge after the image of him that created him;" in him, and by him, believers are made "partakers of the divine nature," 1 Pet. i. 4, not by essential transmutation, but by a mystical union.

Treasures are ascribed to God, which is sometimes applied for good, so the heavens are called his treasures, Deut. xxviii. 12, which is expounded, Acts xiv. 17, "He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Sometimes it is put for vengeance or divine wrath, Deut. xxxii. 34, 35, "Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence," &c. Here is noted the certainty of divine punishment, because it is hoarded and laid up by God as it were in a treasury, and sealed up, so as that it becomes most certain.

(2.) His justice and righteousness, for by the infidelity and stubbornness of men their punishment is treasured up, and they exposed to the wrath of God, &c., Rom. ii. 5.

(3.) The long forbearance and patience of God in his delays of executing vengeance; for those things only are laid aside, of which there is not a present, but a future use, &c.

(4.) His severity, for which, see Jer. l. 25, and Rom. ii. 8, 9. This sealed treasure will be opened at the great judgment, &c.

God is said "to bring the wind out of his treasures," Psal. cxxxv. 7, Jer. x. 13, and li. 16; by which not only its hidden original is declared, John iii. 8, but also its utility, and efficacy, and those other rare qualities which are in the wind. Job xxxviii. 22, there is mention made of the treasures of snow and hail, for the same reason.

Heavenly and eternal good things are called (and indeed they are the best) treasures, Isa. xxxiii. 6, Matt. vi. 20, and xix. 21, Mark x. 21, Luke xii. 33, and xviii. 22, 2 Cor. iv. 7. This is a treasure that never faileth, and they that use it become the friends of God, &c. Col. ii. 3. All the treasures of wisdom and knowledge are said to be hid in Christ, that is, the whole fulness, or eminent plenty of divine wisdom.

Clothing is ascribed to God, Psal. xciii. 1, "The Lord reigneth, he is clothed with majesty, the Lord is clothed with strength, wherewith he hath girded himself." Psal. civ. 1, "Thou art clothed with honour and majesty;" verse 2, "Who coverest thyself with light as with a garment," &c. By this is signified the infinite and admirable majesty and beauty of God, who in his creation of light, and other great works, gave himself to be seen as it were by men; See Isa. li. 9, and lix. 17; for in these places certain garments are ascribed to God, in his execution of vengeance against his enemies, by an elegant hypothesis. The metaphor is taken from a warrior completely armed who comes into the field to encounter his enemy. In both places Christ the Captain of our salvation is to be understood by the analogy of the text. He is said to be the Arm of the Lord,

because he is the power of God, 1 Cor. i. 24, and Isa. lix. 14. It is said that there was no intercessor of the race of man (that was dead in sin) that could free him from the power of Satan, which is a plain intimation Christ himself would be the Intercessor, the Conqueror of Satan and death, and our Saviour. See verses 20, 21, where the promise of the Redeemer is plainly given. "And the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob, saith the Lord," &c. Psal. xlv. 8, the mystical habit of Christ the celestial Spouse is described, upon which place Brentius thus paraphrases.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad," that is, all the garments wherewith thou art apparelled and which can be produced for thy use, are not composed of wooden or vile materials, but brought from ivory (and most precious) repositories; (for these are called the houses or palaces of garments) they yield no other odour but myrrh, aloes, and cassia, that is, a most fragrant and odoriferous scent in which thou takest pleasure; that is, that most sweet fume which Christ himself and his apostles by preaching the gospel have spread not only in Judea, but in all parts of the world, Luke x. 17, 18, 19, &c. 2 Cor. ii. 15, 16.

Christ is said passively to be put on by believers, Rom. xiii. 14, Gal. iii. 27; when he dwells in their hearts by faith, Eph. iii. 17, and makes them partakers of his celestial benefits.

The apostles are said to be endued with strength from on high, Luke xxiv. 49, when they receive the gift of the Holy Spirit as it is expounded, Acts i. 8. On the other side, a man is said to put on the Spirit of God, when it powerfully speaks or operates in or by him, as a man that goes forth in order to any work amongst men covers himself with a garment, Judg. vi. 34, 1 Chron. xii. 18, 2 Chron. xxiv. 20.

Moses calls Jehovah a *Banner*, when he gave the altar he erected a name, יְהוָה נִסִּי *Jehovah-nissi*, "The Lord my banner," Exod. xvii. 15, that is, the Lord is my helper both now and hereafter, against the Amalekites, and all other adversaries. Isa. xi. 10, it is said the "Messiah shall stand for an ensign (or banner) of the people," by which his kingly office is noted, as this passage is quoted, Rom. xv. 12, "He shall rise to reign over the Gentiles;" for a banner or trophy is a sign of victory, superiority, and lordship, inasmuch as the people are said to act under the banner of the prince. Christ is the only asylum or refuge, where such as fly to him by faith are protected, and kept safe from the spiritual enemy, as the soldiery repair to the standard of their general, where they are secure. See Cant. ii. 4.

Psal. lx. 4, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth," which may be truly applied to Christ; upon these words Ainsworth says, "that the word (banner) is applied to the flag or ensign of the gospel," Isa. xi. 12, xlix. 22, and lxii. 10. Here to David and his victory, to be high displayed, or to use for a banner, which hath the name of lifting high, Isa. lix. 19, "The Spirit of the Lord shall lift up a standard against him;" that is, he shall bring to pass, that Christ shall be that standard (or banner) of the people; for as soldiers convene or repair to the military standard, so the saints are gathered together by the knowledge of Christ, the Captain of their salvation.

A *rod* and *staff* is attributed to God, and our Saviour Christ, Psal. xxiii. 4, "Thy rod and thy staff comfort me," of which we have spoken in the metonymy of the sign for the thing signified, Psal. xlv. 6, and ex. 2, Heb. i. 8. The rod or sceptre of Christ, signifies his saving word whereby he directs his church and people. See Isa. ii. 3.

The rod of God signifies also castigation and punishment, Job ix. 34, and xxi. 9, in both which places the Chaldee renders it, a stroke. The king of Assyria is called the "Rod of God's anger," Isa. x. 5, because by him, as with a rod, he was to chastise the people, and declare his wrath against sin; see verse 24. The word has almost the same signification, Psal. ii. 9, where (the epithet of iron being added) it is a symbol of a more grievous and severe punishment, "Thou shalt break them with a rod of iron," viz., such contumacious and stubborn enemies, that despise thy kingdom, whether they be

Jews or Gentiles, as verse 1, 2; these are prophetic words of God the Father, respecting Christ his only begotten Son, who was constituted king of Sion, and (as it were) inaugurated to the sacred offices of Judge and Redeemer. See Acts iv. 25, 26, 27. All those were to be broken with an iron rod by Christ the Judge, who would not submit to the sceptre of his saving grace, Psal. xlv. 6, 7, and cx. 6, Isa. ii. 3, but stubbornly resisted him, and therefore by the sword of his anger (which is that iron sceptre or rod,) as of a severe Judge they were to be destroyed.

To this place of the psalmist there seems to be an allusion, Ezek. xxi. 10, 13. In our translation, thus, "a sword is sharpened to make a sore slaughter, it is furnished that it may glitter: Should we then make mirth? it contemneth the rod of my Son as every tree," (or as in the marginal reading,) the rod of my son despiseth every tree, and verse 13, "What if the sword contemn even the rod?" &c. Where an obscure periphrasis in the original Hebrew, has begot diverse interpretations. What seems to me to be most proper and suitable I will lay down, and submit it to the judgment of the godly and learned.

1. It is certain that the prophets do frequently cut off their speech, introducing even in the very context, then this, and then another, speaking, upon which Jerome* says, "that the change of persons, especially in the writings of the Prophets, makes the text difficult to be understood; which, if delivered with a clearer distinction of places, causes, and times, would render those things plain which seem to be obscure," Nahum ii. Hence the prophets are so obscure, because, when one thing is treated of, there is suddenly a change to another thing, or person, as Psal. ii. 1. The New Testament is introduced, as speaking and complaining of Christ's enemies; (see Acts iv. 24, 25, &c.) and verse 3, the wicked themselves speak; verse 4, the church's or the Psalmist's words are set down: verse 6, God the Father speaks: verse 7, God the Son; then again the Father; verse 10, and then the royal psalmist speaks the conclusion.

Isa. li. 1. Jehovah is represented as speaking; verse 3, the Prophet; verse 4, Jehovah; again verse 9, the Prophet; verse 12, then Jehovah, and so on. Something of the like nature may be observed, Isa. liii. 1, 4, 14, and in the whole Book of the Canticles, wherein there is a vicissitude and change of persons continued.

2. There are frequent allusions in the prophetic writings to things written by Divine Revelation before them, as shall be showed, Chap. xx. following.

3. In the very text of Ezek. xxi. 27, he prophesies of Christ the Son of God, as constituted a judge by the Father, and in the stead of God attributes judgment and the power of judging to him; as our Saviour himself says, John v. 22, that all judgment was committed to him by the Father. These things presupposed, the explication of these words will not be difficult. The prophet declares the vindictive anger of God against the rebellious Jews, by the similitude of a furnished and sharpened sword delivered into the violent enemies, hand in order to slay, but suddenly changing his speech, by the change of persons, and alluding to Psal. ii. 9, thus speaks, verse 10, "A sword is sharpened to make a sore slaughter, it is furnished that it may glitter," (so far the words of Jehovah, to which a short but divine paranesis (or exhortation) of the prophet's, is subjoined, advising the people what they should do to avoid that destruction,) "should we, or shall we then make mirth?" that is, shall we vaunt proudly? let us rather tremble, and submitting to, and serving the Lord as enjoined, Psal. ii. 11. "Serve the Lord with fear, and rejoice with trembling;" let us rejoice and work righteousness, as true conversion and piety towards God is expressed, Isa. lxiv. 5. If you do this, it will be well, but if not, says Jehovah again,† "the rod of my Son, despising every tree," (so the Hebrew) shall come upon you, as Jehovah is at hand, as verse 13. And whereas it is said that this rod despises every tree, we are to understand that it consists of more lasting materials than any sort of wood, being of iron, which is very hard and difficult to be broken, as Psal. ii. 9, see Isa. xxx. 32. This, but more concisely, is laid down, verse 13, "When there was a trial, what then?" (as if he had said, whilst by my castigations they were in a fatherly manner corrected, have they hitherto repented? Or what effect has it produced? Even nothing at all) shall not therefore a

* In Cap. 8. Jerem.

† *Virga filii mei spernens omne lignum.*

rod despising (viz. that iron rod despising, [or hard in comparison of] all other wood) come upon them, (that is, shall I not deservedly save that iron rod of my son as a sharpened sword amongst them, and so, rather deal with them as open enemies, than transgressing children? "says the Lord God." So much for that place. But observe that as Ezekiel alludes to the second verse of that psalm in this place; so Isa. xiii. 14, alludes to the latter part, "he shall break it as the potter's vessel," &c., in a like description of punishment upon a stubborn and refractory people.

CHAPTER VIII.

OF METAPHORS TRANSLATED FROM OTHER CREATURES TO GOD.

THE things existing in nature besides man are either animate or inanimate. The animate are such as have a sensitive life, as beasts; or a vegetative, as plants. From beasts are taken and attributed to God,

1. Certain names of living creatures, as when Christ is called a Lamb, John i. 29, Rev. xiii. 8, because he was made an immolation or sacrifice for the sins of the whole world, which the sacrifice of lambs in the Old Testament typically prefigured, 1 Cor. v. 7, 1 Pet. i. 18, Rev. v. 6; as also with respect to his mildness, patience, innocence, and beneficence, &c., see Isa. xvi. 1, 2 Sam. viii. 2, with 2 Kings iii. 4, &c.

Christ is called a lion, Rev. v. 5, "Behold the Lion of the tribe of Judah, hath overcome." He is so called, because of his great and divine fortitude in his resurrection from the dead, and his victory over the devil, the world, and hell. D. Franzius, in *Hist. Animal.* pag. 73, Gen. xlix. 9, says,* "The whole polity of the Jews is called a lion, and a lion's whelp, because of the great firmness of that empire, which endured even until Christ's time, and was esteemed then the most famous among the governments of the world; and although in some respective seasons they had kings, eminent for power and wisdom. Yet Christ only is called a lion (κατ' εἶδος or) by way of eminency, that is, he was the most powerful, most wise, and most excellent of the kings, that ever ruled in Juda," &c. And Drusius, lib. x. p. 410. "The Lion of the tribe of Juda, whose coat of armour was a lion, which was painted in the banner of that tribe in three colours; with these words, 'Arise, O Lord, let such as hate thee be scattered, and thine enemies fly from before thee,' " &c.

The coats of armour of the four principal tribes of Israel, as R. Kimchi, on Ezek. i. ult., recites them from the Talmud, were thus, "In the banner of Judah the shape of a lion, according to that which is written, Gen. xlix. 9, 'Judah is a lion's whelp.' In the banner of Reuben, the shape of a man, according to what is said of it, Gen. xxx. 14, 'and Reuben found mandrakes in the field, which are of a man's shape.' In the banner of Ephraim, the similitude of a cow, according to Deut. xxxiii. 17, 'his Glory is like the firstling of his bullock or cow.' And in the banner of Dan, the shape of an eagle, as it is said, Gen. xlix. 17, 'Dan shall be a serpent by the way,' and it is said here, as Isa. xxx. 6, 'The viper and fiery flying serpent.'"

Psal. xxii., in the title, Luther and other interpreters say, that Christ is called אֶיֶלֶת *Ajeleth*, the morning hind; upon which see *Luth. Tom. 2. Lat. Jen. Fol. 233. Illyricus in Clav. Script. Col. 112, 113. D. Gerhard. Harm. Histor. passionis Dominicæ, Cap. 7. p. 310. D. Franz. Hist. Animal. p. 163, &c.* To which also some refer the Chald. Parphr. which says, "for thy everlasting and morning sacrifice, by which the end or reason for which this afflicted hind was slain, seems to be fairly expressed." For the obligation of Christ upon the cross is truly an everlasting and most perfect sacrifice, Heb. x. 12, 14, 26. It is called the morning (hind) because his virtue and prefiguration, began about the beginning of the world, after the fall of our first parents, Rev. xiii. 8, Heb. xiii. 8, typified by the morning sacrifices wont to be offered in the Old Testa-

* *Tota politia Judæorum dicitur leo et catulus leonis, propter summam similitudinem ipsius Imperii, &c.*

ment, Numb. xxviii. 4. The appellation of a *morning hind*, is thus expounded, viz., by it is denoted a hind, which the hunters, in the morning when it goes abroad to feed, lie in wait for, take and slay; so Christ with his disciples going abroad in Judea in the morning season, that is, in the beginning of his kingdom, or the first beamings of his divine and evangelical light, to the pastures of life, (not so much to feed himself, as to administer to others,) was hunted by the devils, and by their setting dogs, the Jews, and his apostles being as hinds dispersed, he was at last taken and slain by them, which seems to be intimated, verse 16, "for dogs have compassed me, the assembly of the wicked have inclosed me, they pierced my hands and my feet."

To this phrase some apply the search that Herod made for him even in his infancy, and his being driven into Egypt, Matt. ii. 14, 15, and the gathering together of the chief priests, Scribes, and elders of the people early in the morning to condemn Christ, as Mark xv. 1. And as the morning hind is not taken and slain merely to destroy it, as wolves are wont to be killed, but that it may serve for pleasant food: so Christ in the sacrifice of his cross and death becomes most sweet food of life and salvation for us, to be sacramentally and spiritually eaten. Upon which Musculus says thus.—"O flesh of Christ truly like that of a hind's, but more exceedingly sweet to the faithful soul, than any things the nobles of this world taste in their greatest dainties. And that there may be nothing wanting to give it a delicate savour and relish, he was not merely slain but well turmoiled, hunted, and tired before, as our great men are wont to do in hunting and chasing their deer before they kill them, that the flesh may become more sweet, tender, and delicate," &c. Adding, "and see how agreeable this comparison is to the death of Christ, for as the side of the pursued hind is exposed to the hunter's dart, Christ's side was upon the cross pierced with a spear."

Psal. xxii. 6; Christ calls himself a *Worm*, with respect to his debased state, and the extreme contempt to which he was exposed in the world; upon which Franzius in the aforesaid book, p. 826, says, *Sicut vermis habet ar pro villissimo excremento, &c.*, "As a worm is accounted a most vile excrement, which men will not so much as handle, or if they do will wash their hands after it, and if they see them lie upon the earth will remove them from the sight of men; so was Christ treated with extreme contempt, when he hung upon the cross."

It may not be amiss here to insert the paraphrase of Weidnerus* upon Prov. xxx. 19, "*Difficilia mihi sunt ista tria cognoscere: Viam Aquilæ in Cælo. i. e. Viam Christi ascendentis in cælum cum carne assumpta,*" &c. Those three things are difficult for me to know: The way of an eagle in the air, that is, the way of Christ ascending into heaven, in his human nature: the way of a serpent upon a rock, that is, the way of Christ from the cross to the sepulchre, which was cut out of a rock, and from whence he rose the third day, whence Christ himself says, as Moses lifted up the brazen serpent, &c. The way of a ship in the middle of the sea, that is, the way of Christ passing through the world in tempests and storms. The way of a man with a maid, that is, the way of Christ in his incarnation in the womb of a virgin, &c. It is added, verse 20, the "way of an adulterous woman," that is, the treacheries and machinations of the synagogue against Christ, see Burgensis upon Isa. vii. addit. 5. fol. 21. What is spoken of the eagle by Gregor. Nazianzen,† is accommodated to the deity of Christ, which is ineffable, as D. Franzius cites it, page 327, &c.

2. Some actions of living creatures ascribed to God.

As *roaring*, which is the property of lions, Joel iii. 16, Amos i. 2, by which the power and efficacy of his anger, and his word is intimated, see Amos iii. 8, Hosea xi. 10, Isa. v. 29, &c.

Upon which Illyricus says, "it is a metaphor, for as the voice of a roaring lion is terrible to all other living creatures, so men ought to be moved and tremble, when the divine majesty speaks to them from heaven by thunder and lightning."

Jer. xxv. 30, "The Lord shall roar from on high, and utter his voice from his holy

* *De præcipuis fidei Myster.* Tract. ii. p. 256.

† Super Orat. 6. de Spir. S.

habitation, roaring he shall roar upon his habitation; that is, like a lion ready to seize upon his prey, he shall thunder horribly, see verse 38; in all this speech to the end of the chapter, God is compared by an allegory to a lion, kings and princes to shepherds, the people to flocks, and the nations to pastures and sheepfolds.

Job xxxvii. 4, *roaring* is applied to *thunder* (which is called the voice of God.) To the cry of Christ, Psal. xxii. 1, "why art thou so far from my salvation (or helping me) and the words of my roaring," see Heb. v. 7, and Psal. xxxviii. 8.

God is said to *fly*, 2 Sam. xxii. 11, Psal. xviii. 10, because of the most swift and impetuous motion of the wind, and sudden tempests of which he here speaks. The Spirit of God is said in the first creation to "move or rest upon the waters," Gen. i. 2; which by its operative and vital power it cherished, and as it were made the waters apt for the production of all things, (together with heaven and earth, which then were mixed together.) A metaphor taken from birds, who sit upon their eggs, and by their vital heat bring their young to maturity and perfection.*

Some members or parts of a living creature are ascribed to God.

As the *Horn of Salvation*, 2 Sam. xxii. 3, Psal. xviii. 2. To Christ, Luke i. 69. For as a horn defends beasts, and thereby their strength is exercised; so God is the most strong defence of the godly. Chemnitius, on Luke i. 69, "By the word horn, strength and power is understood, as Psal. lxxv. 10, and cxii. 9, Lam. ii. 3. By the word lifting up is described its solid strength and invincible stability, against which even the gates of hell shall not prevail. It is called, the horn of salvation, that is, it is salutiferous, obtaining victory against the enemy, and bringing safety to captives, &c. As bulls or cows strike, gore, or push down their enemies, so we by faith in the Mediator, are sufficiently armed against the power of the devil."

Wings are attributed to God, by which that singular defence, patronage, care, and protection which he affords his people is signified, Psal. xci. 4, "He shall cover thee with his feathers, and under his wings shalt thou trust," whence it is called "the shadow of his wings," Psal. xvii. 8, xxxvi. 7, lvii. 1, lxiii. 7. "The covert of his wings," Psal. lxi. 4, a metaphor taken from birds or fowls, especially hens, who gather their chickens under them, cherish them, and protect them from being seized upon by kites or other birds of prey. The whole similitude is to be read, Deut. xxxii. 11, Isa. xxxi. 5, Matt. xxiii. 37. As to Exod. xix. 4, "I bare you on eagles' wings," see Gram. Sacra. p. 483.

There are some metaphors taken from *Plants*, and attributed to God, as a *Branch*, Isa. iv. 2, Isa. xi. 1, Jer. xxiii. 5, and xxxiii. 15, Zech. iii. 8, and vi. 12, which places by the Chaldee interpreter, are elegantly expounded of Christ the Messiah. Here principally his temporal nativity or pedigree according to the flesh is noted, as a branch derives its original from the earth, and having that (as it were) for its mother. It intimates also the greenness, felicity, and perpetuity of his kingdom, as the Hebrew word (צֶמַח, *germinavit, crevit*.) he hath bubbled, grown, or increased, is used of the kingdom of Christ, and the blessings thereof, Isa. xliii. 19, and lxi. 11, Psal. lxxxv. 11, 12, Zech. vi. 12. The Messiah is called the "Fruit of the earth," Isa. iv. 2, with respect as well to his original as to his humanity, Psal. lxxvii. 6, "Then shall the earth yield her increase or fruit." This whole psalm treats of the blessings and benefits that will accrue to believers from Christ.

Luke xxiii. 31, Christ calls himself a *Green-tree*, opposing to himself a *Dry-tree*, by which we are to understand the wicked—"If they do these things in a green-tree, what shall be done in the dry," that is, if God suffers me, that am innocent, and like a green and fruit-bearing tree, to be so grievously afflicted, and cut down as a dry or barren tree, how much more grievously will he permit you to be afflicted who are guilty persons, and sinners, and like dry trees, that will bear no fruit? Some by the "Tree of Life," Rev. xx. 7, and xxii. 2, 14, understand Christ, others Life itself and eternal happiness, which is almost the same, that consisting solely in Christ, 1 John v. 11, 12, 20.

* Gram. Sacra. p. 299.

Christ is called the *Root of Jesse and David*, Isa. xi. 10, Rom. xv. 12, Rev. v. 5, and xxii. 16, which some expound by a metonymy, as the root is put for that which springs from the root, as Isa. xi. 1. Others say it is spoken with respect to his divinity. Bernard * says, "it is not said that David is his root, but he the root of David, because he bears, and is not borne by any. Fitley therefore, O holy David, dost thou call thy Son, thy Lord, because you did not bear the root, but the root thee." Some derive the reason of this appellation from these places, Isa. xiv. 30, "I will kill thy root with famine," the Chaldee renders it, (thy son); the Septuagint, (thy seed): Mal. iv. 1, "He shall leave them neither root nor branch," the Chaldee renders it, neither son, nor son's son, or nephew, whence it appears that a son, especially the first-born, is as it were, the root of the family, from whom such as are sprung, are like branches. Hence the Patriarchs, from whom the people of Israel sprung, and with whom God first entered into covenant, are called a root, and their posterity branches, Rom. xi. 16. Christ is therefore called the root of Jesse and David, because he is that first-born, Psal. lxxxix. 27, (also, "I will make him my first-born, higher than the kings of the earth,") issued, as to his humanity, from the family of Jesse and David, and was the foundation or root of all the spiritual family of God, whence he is called "the first-born among many brethren," Rom. viii. 29; which reason seems to be hinted, Isa. xi. 10, where he is said to "stand for an ensign of the people, to which the Gentiles shall seek," by which the call and conversion of that people is described, and the constitution of the New Testament church foretold, which is like a fruit-bearing tree, standing upon Christ as a root, drawing juice, nourishment, and life from him.

Christ is called a *Vine*, John xv. 1, 5, by which metaphor, principally, his most strict and close union with his disciples, and all believers is intimated, hence they are called branches engrafted in him, verse 2, 4, 5. The vine is homogeneal, or of the same nature with the branches, so is Christ according to his humanity with believers, Eph. v. 30, Heb. ii. 14. The vine imbibes or drinks in a copious humour, and plenty of moisture, which it after communicates to the branches: so "Of the fulness of Christ we all receive and grace for grace," John i. 16. By a vital juice derived from the vine, the branches are animated, vegetated and fertilized, so as to bear sweet fruit: by the virtue of Christ and his spirit given to believers they are enlivened, quickened, and made apt to bear the fruits of piety to God (which fruit cheereth God and man, Judg. ix. 13,) but in the manner of this conjunction, there is a diversity or difference, for branches grow upon the vine naturally; but believers are engrafted in the true Vine spiritually, &c.

This is the primary reason of this metaphor; but by way of inference other things are intimated, viz., the meanness of the vine, as to outward aspect; Ezek. xv. 2, 3, quadrates very well with Christ in his state of humiliation, Isa. liii. 2, 3. The dignity of the vine, before other plants, the delicate smell of its flowers, and the excellency and preciousness of its fruit, &c., with other things may be congruously applied to Christ the true and celestial Vine.

Christ is called a *bundle of myrrh*, (Cant. i. 13); of which abundance grows in Arabia; myrrh is indeed better, but most fragrant, and of singular profit, in cleansing and healing of wounds, in expelling of corrupt humours out of the body, in easing pains or griefs, in comforting the heart, and most effectual in preserving the body from putrefaction. All which may be most fairly accommodated and improved in parallels applied to our blessed Saviour's passion, most holy merits, and their fruit and efficacy to the saints when improved in faith.

Exod. xxx. 23. There is mention made of the myrrh of liberty (so the Hebrew,) the Chaldee, pure, incorrupt, our version, pure myrrh, of which was made the holy ointment with which the chief priests were wont to be anointed, which prefigured the holy unction of Christ, the sacrifice of whose death is that myrrh of liberty, affording a heavenly deliverance from Satan, death, sin, and hell, John viii. 36, &c.

He is called "*a cluster of Camphire*," Cant. i. 14, this tree is said to be odoriferous, bearing clusters of an exceeding greatness, Plin. lib. 12, cap. 24. Some interpret it cypress, for its sweetness, fragrancy, and plenty of glorious fruit, which things also may be attributed by way of improvement to Christ. Some paraphrase it thus, "Jesus is myrrh to me in his bitter passion, and a cluster of camphire, in his glorious resurrection."

He is called "*the Rose, (or flower) of Sharon, and the Lily of the Vallies*," by which his true humanity, his purity and sanctity, as also the amiability of his office, and blessings he bestows are intimated, as shall be treated of elsewhere more at large. See *Dn. D. Gerhard. Meditat. in Postilla Salomonea Dominic. quinquages. fest. purific. 17. post tr. fest.*

What metaphors are deduced from inanimate things in nature, and transferred to God, do belong either universally, or severally to those things. To the former class belongs.

When there is a certain *dimension* ascribed to the infinite and unmeasurable God, and a comparison with this whole universe, whereas betwixt finite and infinite, there is properly no proportion, Job xi. 8, "It is (viz. Jehovah) the heights of heaven, the deeps (which is the perfection of God, as verse 7,) beyond hell, what canst thou know?" verse 9, "The measure thereof (is) longer than the earth, and broader than the sea;" by which the infiniteness and immensity, of God, and his wisdom, is intimated, of which verse 7, "Canst thou by searching find out God?" (others render it, canst thou find out the depth," viz. of the wisdom of God?) "Canst thou find out to the perfection of the Almighty?" (others say, "Canst thou find out the end of Almighty wisdom?") to this belongs that sacred mathematical expression of Paul, speaking of the love of God, and our Saviour Christ, Eph. iii. 18, "That ye may be able to comprehend with all saints, what is the breadth, the length, and depth, and height," viz., of the love of Christ, as verse 19, "Which passeth knowledge," showing by an anthropopathy, the unmeasurableness, and immensity of that love, as if he had said, it is higher than the heavens, deeper than the sea, larger than the earth, longer than any time, enduring even to all eternity. Upon which place Osiander says, "the sense is, I pray God that ye may be able with other sincere Christians, after a certain manner, to comprehend the unmeasurable love of Christ towards you, which, that I may use a metaphor, extends itself to all dimensions." And Hyperius in his comment very excellently. "The sense is, (says he,) My prayer is that you may have a full, certain, and absolute knowledge of the love of Christ in all its parts." Geometricians are wont to observe these differences of dimensions, when they inquire into the magnitude of solid bodies. Such therefore as belong to corporeal things, the Apostle artificially compares with things, incorporeal and spiritual; and signifies that he earnestly desires that they should arrive to an equal certainty and perfection in the knowledge of spiritual things, chiefly of the love of Christ, as the mathematicians do in the measure of solid bodies, &c.

Here we are to note, that when magnitude is attributed to God, not the quantity of a corporeal or bodily size and bigness, but the very infiniteness of his essence, and essential properties is to be understood, Exod. xv. 16, and xviii. 11, Numb. xiv. 19, Deut. iii. 24, Exod. v. 8, Psal. xlvi. 1, 2, and cxlvii. 4, 5, Jer. xxxii. 17, 18, 19, Dan. ii. 45, Mal. i. 14, &c., Job xxxiii. 12. There is a comparison of God with man with respect to greatness, whereby the unsearchable immensity of God is intimated, (as if he had said) God, not only in majesty and power, but also in truth, justice, wisdom, and mercy, infinitely excels all mortals, therefore thy presumption is unjust to contend with him.

1 John iii. 20, it is said that "God is greater than our hearts," when the speech is of a guilty conscience, as if he had said, if conscience, which in many is blind, convinces us of hypocrisy, how much more will God, who is the greatest of all things, and infinite in knowledge, charge us in his judgment. 1 John iv. 4, God is said to be "greater than him that is in the world," that is, Antichrist, as verse 3, whom believers by the power of the infinite and invincible God, by grace in them do overcome.

John x. 29, God is said to be "greater than all," that is, that he (beyond comparison) excels the whole universe in power and majesty.

By the same reason a descriptive quantity, or plenty, is ascribed to God, as Psal. lxxxvi. 15, "much (or plentiful) in mercy and truth, Psal. ciii. 8, great (or plenteous) in mercy, Psal. cxxx. 7, "With him is plenteous redemption," by which is noted the infiniteness of God and his attributes, as it is described, Psal. cxlvii. 5, "Great is our Lord, and of great power, and of his understanding (there is) no number," so the Hebrew. See Psal. xxvi. 6, Rom. xi. 33, 1 Cor. ii. 1.

In speaking of things inanimate severally, we will distribute them,

1. Into things *celestial*. And,
2. Things *elementary*.

To the first kind belongs when God is said to look down from heaven, and sit in, or inhabit heaven, as his throne. Of which before.

Also when God is called light, 1 John i. 5, by which his majesty, holiness, perfection, and blessedness is noted, as when celestial light is transmitted to us, there is nothing fairer, clearer, purer, or more comfortable, whence it is said, Eccl. xi. 7, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." The Greeks had an adagy, or proverb, *γλυκυ φαιος*, *dulce lumen solis*, sweet is the light of the sun.

1 Tim. vi. 16, "God is said to dwell in (*φως απροσιον*) *lucem inaccessibilem*, inaccessible or unapproachable light," or, as our English translation renders it, "the light which no man can approach unto," that is, to act with, that glory, majesty, and felicity which no creature either can have, or comprehend. Upon which Chrysostom * says, "the Apostle says, that God dwells in inaccessible light, which is more than if he had said incomprehensible, for that which by inquiry and search we cannot find out, we call incomprehensible, but that which prohibits all essay of search, and to which none can come near we call inaccessible."

Some with inaccessible light, compare an opposite phrase, where the difficulty of fully knowing God in his majesty and essence is described by his dwelling in mists and clouds; for every corporeal light, which for its exceeding brightness cannot be beheld, may be truly styled a mist, and therefore inaccessible, &c.

To this is referred, where God, Jam. i. 17, is called "the Father of lights, with whom is no variableness nor shadow of turning;" in which phrase is denoted his essential majesty, and immutability in acting. Some (and very fitly,) judge that the phrase, "Father of lights," is a periphrasis of the sun, attributed to God, *ανθρωπινως*, or after the manner of men: for as that super-celestial sun is distinguished from the corporeal, and visible sun, it is added, "that with him is no variableness, nor shadow of turning." When the sun is in the opposite hemisphere it leaves ours darkened and obscure, which vicissitude of darkness and light agrees not with God; for he is never the cause of sin and death, (which are noted by the term darkness) but always the Author of good and life, (noted by the term light) and this is the scope of the apostle, as verse 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evils, neither tempteth he any man," &c.

Salmeron upon the words, says, "in the words, *τησπις αποσκιασμα*, (viz., shadow of turning) he alludes to the sun, which by a certain vicissitude, and declination of itself from one tropic to the other, begets shadows of a different size, and the nearer it is to us, the greater are the shadows; but these vicissitudes are not compatible with God"—but the first interpretation is more comfortable to the apostle's scope.

From this denomination of light attributed to God, with respect to his essence and majesty, the Son of God is called *απαντασμα της δοξης Θεου*, "the splendour (or brightness) of the glory of God," Heb. i. 3. The primary reason of this appellation is, in respect of the heavenly Father; from whom he, by ineffable generation (as it were) shined from

* *Hom. 3. de incomprehens. Dei Nat.*

eternity, * as light does from light: for *αναγασμα*, signifies, a shining again, or a resplendency, as it were from the sun-beams; and so by the force of the proposition, his eternal original from the Father is indicated or shown. Brightness cannot be separated from the sun, and is of equal age with it; so, from the Father of lights, (of whom on Jam. i. 17, we have spoken) this brightness, viz., the Son, can never be separated, because co-eternal with him, John xiv. 10. Lyranus, thus expresses himself, "The Son proceeds from the Father, as light or splendour from the sun, which splendour is of the same age with the sun, and would be eternal, if the sun were eternal."

A secondary reason may be in respect of men, and that manifestation which the heavenly Father made to us by the Son. The light of the sun is sent on the earth to cherish, vegetate, and render it fruitful; Christ the brightness of the Father's glory is sent to illuminate, vivify, and save us.

God is said to be a light and a sun, with respect to his energy, or power, and operation, amongst men, Psal. xlvii. 1, "The Lord is my light," that is, who gives the true and saving light of his Spirit unto me, where the psalmist exegetically (or by way of exposition) adds, "The Lord is the strength of my life;" Psal. lxxxiv. 12, "The Lord God is a sun and a shield," the exposition is annexed; "the Lord will give grace and glory, no good (thing) will he withhold from them that walk uprightly." Isa. x. 17, "And the light of Israel shall be for a fire, and his Holy One for a flame;" that is, God shall illustrate, and sanctify the Israelites. From hence arise those different phrases, wherein the light of God signifies,

(1.) His favour and grace, as when his face is said to shine, Numb. vi. 25, Psal. lxxx. 3, &c. Or,

(2.) His saving revelation of light and truth by the word, Psal. xliii. 3, "Send out thy light and thy truth: let them lead me:" &c., Psal. lxxvii. 1, "Let God cause his face to shine upon us;" which is meant of the revelation of his way and doctrine, as verse 2; see Psal. xix. 8, 2 Cor. iv. 4, 6, &c. Or,

(3.) Eternal glorifying, as Isa. lx. 19, 20, "The Lord shall be to thee an everlasting light," which Rev. xxii. 5, is applied to eternal life.

In general, the light of God is to be taken with reference to some celestial benefits, as Psal. xxxvi. 9, "In thy light shall we see light," where the preceding and following words show the sense to be, that by the grace of God manifested in his word, we come to true blessedness. By the light of God here Galatinus says, lib. 8, cap. 11, and Drusius lib. 15, observat. cap. 4, "that some ancient Rabbis understood the Messiah."

Hence we come to our Saviour, who is particularly called the light and sun, not with respect to his divine essence and person, as distinct from the Father, as before, but with respect to his office, benefits, and operations, Isa. ix. 2, xlii. 6, xlix. 6, and lx. 1, Matt. iv. 16, Luke ii. 23, John i. 4, 9, iii. 19, viii. 12, and xii. 35, 36, Acts xiii. 47. The metaphor of light, in scripture expresses information, whereby the darkness of the understanding is dispelled, as also, a taking away of sin, which is compared to darkness, and a giving of comfort, all which our Saviour most eminently exhibits from himself to believers.

Concerning the appellation of sun, these two places are most eminent.

(1.) Mal. iv. 2, "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." That this is spoken of our Saviour Christ, plainly appears from the scope and context of the prophet. See chap. iii. 1, 2, 3, and iv. 5, with Matt. xi. 10, and xvii. 11, 12, 13, Luke i. 17, &c. For there is a most fair and sweet comparison between Christ and the natural sun. As,

(1.) With respect to oneness, there is but one sun, which is the eye of the world, which is enough to enlighten and cherish all; so there is but one mediator between God and man, the man Christ Jesus, 1 Tim. ii. 5.

(2.) That the sun only shines by its own light, and communicates brightness to the moon and stars, so Christ is the Fountain of true light, illuminating the church, and

* *Ut in Niceno symbolo, est*, as in the Nicene Creed.

teachers of his word (which are compared to stars, Rev. i. 20) with his own proper light.

(3.) As there is but one sun which excels and illuminates the inferior luminaries of heaven; so Christ has the pre-eminence (*πρωτεύων*) over all, Col. i. 18.

1. With respect to efficacy; for as the sun chases away darkness and clouds, illustrating all things: so Christ dispels the darkness of the mind, by the light of his word; the darkness of sin, by the light of his most holy merits; and the darkness of calamity, by the light of his comforting grace.

2. With respect to equality, for, "the sun rises on the evil and the good," (affording its light without distinction to all things sublunary,) Matt. v. 45, which nevertheless blind men, and such as sleep by day, do not enjoy: so Christ "illuminates every man that cometh into the world," (that is, he affords the means of illumination,) 1 John i. 9; yet unbelievers, who are blinded by the devil, and such as give themselves the liberty to sleep securely in sin (and, that by their proper fault, and particular vice) John iii. 19, and 2 Cor. iv. 4, do not enjoy that saving light or illumination; which is the reason why the prophet Malachi, speaking of the actual illumination of the Sun of righteousness, says, "To them that fear the name of the Lord shall the sun of righteousness arise," &c.

3. No man can resist or hinder the course and efficacy of the sun: so no devil or tyrant can retard or hinder the course and energy of the gospel of Christ, the Sun of righteousness.

4. The sun refreshes and quickens the world by its heat, which nature demonstrates in the spring: so Christ quickens and makes alive those that are spiritually dead, Eph. ii. 5, and causes a divine heat of love and devotion, Luke xxiv. 32.

5. That which the prophet mentions, by the phrase, "with healing in his wings," is to be understood of the first beams or rays of light called the "wings of the morning," (or the first appearance of the sun) Psal. cxxxix. 9, that is, the first sun-beams. This celestial Sun is also a physician which can heal and deliver from spiritual death. The sun when it rises gives some ease and comfort to sick persons; let all that are soul-sick, rejoice in this justifying and healing Sun of righteousness.

6. The sun rising causes joy to all things, who were as it were immersed in the melancholy sadness of night, as the poet says,

Phosphore redde diem, quid gaudia nostra moraris?

"Come, sweet Phosper, bring the day,
Why dost thou our joys delay?"

So by this heavenly Sun of righteousness, true cause of joy is given unto men, Luke ii. 10, 11, Isa. ix. 2, 3.

7. The sun doth make all sorts of earthly fruit ripe, to which it also gave the beginning of vegetation. So Christ is the "Author and Finisher of our faith," Heb. xii. 2, "He worketh in us to will and to do," Phil. ii. 13, "That we may walk worthy of the Lord, unto all well pleasing, being fruitful unto every good work, and increasing in the knowledge of God." Col. i. 10.

8. It is said of the Heliotrope, or sunflower, that it always turns and inclines to the sun: so let our hearts always incline to Christ.

9. There is nothing more pleasant to those in captivity, than to behold the sun: so there is nothing ought to be more comfortable to us in our spiritual captivity, than by the eyes of faith to behold Christ the Sun of righteousness, &c.,

The second place is Luke i. 78, "Through the bowels of the mercy of our God; (so the Greek) whereby the Day-spring from on high hath visited us." Some think that this metaphorical appellation, (viz., *ανατολη εξ υψους oriens ex alto*) arising from on high, is taken from plants which are said (*ανατεilai*) to branch or sprout forth, when they grow, or begin to flourish, that so it might respect those places of the Old Testament, where Christ is called a plant or branch, Jer. xxii. 5, Zech. iii. 8, and vi. 12, where the Septuagint renders צמח by *ανατολην orientem*, arising, and that we are to understand here, the arising, or branch from on high. sent from heaven to us, and widely differing from

all earthly branches. But the words immediately following show that Zacharias had respect rather to the similitude of the sun and light, as verse 79 of this place, viz. *ἐπιφάναι*, “to give light to them that sit in darkness, and in the shadow of death, to guide (as a clear light does) our feet into the ways of peace.” By a good reason it is therefore said, that the holy man respected the prophecy, Isa. ix. 2, (whence the phrase of sitting in the darkness, and shadow of death, is taken;) and chap. lx. 1, 2, Mal. iv. 2. To which places, Junius (Parallel. 1, 55.) does learnedly show that he had immediate reference.

Ανατελλειν, oriri, to arise, is proper to the sun, moon, and stars, from whence the noun, *ανατολα*, that is, an arising, or the action or region of the orient sun, and metonymically it is put for the rising sun itself—to which, *ἐξ ὧσιν*, from on high, for distinction’s sake is added, by which Junius says, “we are to understand that meridian and powerful splendour, whereby the sun, (chiefly at noon) illustrates all things to difference it, *ἀπο τῆς ὥρας ανατολῆς*, from its first uprising.” But it seems to be referred more truly to the first original of the Sun of righteousness, viz., his visiting (and shining upon) us on earth, and that from on high, viz., heaven, as 1 Cor. xv. 47, John iii. 31.

That the Messiah is called a *Star*, Numb. xxiv. 17, is the judgment of many; there shall come “a star out of Jacob, and a sceptre shall rise out of Israel,” which words are thus rendered by the Chaldee, “there shall arise a king out of Jacob, and the Messiah shall be exalted out of Israel, &c.” The same exposition Galatinus, Lib. viii. cap. 1, produces from R. Solomon, and R. Moses Hadarson. Vatablus paraphrases the whole verse thus—“O Balak, my counsel is that you be quiet, and fear not at this time, for that which I fortel of things to come, shall not come to pass in thy time, but in the latter days, viz., in the time of the Messiah, whom I see, but not near me, for he is yet afar off, when he comes, he will be as a great light and vehement splendour, which is signified by the star,” &c. So says Brentius. Junius and Tremellius in their notes say, “that by the name of a star and sceptre, is meant, the kingdom of God’s people, begun in David, and completed in Christ, between whom, the interjected time was the progress of the star, &c.” See Junius in *analyt. explic. h. l.*

Such as understand this prophecy of Christ, paraphrase in this manner, “I shall see him, but not now, I shall behold him but not nigh,” that is, my courses will be in vain against that people, whom God hath peculiarly chosen for himself, and from which according to the flesh the Messiah is to descend, but the time of that nativity is not yet come, therefore I seem to behold him at a great distance, but that promise will be certainly fulfilled, and God for his sake will preserve this kingdom so long;” “there shall come a star out of Jacob,” that is, the Son of God, manifested in the flesh, shall come of this people, and shall spread the beams of his doctrine and miracles far and near, arising as the day-star in the hearts of unbelievers, 2 Pet. i. 19, enlightening them to eternal life; “and a sceptre shall rise out of Israel,” that is, the Messiah shall not only be a Teacher of his people, but also a heavenly King; “and he shall smite through the princes of Moab, and destroy all the children of Seth;” that is, all such as will not obey his government, but remain unbelievers, he shall destroy with an eternal death, verse 18, “And Edom shall be a possession, Seir shall be a possession for his enemies;” that is, all his enemies (who by the Idumeans, the capital enemies of Israel, inhabiting Seir, are set forth) shall be destroyed by the sword of the Spirit; “But Israel shall do valiently;” that is, the church, which is the kingdom of the Messiah, shall be gloriously triumphant; verse 19, “Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city,” that is, he shall rule in the house of Jacob for ever, and “of his kingdom there will be no end,” Luke i. 33. “He shall put all his enemies under his feet,” 1 Cor. xv. 25—27, &c.

Christ calls himself “the *bright and morning star*,” Rev. xxii. 16, because of those shinings of saving knowledge which proceed from him, whence he is *φωσφορος ανατολη*, the light-bringer (usually translated Morning-star, or day-dawn,) “arising in the hearts of men by the sure word of prophecy.” But more especially because of his promise of life and salvation: for as the morning-star is as it were the sun’s har-

binger, declaring its speedy approach; so by the clearness of Christ's resurrection, and his sure word of promise, he discovers unto men what an extraordinary light of glory will be afforded to believers in the general resurrection, when they shall shine as stars for ever, Dan. xii. 3. The morning-star gives light, but much less in the sun; so the light of the knowledge of Christ in this life, is not to be compared with that most illustrious and shining glory, which the saints shall enjoy in bliss, and which by faith they expect, 1 Cor. xiii. 12.

Secondly, Elementary things. God is called fire, yea, a consuming fire, Deut. iv. 24, ix. 3, and xxxii. 22, Isa. x. 17, and lxvi. 15, 16, Ezek. xxi. 31, &c., which denotes his wrath against sin, which consumes those miserable persons, against whom it burns, as fire does stubble. See Psal. xviii. 8, where by smoke also the wrath of God is signified, as also Psal. lxxiv. 1, and lxxx. 4, "How long wilt thou smoke against thy people?" so the Hebrew, Deut. xxix. 20.

God is said to be a Lamp, Candle, or Lanthorn, when he exhibits his grace and favour to any, 2 Sam. xxii. 29, "Thou art my Lamp, O Lord." Psal. xviii. 28, "For thou wilt light my candle (or lamp); the Lord my God will enlighten my darkness;" that is, he is the Author of my light, felicity, and salvation. So the candle of God is said to "shine upon Job's head," Job xxix. 3, in the same sense, as the following words show, viz., "By his light I walked through darkness," where he subjoins a clear description of his former felicity.

Prov. xx. 27, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly," that is, the Lord kindles a light in man, by which he looks into the most inward things; and therefore it shines in the mind of a wise king, that he may search out a matter, and take away the wicked, Prov. xxv. 2, 3. The word of God is called a lamp, or candle, Psal. cxix. 105, Prov. vi. 23, 2 Pet. i. 19, because of the light of saving institutions which it exhibits to believers.

To the element of air belongs, when blowing, or a blast, or breathing is attributed to God, by which his divine grace and refection, is noted, as a cool breeze refreshes a man in summer's heat—thus some aptly translate that passage, Isa. lvii. 16, "For I will not contend for ever, neither will I be always wroth, the Spirit before me shall roll itself, and I will cause a blowing;" that is, the Holy Spirit, which I will send to sorrowful and contrite believers, shall (as it were,) open itself to them, dwell in them, and in the heat of temptations, shall with a comfortable gust or breeze refresh their fainting spirits.

Sometimes it denotes divine wrath and vengeance, as a strong wind overthrows what is before it, and inflames the fire, Job iv. 9, "By the blast of God they perish, (that is, the wicked) and by the breath of his nostrils are they consumed." Psal. xviii. 15, "At thy rebuke, O Lord, at the blast of the breath of thy nostrils." Isa. xxx. 33, "The breath of the Lord, like a stream of brimstone doth kindle it;" that is, hell; as brimstone is a great nourisher of fire, so the infinite and never-ceasing wrath of God, shall be (as it were) an eternal nourisher or continuer of hell; for whilst a pair of bellows blow the fire, it burns; so the breath of the Lord, (viz. his wrath) shall be always of efficacy to torment the souls and bodies of the damned in that infernal stream of brimstone.

To the element of water belongs where God is called a "Fountain of living waters," Jer. ii. 13, and xvii. 13, because he is the inefficient Author of all life and refreshment, here and hereafter. Psal. xxxvi. 9, "With thee is the fountain of life," which is to be understood in the same sense, which verse 8, is called "the river of his pleasures," The Spirit is called a "river of living water," John vii. 38, 39, to which belongs the expression of pouring out, Isa. xlv. 3, Joel iii. 28, Zech. xii. 10, Acts ii. 16, 17, 18, 33, Tit. iii. 5, 6.

Christ in general calls the blessings derived to men through him, living water, John iv. 10, 14. For he is that most abounding fountain of eternal life, John i. 16. Water

cleanses, refreshes, quenches thirst, softens, or mollifies, &c., which with other good qualities, may be most fitly ascribed to the blessed Saviour in a spiritual sense; see Isa. lv. 1, Ezek. xxxvi. 25, Zech. xiv. 8, Psal. xxiii. 1, 2, &c.

The heavens or clouds are called the “river of God full of water,” Psal. lxxv. 9, because he sends plenty of rain from thence to make the earth fruitful.

To the *Earth*, we will refer whatsoever (besides what was produced before in their proper places) have a being in it, that are metaphorically transferred to God, whether they be natural productions, or made by human art.

Christ is sometimes called a *Stone* and *Rock*, as Psal. cxviii. 22, “The stone which the builders refused is become the head of the corner,” which expressly referred to Christ, Matt. xxi. 42, Acts iv. 11, 1 Pet. ii. 7. By the builders we are to understand the priests and great men, and others among the Israelites, whose office it was to build, not destroy the church of God. How these refused Christ, the evangelic history plentifully informs us; yet notwithstanding he is “made the head of the corner, or the firm and chief corner-stone of the whole church, fitly framed together, and growing in him,” Eph. ii. 20, 21; to wit, both of Jews and Gentiles, having broken down the partition-wall, verses 14, 15, 16, &c. Other places are, Isa. viii. 14, and xxviii. 16, Zech. iii. 9, Luke ii. 34, Rom. ix. 32, 33, 1 Pet. ii. 4, 6, 7, 8; where he is called a “Rock of offence, and a stumbling-stone,” with respect to unbelievers and wicked men, &c., who are apt to despise his mean worldly estate, and be offended at his severity against their sinful ways.

God is called a *Rock* to such as trust in him, Deut. xxxii. 31, Psal. xviii. 2, xxxi. 2, 3, xlii. 9, and lxxiii. 26, Isa. xxvi. 4; that is, a most certain and invincible giver of help, for there were rocks in those countries, which for their height, strength, steepness, and difficulty of access, were reputed impregnable, &c.

Matt. xvi. 18. Christ alluding to the name of Peter calls himself that “Rock upon which he was to build his church, that the “Gates of hell should not prevail against it.”—Upon which Brentius very well paraphrases: “I have called thee Cephas before, that is, a rock, (John i. 42,) and I do not yet repent of giving thee that title; for now in your own and brethren’s name, you acknowledge the true rock and foundation, in confessing, that I am Christ the Son of the living God—This confession is the true rock, and upon it, as upon a rock and foundation, will I build my church.”

D. Calixtus says, “that the words, the church is built upon a rock, are said by a metaphor, which is taken from the firmness, strength, or solidity of the rock, not from any rule or government it has, for there is no such thing in it, and denotes a solid, steadfast, and immoveable foundation;” but what needs any further explication, when Paul, an undoubted interpreter, says, 1 Cor. iii. 11, “For other foundation can no man lay, than that is laid, which is Jesus Christ,” but upon this rock, are laid other rocks, or stones, (for *πετρος*, being an appellative, signifies a stone, not a rock) cut out of the living rock, which being single are not foundations, but many being joined, cemented, or united, constitute or make a secondary foundation, Rev. xxi. 14, “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” Eph. ii. 20, “And are built upon the foundation of the apostles and prophets, &c.”

1 Cor. x. 4, Christ is called the *Spiritual Rock*, of which the Israelites did drink in the desert, that rock being a type of him, Exod. xvii. 8: see Gram. Sac. p. 504, 551.

God is called a secret or *Hiding-place*, Psal. xci. 1, and cxix. 114, also a covert, refuge, or hiding, Isa. iv. 6; by which his gracious defence against all hostile violence is intimated. For the same reason he is called a *munition*, which signifies a fortification, or strong-hold, Psal. xxxi. 2, 3, 4, lxxi. 3, xci. 2, 9, and cxliv. 2.

He is called a *Wall of Fire*, Zech. ii. 5, where the epithet of fire is added, to show that he is not only the Defender of his church, but also a most terrible Avenger, that will consume its enemies, as fire does combustible matter.

He is called a *Strong Tower*, Psal. lxi. 3, Prov. xviii. 10, because of his divine protection also; for as in high and well-fortified towers we are safe from the assaults of the enemy; so much more eminently does Jehovah place them in safety, who trust in him, 2 Sam. xxii. 51; "He is the tower of salvation," (says David of God) which is called "great deliverance," Psal. xviii. 50. The tower is fortified,

1. With warlike engines, which are his divine virtue and power, and all the creatures which he makes use of to the destruction and overthrow of his enemies, Psal. cxlviii. 8, "Fire and hail, snow and vapour, stormy wind fulfilling his word."

2. With provision, as the bread and drink of life; Psal. xxxvi. 8, 9, 10, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures," &c.

2. With a garrison of brave defendants, which are the holy angels, Psal. xci. 11, 12, Dan. vii. 10. So that this tower is impregnable, &c.

The Lord God Almighty and the Lamb are called the *Temple* of the heavenly city, Rev. xxi. 22; by way of opposition to the outward and earthly temple, as if he had said, in eternity there will be no need of those visible and external signs, by which God manifested himself to his people under the Old Testament dispensation, in the temple and in the ark of the covenant; for God will exhibit himself to be seen by his elect, face to face, that in this spiritual temple they may give him eternal and celestial praise, celebrating a festival of everlasting joy, &c.

John xiv. 6, Christ calls himself "the *Way*," viz., by which there is a passage to the Father, as verse 2, 3, 4; the words of the verse, "I am the way, and the truth, and the life, no man cometh unto the Father but by me;" that is, you say you know not the way to the Father, and heavenly felicity; why I myself, whom you know, am the way, by which you can arrive there, nor am I only a way, but a guide also, by the truth which I teach; and together with the Father, am the end of your journey, that is life, which the blessed enjoy. *Calixt. in Harmon. Evangel.*

John Husse (as Wolfius cites him, *Tom. 1. Lect. Memor. p. 750.*) says, "Let the humble passenger behold Christ, who says, "I am the way, the truth, and the life," here is a way for him that will go, for Christ is the way: a way whither he would go, for Christ is truth: and where he would tarry, for Christ is life."

Tho. a Kempis. Lib. 3. de Imit. Christi. Cap. 56. "I am the way, truth, and life." none can go without a way, nor know without truth, nor live without life. I am the way which you ought to follow, the truth which you ought to believe, and the life which you ought to hope for. I am the inviolable way, the infallible truth, and indeterminable life. I am the most right way, the most supreme truth, and most certain, blessed, and increated life; if thou tarry in my way, thou shalt know my truth, which shall deliver thee, and in it thou shalt find eternal life. The light and truth of God leads us, Psal. xliii. 3; which Christ applies to himself, John viii. 12, and xiv. 6, for he leads us to himself, who is eternal life, 1 John v. 11, 12, in whom we have all things, Rom. viii. 32. How he leads to the Father is fairly expounded, Heb. x. 19, 20, &c."

1. The way of the Lord God signifies his heavenly doctrine, Psal. v. 8, xxv. 4, 9, 10, lxvii. 2, and cxix. 3, 14, 26, 30, &c., Isa. ii. 3, Hos. xiv. 10, Matt. xxii. 16, Acts xiii. 10, and xviii. 25, &c. Hence comes the phrase "to keep the ways of the Lord," Psal. xviii. 21, that is, to lead his life according to his word and precepts.

2. His providence and divine government, more generally as the whole course of his will, counsels, endeavours, and actions, as Psal. xxv. 10, and lxxvii. 13, Isa. lv. 8, 9, Hab. iii. 6.

More particularly it signifies some singular actions of God, Exod. xxxiii. 13, Psal. ciii. 7, Job xl. 14, Prov. viii. 22. John the Baptist is said "To prepare the way of the Lord," Mal. iii. 1, Luke i. 76, that is, to bear a serious testimony of his speedy coming, by preaching the word, and administering the holy ordinance of baptism. A metaphor taken from great men, at whose coming the ways are wont to be made plain and level. See Isa. xl. 3, 4, &c.

God is called a *Shade*, Psal. cxxi. 5, "The Lord is thy shade upon thy right hand;" which denotes his heavenly protection, which he affords believers, as a shade refreshes and defends from the scorching heat of the sun; hence such are said to "abide under the shadow of the Almighty," Psal. xci. 1. When it is said, the shadow of his wings, the metaphor becomes double and more emphatical, for he is not only a pleasant shade in dry and torrid places, but such a nourishing protecting shade as the hen's wings are to her chickens; and so denotes a singular love and care.

We read also of the "shadow of God's hand," which also denotes a strong protection against all enemies, for a hand when attributed to God denotes so much. Of which before.

There is an eminent emphasis in that text, Luke i. 35, "and the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee," ἐπισκιάσει σοι. Mary being astonished by the view of that angelical messenger, enquired, verse 34, "How shall this be, seeing I know not a man?" viz., what was said, ver. 31, "And, behold thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest:" &c., verse 32. To Mary wondering at this, the angel answers, that it should be by the supernatural, and most singular operation of the Holy Spirit, and power of the highest, which operation is by an anthropopathy expressed by overshadowing, describing the manner thereof, as that there should be divine protection, which is the metaphorical signification of a shadow, as before. For God being a consuming fire, would consume Mary, by filling her with his peculiar and majestic glory, unless there were some divine ob-umbretion or shade between; as God covered Moses with his hand in that peculiar and extraordinary appearance of his divine glory, lest by the dazzling and majesty of God's presence he should be consumed, Exod. xxxiii. 22. It may also respect that hidden formation of that most holy child in the virgin's womb, and his being secured from the least spot of sin, in his most admirable union with humanity.

This emphasis the word (shadow) carries, which being contrary to light, is a note of the incomprehensible and hidden energy of God; intimated also by the "shadow of a cloud over the tabernacle," Exod. xl. 35; let this shade therefore be a prohibition from any rash or curious inquisitiveness into this adorable mystery. The cloud was put over the tabernacle, that we should not rashly rush in, and the cherubims covered the ark, 2 Chron. v. 8, lest any body should be curiously prying into the majesty of God which dwelt upon it; so the shadow of the highest, ob-umbrates this mystery, lest our foolish reason should be inquisitive into the manner of it. And so with a shadow of imperfect revelation of these divine things, we end this chapter.

CHAPTER IX.

OF METAPHORS WHEREBY THINGS ARE PROPOSED, AS PERSONS, WHICH ARE NOT PERSONS, WHICH KIND THEY CALL PROSOPOPEIA.

PROSOPOPEIA is, when any thing (which is not a person) is metaphorically introduced or proposod as a person: or when the properties of a man are attributed to other things, for things, for likeness and agreement's sake. Profane authors use very elegant metaphors of this kind, as that of Cicero—"What did that drawn sword of yours do in the Pharsalian field? Whose side did that point seek? What was the sense of your arms?" Aristotle defines this metaphor, "that which is in act, bringing in inanimate things doing something, as if they had life and sense;" but we will follow the distinct classes of scripture examples.

Some things are said of the members of a human body, which are properly the act of the mind, as Gen. xlviii. 14, "He made his hands to understand," (so the Hebrew*) that is, (as Vatablus and our translation notes) he guided or laid his hands knowingly,

skilfully, and wittingly, when his eyes were dim with age, that he could not discern by seeing, which was the eldest son, therefore of set purpose did he lay his hands cross-wise; and therefore Moses says, that he made his hands to understand, as if they (*viz.* his hands) could tell things to come, because he did not hastily nor gropingly put them forth; but as one well knowing directs his right to Ephraim the youngest, and his left to the first-born, &c., see *Tract. Cap. 2.* following towards the end.

Job xxix. 11, "When the ear heard, then it blessed me, and when the eye saw, it gave witness to me." Here to the ear and eye is attributed, what belongs to man. Job xxviii. 4, "The flood breaketh out from the inhabitant; forgotten of the foot." where forgetfulness is attributed to the foot, that is, (as Junius and Tremellius note) such floods as no foot ever experienced, because so deep as not to be waded or gone through.

Psal. xxxv. 10, "All my bones shall say, O Lord, who is like unto thee?" Psal. li. 8, "The bones which thou hast broken shall rejoice," (so the Hebrew;) here glorying and rejoicing in God is attributed to the bones which is the property of man; as if he had said, I will inwardly and heartily glorify thee, and rejoice in thee. By the same reason it is said, Psal. ciii. 1, "Bless the Lord, O my soul, and all that is within, (or my bowels), bless his holy name." Psal. lxxviii. 31, "Ethiopia shall make her hands to turn to God," (so the Hebrew) that is, shall with speed stretch them out in prayer; as the Chald. expounds it: or shall quickly extend her hands to give gifts of gold to the Lord, as R. Aben Ezra; and R. Salomon expound it. See Psal. lxxii. 15. Some take this metonymically, where extending the hands is put for a gift, as before.

Psal. lxxiii. 9, "They set their mouth against the heavens," (that is, the foolish and wicked, as verse 3,) and their tongue walked through the earth," that is, they do rashly and licentiously throw reproaches upon God and man, neither sparing heavenly or earthly things. Psal. cxxxvii. 5, "If I forget thee, O Jerusalem, let my right-hand forget" (that is, as Junius and Tremellius say, itself,) *viz.*, "let it be rather dead or withered, than I should give over singing," or as Illyricus says, "let my right-hand forget its musical dexterity," as in the next verse, "Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above the head of my joy;" that is, let the Lord vouchsafe, that I may never play upon music, or sing more, 'ere I should admit so great a wickedness, as to desert Jerusalem, and its religion and ministry, and give over to celebrate it with hymns, music, and voice; yea, I will prefer thee to the chief esteem before all other things, joys, comforts, &c.

Prov. x. 32, "The lips of the righteous, know what is acceptable;" that is, they speak so prudently, as if knowledge resided in them, which Job xxxiv. 35, is in the negative expressed, "Job hath spoken without knowledge, and his words were without wisdom." Matt. vi. 3, "But when thou givest alms, let not thy left-hand know what thy right-hand doeth;" this is spoken to prohibit the vain glory of almsgiving, when done for praise, &c. Theophilact expounds it, "if it be possible, you are even to forget all your own good deeds, or at least by no means to glory in them, or rest upon them, lest you be vainly lifted up." To this may be referred, where anger is attributed to the eyes, Gen. xxxi. 35, and xlv. 5, Isa. iii. 8; and concupiscence, pleasure, or desire, 1 Kings xx. 6, Ezek. xxiv. 16, 21, 1 John ii. 16, (hence the phrase of the heart's walking after the eyes, Job xxxi. 7; that is, the desires and lusts follow, which the eyes moved by outward objects, endeavour to stir up in the heart. "The abominations of the eyes," Ezek. xx. 7; that is, which were the object and scope of desire;) and adultery, 2 Pet. ii. 14, and compassion, as when the eye is said to pity, Deut. xiii. 8, Isa. xiii. 18, &c.; the hope or expectation, Psal. cxix. 82, 123, and cxlv. 14, 15, *vid. Gram. Sacr. p.* 282.

2. Words are used of *brutes* which properly belong to man, as Job xii. 7, "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee." To ask and speak in this place signifies to meditate, search into, or contemplate; for the teaching, telling, or narration, of beasts, fowls, the earth, and fishes, intimates that they are a real testimony and evidence of the wisdom of the Creator. What he said, verse 2, that he had understanding and skill in what his friends discoursed of, he prosecutes here, as if he had said, ye have talked much of the wisdom and

power of God, and that he creates and preserves all things, as if they were unknown to me; but the very creatures tacitly inform me of that. See Job ix. 10, Rom. i. 20.

Job xli. 29, "He (the leviathan or whale) laugheth at the shaking of a spear," that is, he cares not for it. Prov. xxx. 25, "The ants are a people not strong," &c.; verse 26, "The conies are but a feeble people," &c.; Joel i. 6, "For a nation is come upon my land, strong, and without number," &c. The speech here is of canker worms, locusts, or caterpillars, mentioned, verse 4, and which by the same metaphor are called the great army of God, chap. ii. 11, 25. By the same reason the multitude of locusts are represented as an army, Prov. xxx. 27, Neh. iii. 17. Hieron. upon Joel ii., thus writes, "This we saw lately in this province (viz. Palestine,) for when whole troops of locusts came, and filled the air between heaven and earth, they flew with so great an order by the disposal of God, who commanded them, so that like square stones placed by the hand of an artificer in a pavement, they kept their places, that not one was observed to incline to the other, by any transverse or irregular motion." This was a great punishment upon enormous sinners, which Moses in God's stead threatens, Deut. xxviii. 38, 39; and Solomon prays against, 1 Kings viii. 37; and Pliny himself, a heathen writer, Lib. xi. Cap. 29, acknowledges the anger of the gods by the multitude of these insects; some with these words of scripture, parallel Virgil's words, of bees, Lib. 4. *Georg.*

"Magnanimosque duces, totiusque ex ordine gentis,
Mores et studia, et populos, et prælia dicam."

And of Ants,

"It nigris campis agmen, prædamque per herbas
Convectant calle angusto, pars grandia trudent
Obnix frumenta humeris, pars agmina cogunt,
Castigantque moras, &c."

Lib. 4. Æneid.

To this class may be referred when the word son is ascribed to beasts, as Exod. xxix. 1, "Take a young bullock the son of a cow," so the Hebrew, that is, a sucking calf or one not as yet weaned: Gen. xlix. 11. The son of an ass is put for its colt or foal,* Zech. ix. 6. "A colt the son of asses,"* that is, one of the she asses, according to the idiotism of which see below.†

By another reason rams are called the sons of Bashan,* Deut. xxxii. 14, that is, fat rams of the breed of Bashan, because that was a good place for fattening. A hand is attributed to a dog,* Psal. xxii. 20; "to a lion and a bear," 1 Sam. xvii. 37. In general a hand is ascribed to every beast, Gen. ix. 5. In which places power and strength is to be understood, especially and more eminently in the last. See *Gram. Sacr.* p. 138. It is said, Prov. xxx. 28, "The spider taketh hold with her hands," that is, with her feet, which are on either side so pliable as a man's hand to spin their web, and seize upon their prey. Junius.

3. Some things are spoken of things growing out of the earth, which properly belong to man, as Levit. xix. 23, "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be uncircumcised unto you; it shall not be eaten of." The meaning is, that the fruit of the three first years shall be accounted unclean and rejected, as an uncircumcised man was accounted unclean before God, and was not to be received among the people. And in the fourth year that fruit was to be offered to God as a sign of thanksgiving, verse 24; but the fifth year the common use of it was allowed, verse 25.

Job xiv. 7, 8, 9, Hope, old age, death, the scent of waters, are applied to the bough of a tree, which is cut off, and buds again; and compared to a man once dead, who cannot return to revive again, viz., into this life, which was the scope of Job, as chap. vii. 7, 9, 10, xiii. 15, 16, and xix. 25, 26, 27, where he evidently declares the resurrection of the dead to the enjoyment of everlasting life.

Psal. lxxviii. 4, *killing* and *death* is attributed to plants, as "he killed (so the Hebrew,) their vines with hail, and their sycamores with great hail stones." Con-

* Note, that in the places marked with the asterisk it is not so in our English; but it is so in the original Hebrew.

† *Gram. Sacr.* p. 138.

trary to this is that *ζωοποιησις*, (*zoopoiesis*) quickening or living of the seed cast into the earth, by which its budding or growth is noted, as in the following verses, Ezek. xxxi. 9, envy or emulation; verse 14, exalting or elevation of heart and drinking of water; verse 15, mourning or grief of mind; verse 16, consolation and comfort are attributed to trees, by a certain prosopopeia, and in a way of comparison of a goodly tree with the king of Assyria. See Hos. ix. 6, Joel i. 10. "The new wine is ashamed or blushed;" that is, there is so bad a vintage or wine harvest, that it is ashamed, because it did not answer the people's expectation. In the same verse languishing or a disease is attributed to oil, which properly belongs to man, Psal. vi. 2, 3, but metaphorically denotes a spoil and devastation of the fruit of the earth, as Isa. xvi. 8, &c. It is said, Habak. iii. 17, "That the labour of the olive shall lie," so the Hebrew, when it answers not the desires of men, but fails their expectation of much fruit, which is also ascribed to new wine, Hos. ix. 2. It is said, Psal. lviii. 9, "Before your pots can feel the thorns, he shall take them away as with a whirlwind;" that is, before your pots grow hot with a fire of thorns (which were wont to be used,) for that fire lasts but a little while, and will not boil the flesh, so shall they quickly perish, &c.

4. Some things are spoken of inanimate creatures, which properly belong to a living man (or more generally to living creatures.) As,

(1.) Of *dead men*, Gen. iv. 10, "The voice of thy brother's blood crieth unto me from the ground." Here a voice and crying is attributed to the blood of slain Abel by a very weighty emphasis. As to the phrase of a voice and crying directed to God, it manifestly intimates these two things. First, that he is a just judge, and the avenger of wickedness; and therefore the violent murder of Abel, could not but come to him for justice on the assassin, as it is said in the like case, 2 Chron. xxiv. 22, "The Lord look upon it, and require it," viz., the blood of Zechariah. The second is, that he is a gracious loving Father, and Defender of such as are his, and minds them as well in life as in death; for he had not only a respect for Abel when alive, but hearkens also to the cry of his blood when dead, according to Rom. xiv. 8, "Whether we live, or die, we are the Lord's."

Some put an emphasis in bloods being in the plural number, intimating, as it were, that there were many slain in Abel, that is, such offspring as he might have had, which tacitly call for justice, hence the Chaldee translates it—"The voice of the seeds of thy brother's blood, which were to come, and issue from thy brother," but seems to be far stretched. By the plural word of bloods, are noted slaughters, because the blood gushing from the veins scatters into diverse parts. Psal. v. 6, "The Lord will abhor the man of bloods, and deceit;" so the Hebrew, Psal. li. 14, "Deliver me from bloods;" we translate it blood-guiltiness; Hos. iv. 2, "They break out and bloods touch bloods." But here, blood violently shed is understood by a synecdoche, and Matt. xxiii. 35, the blood of Abel is expressed in the singular number, *αἷμα*, (*haima*.) As to the sense and connexion, because Cain did not only not confess his sin, but also impudently denied that he was concerned in the care or keeping of his brother. God deals more openly, saying: "The voice of thy brother's blood cries to me from the earth," that is, thy brother is slain: I do not vainly inquire where he is, his blood demands vengeance of me, and I am concerned to call his murderer to account, therefore speak plainly; what hast thou done? that is, why didst thou dare or presume to lay violent hands on him? Thou sayest, thou art not his keeper, as if the question were whether thou hast kept him? Tell rather what thou hast designed against him;" this is the paraphrase of Musculus upon the place.

To this place, Heb. xii. 24, refers, where the crying blood of dead Abel is fairly compared to the living blood of Christ our Mediator and Intercessor.*

Isa. xiv. 9, 10, the dead, are feigned to come from hell, or the graves, to deride the pride and haughtiness of that inhuman king of Babylon, speaking to him when fallen from his greatness, and upbraiding him for his monstrous pride, and shameful downfall.

Jer. xxxi. 15, Rachel, the mother of Joseph and Benjamin, long before dead, is brought in as bitterly weeping for the captivity of the people; which prophecy is alleged to express the cruelty of Herod's massacre of the infants, Matt. ii. 18, for the agreement of that tyrannical fact with that place. Rachel's sepulchre was near Beth-

* *Gram. Sacr.* p. 261.

lehem, in which and the adjacent places, that most cruel villany was committed, &c. See also Ezek. xxxii. 21, &c.

2. Of other things void of life and soul, Gen. iv. 11, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;" by this prosopopeia the wickedness of Cain is aggravated, as if he had said, the very earth, though destitute of sense and reason, yet was more humane and kind to thy brother than thou wert, because it received and laid up that blood which thou hast spilt, from the sight of men, lest it should cause horror in them. Others say, that this speech denotes the extreme grievousness of his wickedness, and the horror of his guilty conscience, rendering the very senseless creatures his enemies, as if he had said, the very earth which (as it were) with open mouth received the blood of thy brother from thy hand, will account thee as execrable, which agrees fairly with the following words.

Gen. xlvii. 19, "Death is attributed to the land," which denotes desolation; Exod. xix. 18, it is said of mount Sinai, that Jehovah appearing, it quaked, that is, it had such commotions, as if, like a man, it had trembled for fear—Levit. xviii. 28, "Spuing out its inhabitants," is attributed to the land, which signifies their expulsion for their wickedness; Deut. xxxii. 42, God is said to make "his arrows drunk with blood," that is, that out of his just wrath, he would send the enemies of the land, to kill the wicked and rebellious people. See Isa. xxxiv. 5, Jer. xlv. 10.

Josh. xxiv. 27, "And Joshua said unto all the people, behold, this stone shall be a witness unto us: for it hath heard all the words of the Lord, which he spake unto us:" &c. The stone erected there is by a prosopopeia, said to hear, because it was present, (as it were a witness) and was appointed, as a memorial and testimonial sign of the covenant God then made with his people.

Judg. v. 20, "They fought from heaven, the stars in their courses (or degrees) fought against Sisera."—The stars are said to fight, because they were instruments of exciting those hails and storms, which God probably used against his enemies. Josephus says, that when the Canaanites encountered with the Israelites, a violent shower fell, and much rain and hail by the force of the wind, was fiercely driven into the Canaanites' faces, so that their bows and slings became unprofitable and useless, neither could they, being so benumbed with cold, handle their swords; which tempest, nevertheless, did no way prejudice the Israelites. Brentius thus expounds it, "we simply expound it that God was no way favourable, but an enemy to the enterprise of Sisera," because he dwells in heaven, and terrified the host and chariots of Sisera," &c., chap. iv. 15. And whereas the stars are said to fight, it carries the show of a proverb, signifying that no prosperous fortune was on Sisera's side, for when any ill luck betides men, they are wont to say, that no star shines upon them, or that the stars resist them, by which is meant, that all creatures both earthly and heavenly threaten their destruction. Junius and Tremellius translate "that the stars (*e suis aggeribus*) from their sconces or bulwarks, fought against Sisera," that is, from the superior regions of the air, a speech translated from soldiers fighting from higher places.

Job iii. 8, eye-lids, in the Hebrew text, are attributed to the morning, by which its early beams are understood, or the first shining of its rays arising from the approaching sun; a metaphor taken from one newly awake that lifts up his eye-lids, or, as others say, from the swift motion and vibration of the eye-lids, because the sun-beams move swiftly, till they are diffused to the ends of the hemisphere.

Job xxxi. 38, "If my land cry against me, or that the furrows thereof weep." The good man declares that he is ready to bear judgment, censure, or curses, if any person can justly complain, that he has done them injury; which by an elegant prosopopeia he expresses; the explication follows, verse 39, "If I have eaten the fruits thereof without money, or have caused the souls of the owners thereof to expire," breathe out, or grieve, so the Hebrew. Illyricus says, "that the land and furrows are put metonymically for the husbandmen," but the former explication is the best. See Job xxxviii. 7, with Psal. cxlviii. 2, 3, &c.

A *nativity*, or birth, is attributed to rain, dew, ice, and frost, Job xxxviii. 28, 29, for their production from God, where there is also an anthropathy.

Psal. xix. 1, "The heavens declare the glory of God, and the firmament sheweth his handy-work," that is, they exhibit, show, and demonstrate, to the eyes of all things, a real testimony and instruction of the glorious power of God, verse 2, "Day unto day uttereth speech, and night unto night sheweth knowledge," that is, by that succession and vicissitude of days and nights, which is so certain, so constant, and so profitable, for men and other creatures, the glory of God, the Workman, is most evidently celebrated, see Psal. civ. 20—24.

Some by a metonymy, understand day and night of those things which are done or happen by day and night, that the sense may be, that every day and every night, some new thing is discovered by which, to right observers, the glory of God may be illustrated, verse 3, "There is no speech nor language where their voice is not heard;" that is, there are no people, though of different languages, whom that speech of the heavens, and their real publication of praise, may not instruct in the glory and power of God. See Rom. i. 19, 20, "Because that which may be known of God, is manifest in them, or to them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse," verse 4; "Their line is gone out through all the earth, and their words to the end of the world," that is, to the extremest parts of the earth, that stately fabric of celestial bodies is seen, as if it were exactly done by line and square, which serves instead of words, &c. Rom. x. 18. For their line we read their sound, because what is said in the Psalm of the motion of the celestial bodies, the apostle elegantly accomodates to the course of evangelical preaching. Genebrard says, that the Hebrew word signifies indeed a line, but the Septuagint respects the sense, whom the apostle followed, (that being the most used and received version). Verse 5, "The going forth of a bridegroom out of his chamber, and his rejoicing," is by the same metaphor ascribed to the rising sun, to his never ceasing, and most swift course.

Psal. lxxv. 12, "The little hills are* girded with joy on every side;" verse 13, "The pastures are clothed with flocks, the vallies are also covered over with corn; they shout for joy, they also sing." The ornaments of the earth, which by the blessing of God it every where enjoys, are expressed by this metaphor. Mathesius says, "that the metaphor of girding, verse 12, is to be expounded of the various and winding veins of metals in the bosom of the earth."

Psal. lxxvii. 16, "The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled." He speaks of the Red Sea's being divided, and the people of Israel's marching through the middle of it, which is described, Exod. xiv. But the sense of seeing, and the passion of fear, is attributed to the waters by a prosopopeia, for to see here signifies to experience; as if he had said, they have experienced thee, and felt thy power, when by a strong wind they were cut, and the bottom of the sea became naked, to make a way, or passage for thy people. They are said to fear; when at the command of God, like trembling persons, they fled from their place, against their nature, and by the tremendous omnipotency of God stood as a wall on either side, as it is said of the same miracle, Psal. cxiv. 3, "The sea saw it, and fled," &c., verse 5, "What ailed thee, O thou sea, that thou fleddest?" &c.

Psal. xcvi. 8, "Let the floods clap their hands: let the hills sing," so the Hebrew, These things are ascribed to inanimate creatures, to stir up men to a desire after the coming of the Lord. So Psal. xcvi. 11, 12, &c. More examples you may see, Psal. ciii. 16, with Job vii. 10, and viii. 18, Psal. civ. 19, Cant. i. 16, Isa. iii. 26, with Job i. 20, and ii. 13.

Isa. v. 14, "Hell (others translate it sepulchre) hath enlarged her soul," so the Hebrew, "and opened her mouth without measure." By a prosopopeia he compares the insatiable condition of hell, or the grave, with the unsatisfied gluttony and luxury of the Jews, and foretels the punishment, that God in his wrath will therefore inflict upon them. Jerome in his commentary upon this place says, "Hell is said to have a soul, not that it is a living creature, as some erroneously conceive, but because by words of human custom we may express the affection of things insensible: it is insatiable be-

* *Exultatione colles accinguntur.*

cause it can never be filled with the multitude of the dead. See more examples, Isa. xxiv. 4, and xxxiii. 9, Jer. iv. 28, and xii. 4, Lam. ii. 8, Hosea iv. 3, Joel i. 10, Amos i. 2, &c.

Isa. xxiv. 23, "Then shall the moon blush, (so the Hebrew,) and the sun shall be ashamed, when the Lord of Hosts shall reign in Mount Sion," &c. This prosopopeia intimates the light of divine grace in the church; as if he had said, the glory of the sun or moon will be nothing, if compared with the glory of him that rules in the church of God. Isa. lv. 12, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." By this most elegant prosopopeia likewise spiritual joy in the kingdom of Christ is figured, as ch. xlix. 13, where the heavens and mountains are excited to singing, by the same prophetic voice. And Jer. li. 48, "Then the heaven and the earth, and all that is therein, shall sing for Babylon," &c.; by which hyperbolical prosopopeia, an immensity of joy for the destruction of Babylon, and the deliverance of all true Israelites is set forth; Lam. i. 4, "The ways of Sion do mourn, because none come to the solemn feast." This intimates a forsaking of the solemn worship of God.

Hosea i. 21, 22, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil: and they shall hear Jezreel." Besides the gracious blessing of God, the connexion of first and second causes is fairly intimated by this speech. Jezreel, that is, the congregation of the faithful, (which according to this name, is the seed of God,) does as it were cry, that is, expects corn, wine, and oil; and these, as it were, cry to the earth, that they may receive juice and nourishment from it, for their nourishment and increase. And the earth, as it were, invokes heaven for heat, rain, showers, dew, snow, winds, and celestial influences: and the heavens, as it were, invoke God, the chief Cause of all things, without whom no second causes can effect or produce any thing, and who when he hath a mind to punish, can "make the heavens as brass, and the earth as iron," Deut. xxviii. 23, and detain the fructifying rain, Jer. xiv. 22; but here being gracious and propitious to men, he is pleased to hear, giving power to heaven, that by clouds made of collected vapours, and by various fructifying ways it should influence the earth; and "the heaven shall hear the earth," by giving rain, and other things needful to make it fruitful—"And the earth shall hear the corn, the wine, and the oil," and other things growing upon the earth, whilst moistened from heaven it gives them juice and vigour: "and these shall hear Jezreel," that is, they shall answer the prayers or desires of the godly, and so shall divine blessing be conveyed to them, &c.

Jonah i. 4, "But the Lord cast forth a great wind into the sea, and there was a mighty tempest in the sea, so that the ship thought to be broken," so the Hebrew, that is, it was like to be broken, as if the ship had a mind. Some explain this by a metonymy of the thing containing; that is, they that were in the ship thought that they must speedily suffer shipwreck.

John iii. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth;" &c. A will and walking is attributed to the wind and air, to signify its various wonderful vicissitudes unknown to man; upon which Erasmus in his paraphrase excellently says, "This air by which we are vegetated, and whose power and utility we only feel, is very subtle, and is called a spirit or wind; and this spirit is not restrained at the pleasure of men, but is carried by its own force, by which it is known to diffuse itself through all things, having a wonderful power over all corporeal things: sometimes giving life, sometimes death. Now calm and silent, then more violent, sometimes blowing from the East, sometimes from the West, and sometimes from other different quarters of the world. And discovers itself by the effect: you hear its voice, when you see nobody, neither can it be grasped by hands; you feel it present, but you see it not coming, neither can you tell whither it goes at its departure. The new birth is like it. The minds of men by the Spirit of God are carried away, and transformed by secret breathings. The ineffable power and effect of it is felt, but what is done is not dis-

cerned by the eyes. And so they that are born again, are not now actuated by a human and carnal spirit, but by the Spirit of God, who quickens and governs all things. See Rom. viii. 22.

To this class belong some Nouns, and some Verbs.

1. *Nouns*, as when arrows are called the sons of the quiver, Lam. iii. 13, because they lie hid there, as a child in the womb, Psal. cxxvii. 3, 4; so sparkles are called "sons of burning coals," Job v. 7, (for in both places the Hebrew is so.) A tongue is ascribed to fire (Isa. v. 24,) and flame, because of some similitude betwixt a tongue and the tapering flame. See Acts ii. 3. A tongue is also attributed to the sea, Josh. xv. 2, 5, which is to be understood of a bay in form like a tongue; so the tongue of the Egyptian sea, Isa. xi. 15, is a certain bay or river, &c. The (oblong) wedge which Achan took, is called, in the Hebrew, "a tongue of gold," Josh. vii. 21. A hand is attributed to a sword, Job v. 20; to a flame of fire, Isa. xlvii. 14; to hell, Hos. xiii. 14, by which (as in our translation) their power is understood. The beginning of a party-way is called the mother, and head of the way, Ezek. xxi. 21.

2. *Verbs*, bread is said "to be gone away," when it is spent, 1 Sam. ix. 7, see Rev. xviii. 14. A city is said to cry, Isa. xiv. 31; so is a stone, Habak. ii. 11. "The hire of labourers defrauded," Jam. v. 4, which denotes the grievousness of the sin or punishment. See Luke xix. 40. "To eat," is ascribed to consuming fire, Levit. x. 2, Job i. 16, Nah. iii. 15; to the destroying sword, 2 Sam. ii. 26, Isa. i. 20, Jer. ii. 30; and to a land or region, Numb. xiii. 30, either because being hard it wasted men's strength in tilling, or because of the unwholesomeness of the air. To heal, cure, or revive, is put for repairing decayed buildings, 1 Chron. xi. 8, 2 Chron. xxiv. 13, Neh. iv. 2, 1 Kings xviii. 30. Healing is put for blessing the land, 2 Chron. vii. 14, Psal. lx. 3, 4; for making the waters wholesome, 2 Kings ii. 21, 22, Ezek. xlvii. 8. See more examples, Gen. xviii. 10, 14, Cant. v. 5, Jer. xxiii. 9, and v. 28, &c.

5. Sometimes kingdoms, provinces, and cities, (which are, as it were, incorporate bodies) are spoken of, as if they were a single person, as

(1.) The people in general, as Isa. i. 5, 6, expounded ver. 7, 8, 9, Deut. xxxiii. 12, Isa. vii. 20, viii. 8, and xxx. 28.

(2.) Of the whole people more specially, but less frequently, Lam. iii. 1, Isa. vii. 20.

(3.) Of a whole city the scripture speaks as of a woman, Isa. xxxii. 9. An evident example of this prosopopeia you will find, Isa. i. and Lam. ii., see also Isa. xxxii. 11, with verse 9. Hence the people of the Jews are proposed as a faithless and adulterous woman, Jer. iii. 1, 3, 4, and iv. 30, Ezek. chap. xvi. and xxiii. by which the conjunction of the church with God is compared to human wedlock. God himself is proposed in this allegory as the husband, the commonwealth of Israel as the mother, out of which sprung the two kingdoms of Israel and Juda, which are compared with daughters (Ezek. xxxii. 2, "There were two women, the daughters of one mother;" verse 3, "and they committed whoredoms in Egypt;") and when they were espoused in a covenant-way to God, they most wickedly forsook him, and committed frequent adulteries, &c., for they are spiritual adulteries, and whoredoms, which Jehovah so often reprehends and detests by his prophets, when joined by impentence, Exod. xxxiv. 15, 16, Deut. xxxi. 16, Judg. ii. 17, Isa. i. 21, and lvii. 3, Nah. iii. 4, &c., Isa. xxiii. 15, 16, 17.

(4.) The name of mother is attributed to a city, 2 Sam. xx. 19, by which the chief, or metropolitan city, is understood, from whence the rest derive their original, and owe subjection to, Josh. xvii. 16, Numb. xxi. 25, Judg. xi. 26, 2 Sam. viii. 1. The Whole people of God are called mother, Isa. i. 1, Hos. ii. 2, because it begets, or ought to beget spiritual sons to God. Hence it is translated to the heavenly "Jerusalem," the New Testament church, Gal. iv. 26.

(5.) The name of daughter and virgin, is often attributed to a people or city, either distinctly or conjunctly, Psal. xlv. 12, and cxxxvii. 8, "Daughter of Babylon," is put for the kingdom of Babylon; so Lam. i. 6, and ii. 1, &c., "Daughter of Sion," for the people of the Jews, and hence, Lam. ii. 2, she is called the "Daughter of Juda," so Zech. ix. 9, Isa. i. 8, x. 32, xvi. 1, xxxvii. 22, Jer. iv. 31, vi. 2, Micah. iv. 10, 13, Zeph. iii. 10, 14, &c. So the virgin of Israel, Jer. xxxi. 4, 21, Amos v. 2; sometimes virgin and daughter are joined, as Isa. xxiii. 12, xxxvii. 22, xlvii. 1, Jer. xlvii. 11.

1. When the name of virgin is attributed to the people of God, some say it is with respect to the true worship of God, observed by them, without corruption, because such as depart from its purity, are called whorish and adulterous, upon which Jerome* says, "Sion and Jerusalem is therefore called a virgin and daughter, because when all other nations adored images or idols, this alone preserved the chastity of religion, and the adoration of one divinity;" but Drusius denies this (Lib. 16. obser. cap. 5,) from two reasons, first, because with respect to Israel she is rather called the wife of God, and when she worships other gods, a whore. Secondly, because the scripture calls Israel a virgin, even when she adores false gods, Amos v. 2, and Jer. xviii. 13, "The virgin of Israel hath done a very horrible thing;" others, and a third reason, because Babylon and Egypt are also called virgins as before, which yet were full of idolatry and impiety. But Drusius thinks she was called a virgin before the captivity; and was so no more when she was subjected to a strange yoke. Brentius† says, "That Jerusalem was called a virgin, either because its kingdom was a free monarchy, and did not serve any foreign king, but had a king of its own nation, as a virgin is not subject to the yoke of any strange man: or because, as a virgin yet untouched or uncorrupted by man, the city Jerusalem was not yet spoiled by any enemy, nor her citizens translated elsewhere." But Drusius objects that place, Jer. xviii. 13, to himself, for Jeremy prophesied after the ten tribes were carried away, and yet he calls Israel a virgin, which doubt, says he, may be resolved, by understanding by virgin, the people of the Jews, so called in specie, as not yet exhausted by a total carrying away, as verse 11. But although this may satisfy that doubt, yet Lam. ii. 13, strongly confutes this interpretation of Drusius, where Jerusalem is called the virgin and daughter of Sion after its total devastation by the Babylonians. So, that virgin is put for the congregation of the people, under what circumstance soever they were, by a prosopopeia. And hence the Chaldee translates it a congregation; people, or kingdom.

2. By Israel we are to understand the land, and by virgin or daughter the inhabitants; for the ancients were wont to call their country, their mother.

6. The scripture speaks of certain accidents, as if they were men, and had a body, which kind they call Somatopeia, as Gen. iv. 7, "And if thou doest not well, sin lieth at the door." Sin is here proposed as lying at the door like a night watchman; whereby is noted that a sure punishment will follow ill-doing, as a watchman sleeps not, but observes all things and discovers what is evil or hurtful, in order to punishment.

There are other places where the body, as it were a person, and its actions are attributed to sin, as Isa. lix. 12, Jer. xiv. 7, Acts vii. 60, Rom. vi. 6, It is emphatically called the "body of sin," because it struggles with so great force, soliciting us strongly to do evil, as if it were a living body, or something existing by itself.

Rom. vii. 9, "Sin revived and died." By the knowledge of the law, sin is known, then conscience makes a man tremble, and a fearful consternation follows, by which man sees nothing before his eyes, but eternal death, as the reward of his sin, for the consideration of the commandment broken by it, makes it "exceeding sinful," verse 13; and in the following verses it is brought in as a cruel tyrant detaining the miserable sinner captive, dwelling in him, and warring against the spirit, not that it will be a perpetual conqueror in the regenerate, for that will not be, Rom. vi. 6, 12, 14, &c., but for that unavoidable repugnancy which naturally remains in the flesh against the Spirit, whilst the regenerate man lives in this life, verse 24, see Col. ii. 11, and iii. 5; where the members of this body of sin, are recited as fornication, uncleanness, inordinate affections, evil concupiscence, covetousness, &c., by which the will and reason are depraved, as the body by its members. Compare the following texts together, Jam. i. 14, 15, 18, 1 Pet. ii. 11, Jam. iv. 1, Rev. xviii. 5.

To this class also belong, Gen. xxx. 33, "So shall my righteousness answer (or witness) for me, when it shall come for my hire before thy face;" that is, the future event shall declare that God has an account of my righteousness, which you shall then evidently see, &c., here witnessing which is the proper action of a person is attributed to righteousness. Punishments are called witnesses, Job x. 17, with xvi. 8.

* Commentary upon Isa. xxxvii.

† In Isa. xxxvii. 22.

Psal. lxxxv. 10, "Mercy and truth are met together, righteousness and peace have kissed each other;" affinity and conjunction of those virtues or graces is set before our eyes by the similitude of Persons, who after the manner of their country, do at meeting embrace and kiss each other, in testimony of friendship. He speaks of the kingdom of Christ, expressing its blessings and manner of administration by this prosopopeia; verse 12. It is said, that "righteousness shall look down from heaven; that is, the righteousness of Christ, through whose merits we become justified before God, Rom. i. 17—iii. 22. It is said, verse 13, "That righteousness shall walk before him," that is, to testify his gracious coming and presence; Isa. lix. 14, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Here is an elegant prosopopeia of virtue and piety, intimating how scarce they are, and how rarely found amongst men.

CHAPTER X.

OF METAPHORS TAKEN FROM GOD, ANGELS, HEAVEN, AND THE ELEMENTS.

It was said, chap. vi., that there should be a general division of this trope into the distinct fountains and classes of metaphors, which with divine help, shall be essayed in the following chapters. The chief division of universal beings is into the Creator, and the creatures. From the Creator we shall produce some. But from the creatures there are abundance of metaphors taken in scripture, which we shall endeavour to make plain.

Metaphors taken from God.

As, sometimes from his name, sometimes from his actions. His Hebrew name אלהים, *Elohim*, when taken properly, belongs to none, but the only true and eternal God, and because it is of the plural number, it intimates the mystery of a plurality of persons in one most simple Deity. See *Gram. Sacr.* p. 87, 376. But metaphorically this name is attributed to creatures also, as,

1. To *Angels* who are endued with more eminent power, and more abundant happiness, than any other creatures, as Psal. viii. 5, "Thou hast made him a little lower than (*Elohim**) the angels," as the Chaldee, the LXX interpreters, Pagninus, and our translation render it; but we have a most certain interpreter, Heb. ii. 7, viz., the apostle, who expressly quoting this text says, "But thou hast made him† a little lower, *τι παρ αγγελους*, (*ti par Angelous*) than the angels," see verse 9, where the same is repeated. In both places, it is spoken of Christ, with respect to his state of humiliation; an evident specimen is the angel's comforting him, in his agony in the garden, Luke xxii. 43. So Psal. lxxxvi. 8, and xcvi. 7, 9, where the word, *Elohim*, is put for angels, as it expressly appears, Heb. i. 6. The meaning is, that there is no power so sublime but must be subject to the sovereignty of Christ's kingdom.

2. To men of eminent dignity and his substitutes on earth, by whom God governs, judges, informs, and helps men, as if he had metaphorically called them divine men, Gen. vi. 2, "The sons of God saw the daughters of men," &c. The Chaldee renders it, [*sons of great men*] or *grandees*: Pagninus, the sons of princes. Brentius in his comment, upon this place, thus expounds it, "the sons of God,‡ are the principal sons and heroes of the Patriarchs, in whose hands, because of the right of primogeniture and other gifts of God, the chief authority was lodged, and who in doctrine and example ought to go before others, as the princes and heads of the people, as judges and princes are in other places of scripture, called gods. But the daughters of men were either women of the families of the Cainites, or without difference, any maids or

* The Gods.

† Or a little while inferior to.

‡ *Filii Dei sunt filii Patriarcharum precipui, et Heroes, penes quos erat, &c.*

women of the common and vulgar sort, that you may understand that the princes, who ought to be an honest example for others, took to themselves at their pleasure, any that they met and liked, whatever they were, whether kinswomen, or such as were of affinity to them, whether honest or dishonest. These things were wickedly done, for here was a neglect of consanguinity, which the law of nature commands, contempt of parents, and superiors, and an indulgence of polygamy, or having many wives, and rash and causeless divorces, &c."

Exod. iv. 16, "He shall be to thee a mouth, and thou shalt be to him a God" (we translate instead of a mouth, and instead of a God,) the Chaldee renders it "for a prince or captain," that is, thou shalt be his chief magistrate, telling him what he shall say to the people. So God speaks to Moses, Exod. vii. 1, "See, I have made thee a god unto Pharaoh," the explication follows, verse 2, "Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh." Moses is called a god because of the commission or embassy he had to perform, in those wonderful works before Pharaoh. So judges are, in the Hebrew, called gods, Exod. xxi. 6, and xxii. 8, 9, 28, so 1 Sam. xxviii. 13, that spectrum or apparition in the likeness of Samuel, is so called, Psal. lxxxii. 1, "He judgeth among the gods," that is, among the judges. See verse 6, "I have said ye are gods," from which Christ argues, John x. 34, 35, 36, that he, was much more the Son of God. See Psal. cxxxviii. 1, 4, and cxix. 46, "I will speak of thy testimony before kings, and not be ashamed:" which kings are elsewhere called gods, &c.

It is also attributed to *idols*, Exod. xxiii. 24, Isa. xxxvi. 18. But it is by a metonymy of the adjunct, by which the opinion of men is put for the thing itself, as chap. iv. before-going. For idols are really things of no value, as Lev. xix. 4, Psal. xcvi. 7, Isa. x. 10, and xix. 3. Yea, no gods, 2 Chron. xiii. 9, (1 Cor. viii. 4, "an idol is nothing in the world") but they are worshipped by idolaters as gods, or at best, by them they pretend to worship God. Hence they are called gods, with the addition of another word, as Exod. xx. 3, strange gods, Deut. v. 20, Josh. xxxii. 16; gods besides the Lord, Exod. xxii. 20; molten gods, Lev. xix. 14; new gods; Judg. v. 8.

The Greek name of God is *Θεός*, *Theos*, which is metaphorically ascribed to the devil, 2 Cor. iv. 4, "The god of this world hath blinded the minds of them which believe not," &c. For as the true God administers the kingdom of grace to such as believe in him, and is by them religiously worshipped: so Satan infuses his malignity into unbelievers, Eph. ii. 2, 3; who obey his will, command, and seduction. Upon which Erasmus in his annotations, says thus, "the devil is not really a god, but he is so to them, who prefer him before Christ, just as to covetous men, their money, or mammon is a god, and to their heirs their luxury is a god, and (*homo homini Deus*) a man is a god to a man, as the proverb runs." And in the paraphrase—"whatsoever any person hearkens to (obeys or prefers,) before, or more than God, he makes that his god."

This name is also attributed to the belly, Phil. iii. 19, "Whose god is their belly," that is, such as account their chief good and felicity to consist in the satisfaction of the desires of the flesh, and prosperity in this world, without suffering any persecution for the sake of Christ. Whatsoever any person puts the chiefest value upon, is to him a god, if he slights his true God. In the New Testament also the name of God is attributed to idols, Acts vii. 43, and xiv. 11, by a metonymy, as was said of the name, *Elohim*, by the opinion of men, as Gal. iv. 8, *μη φυσει οντες θεοι*, (*me phusei ontes theoi*) *qui natura non sunt Dii*, "who by nature are not gods," but by the depraved imagination of idolaters, 1 Cor. viii. 5, *λεγόμενοι θεοι*, (*legomenoi theoi*) who are called Gods by idolatrous men, but are not really so. And to these that one and true God is opposed, verse 6. So much for the name of God. To which metaphor some refer when the names of God, *אלהים* (*Elohim*) *יהוה* (*Jehovah*) *אֵל* (*El*) are added in the room of an epithet for divine, chief, or most excellent. Vide *Gram. Sacr.* p. 58, seq.

As to the actions of God, the word creation *ברא* (*Bara*) properly signifies to make any thing of nothing, which God alone can do. But metaphorically it is translated to the other great works of God, as Exod. xxxiv. 10, "I will do marvels, which were not created in the whole earth," &c., that is, such wonders, and so many, as never yet were done in the world. Numb. xvi. 30, "If the Lord will create a creation," so the He-

brew, that is, if he will afford a new and unheard of miracle, such as was the swallowing up of the earth, which then happened to the seditious. See Isa. xlv. 8.

More especially it is taken for the restoration, and renovation of men, whether in this life by the word of faith; or in the future, by a clear and beautiful vision of God, Psal. li. 10, "Create in me a clean heart, (the explication) and renew a right spirit within me." It is as well the work of God to create a pure heart, that is, to convert and regenerate a man, cleanse him from sin, justify, and save him, as it is to create him. The impurity therefore, of our hearts can with no human strength or art be purged away, but we have need of the Creator's work, and the Redeemer's virtue and power to make us new creatures, John i. 12, "But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Psal. cii. 18, "and the people that shall be created shall praise the Lord," that is, the church that shall be restored and gathered by Christ. For this Psalm treats of that and his kingdom of grace, as is alleged, Heb. i. 10, 11, 12, Isa. lxxv. 18, "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." That he speaks of the glory of Christ's kingdom and church here, is evident by the following verses; for its restitution and the whole celestial administration is expressed by the word creation, to indicate the omnipotency and most powerful operation of Christ; verse 17, there is mention of the creation of a "new heaven, and a new earth," in the same sense, which promise shall be most perfectly fulfilled in eternal life, as Isa. lxvi. 22, and 2 Pet. iii. 13,—Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works," &c.; that is, regenerated, and renewed, in the image of God. See Psal. c. 3, Isa. xxix. 23, &c. This is that new creature of whom it is said, 2 Cor. v. 17, "If any man be in Christ, he is a new creature;" that is, he is renewed by the Holy Spirit, to lead a new and holy life in the faith of Christ. What is corrupt in man by sin, is restored and reformed by regeneration and renovation; and so the image in which man was at first created, but lost it because of his sin, begins to be restored; very fitly therefore is the regeneration and renovation of a man expressed by the term creation, for God alone is the Author and cause of both.

Of Metaphors taken from Angels.

The creatures of God are divided into invisible and visible. The invisible are spirits *ασμάτοι*, (*asomatoi*) without bodies, and by them we understand angels, because being in their own nature incorporeal, they cannot be seen by human eyes. The visible are whatsoever things have an existence in this whole universe, whether they be simple or mixed bodies. There are good and bad angels, and from both, some, though not many metaphors are taken.

1. From the good angels, some think that the ministers of the gospel are by a metaphor called angels, Judg. ii. 1, Hag. i. 13, Mal. ii. 7, iii. 1, Matt. xi. 10, Mark i. 2, Luke vii. 27, 1 Cor. xi. 10, Rev. i. 20, ii. 1, 8, 12, 18, and iii. 1, 7, 14; and hence, not improperly imply an analogy, from the holy angels of God to the prophets, and other preachers of the Word. But the Hebrew word מלאך (*Malac*,) and the Greek *αγγελος*, (*Angelos*) being an indifferent and common noun, denoting any messenger or legate, it is better to understand that term properly, because ministers of the gospel are really, and not metaphorically God's ministers.

Ezek. xviii. 14, The king of Tyrus, is called by a metaphor, the anointed כרוב (*Cherub*) by which term angels* are called, Gen. iii. 24, and Ezek. xxviii. 14, "the covering Cherub." As if God had said, as angels amongst created things are by nature and ministry commissioned by me, for the protection of men, so thou, (king of Tyrus) didst in thine own conceit and fancy, judge thyself. This metaphor alludes to Gen. iii. 24; as Junius and Tremellius in their notes say. "This is a most elegant

* They are called *Cherubims*, from the hebrew word *Rahcabb*, to ride, because the Lord rode betwixt them, Psal. xviii. 10.

description of that Royal Majesty, by comparing it to that cherub, which was placed by God in the garden of Eden, Gen. iii. 24, for as an angel was appointed to keep that garden, and armed with that flaming sword which turned every way, it was a terror to all, so thou, king of Tyrus, since the kingdom became thine, didst fancy thyself equal to the angels of God in glory." Some think it has respect to those angelical figures placed in the sanctuary, Exod. xxv. 20, "covering the mercy-seat." Riding upon a cherub is attributed to God, Psal. xviii. 10, 2 Sam. xxii. 11, when the speech is of "winds, storms, clouds, and tempests," to which this name is ascribed by reason of their vehement swiftness, and dreadful effects. The Chaldee renders it, "And he is revealed in his magnificence upon the most swift cherubs, and he is led in strength upon the wings of the wind."

2. As to what respects evil angels or devils, Christ calls Peter Satan, when he would dissuade him from suffering, Matt. xvi. 23, Mark viii. 33, "Get thee behind me, Satan." Some* take this as a noun appellative, and so, σαταν (Satan) signifies any adversary, as if Christ had said; "give over to contradict the will of my Father: it is thy part to follow, not to go before. Now thou gainsayest, studying to hinder what will save mankind, what the Father will have done, and what becomes me to do. Thou desirest to be a partaker of the kingdom, and yet thou hinderest me, that am hastening willingly to the cross whereby it is to be purchased; where you see me go, (viz. the kingdom of heaven,) there you ought also to bend your course. Thou dost not yet savour of God, but led by human affections, resistest the Divine will. Hinder me not therefore, thou unprofitable monitor, but follow behind me, and rather act the part of a disciple than a master." But because our Saviour uses not the Greek *αντικειμενος*, *Antikeimenos*) or (*αντιδικος* (*Antidikos*) which signifies an adversary, or opposer, but the Hebrew, or Syriac, Satan, by which always the devil is understood in the New Testament, and Christ uses the same phrase to the devil, Luke iv. 8. It is more rightly said that Christ calls Peter Satan by a metaphor, because in his opposition he acted the devil's part, in giving satanical counsel, directly contrary to the will of God. From whence Luther† fairly infers this maxim, "that whatsoever Peter, with the universal college of apostles, speaks from his own sense, in divine matters, and not by divine authority and revelation, as verse 16, 17, 18, is to be accounted diabolical and opposite to Christ: see 1. Cor. iii. 11, and xvi. 22, Gal. i. 8, 9, 2 Pet. i. 19, 20, &c. And then he adds, that Christ in this passage, with Peter and his apostles, prefigured the future history of his whole church, to wit, that there should be some true confessors of Christ, viz., good bishops, and martyrs, who should confess and preach Christ the Son of the living God purely, by the example of Peter speaking from the Revelation of the Father. But because the same Peter and the apostles a little after savour of the flesh, yea, and as Christ says, become Satans, it signifies that after the successors of the apostles and good bishops, there would come devilish bishops: and that at length he that would usurp the title of Peter's sole and only successor, should follow Satan as his Father for revelation, and would seek not the kingdom of God, but of the world. Which prophecy we see most palpably and horribly fulfilled," so far Luther.

John vi. 70, Christ calls Judas Iscariot a devil, because he was like him in lies and treachery, and so signally malicious that the scripture says, he was of the devil, John viii. 44, 1 John iii. 8; "And the son of the devil," Acts xiii. 10.

Metaphors taken from Heaven.

Corporeal or bodily creatures, according to their physical distinction, are either simple or mixed and compounded. The simple are heaven and the elements, or the ethereal, and elementary region of the world.

Heaven properly signifies that uttermost celestial body that incloses or compasses the elements, and is the receptacle of the stars and constellations, Gen. i. 8, 14, &c., Gen. xv. 5, Psal. viii. 3, and xix. 1, 5, Isa. xiv. 13.

* *Erasm. Paraphrase.*

† *Tom. 4. lat. fol. 363*

Also the airy region which is above us, and this either in conjunction with the ethereal or starry heaven, Gen. i. 6, 7, 8, 9, (where by the mention of the "waters being gathered together unto one place under the heavens," is intimated, that also, to be a heaven, which is next and immediately above them, which is the lower region of the air) or separately from it, and so only the air, Deut. xxviii. 23, 1 Kings viii. 35, 2 Chron. vii. 13, Job i. 16, and ii. 12, Psal. viii. 8, Matt. vi. 26, Luke ix. 54, and xii. 56. But metaphorically heaven is taken :

1. For divine glory, and infinite majesty, which is called *φως ἀπροσσίτον*, (*phos aprosition*,) light inaccessible, or "which none can approach to," 1 Tim. vi. 16, by reason of similitude, from the greatness, splendour, beauty, and elegance of heaven, to which we may refer the words of Bonaventure,* "*Corpus quod est sursum dicitur Cælum*," &c. "The body which is above is called heaven, because it is capacious, secret, and quiet; and because this threefold propriety is found in the celsitude of the divinity, it is therefore called heaven; it is capacious, in the immensity of power; secret, in the depth of knowledge; and quiet, in the tranquility of delight. This is superior to all heavens, not by situation, but dignity, and greater than every heaven, not by extension, but from his own immensity, by which he is beyond all, but not excluded," &c.

So it is taken when "God is said to dwell in heaven," Psal. ii. 4, 1 Kings viii. 39, 43, &c., so Deut. xxvi. 15, "Look down from thy holy habitation, from heaven, and bless thy people," &c., so it is said of Christ that "He came down from heaven," John iii. 13, and vi. 33, 50, 51, 1 Cor. xv. 47, that is, he went forth from that inaccessible light of divine majesty, and manifested himself in the flesh. And the same throne of majesty is in the heavens, Heb. viii. 1, and i. 3, to which Christ as (God-man) in his state of exaltation went. See John xvii. 5, Heb. vii. 26, "Made higher than the heavens;" Eph. iv. 10, "ascended up far above all heavens, that he might fill all things." See Psal. viii. 1, 2, and cviii. 5, &c. By which places, not so much the height of the place, as the sublimity of the divine majesty is expressed.

2. Heaven is metaphorically taken for the spiritual kingdom of God, and that state of happiness wherein he manifests, and communicates himself to angels and men. And that is,

(1.) Of grace, viz., the gathering and gracious government of the church militant in this life, to which belongs the appellation of the kingdom of heaven, oftentimes attributed to the church, Matt. xiii. 11, 24, 31, 33, xx. 1, and xxii. 1, &c. So when it is said, "To plant a heaven," Isa. li. 16, "and to create a new heaven," Isa. lxv. 17, by which phrase the restoration of the church by Christ is noted, which is begun in this life, and completed in eternity, 2 Pet. iii. 13; the reason of the comparison is, because as the natural heaven is very far distant from the earth, so the ways of God in ruling his church, and giving blessedness to believers, do exceedingly surpass the manner of earthly administrations, Isa. lv. 9. And as in the natural heaven all things are in the exactest order, full of light and radiance: so God in his church, is the God of order and peace, 1 Cor. xiv. 33, leading, teaching, and saving his people by a most convenient order of mediums, and that by the light of his saving word.

(2.) Of glory, viz., the eternal and unspeakable felicity of angels and holy men, in the beholding and perfect fruition of the glorious God. To which belong those phrases, Matt. xviii. 10, "Their angels in heaven behold the face of my Father," the speech is of the angels appointed as keepers of the little ones; by which it appears that the angels, though acting on earth for the good of Christians, are nevertheless really in heaven, that is, in a celestial state of blessedness. Matt. vi. 20, "Treasures are said to be laid up in heaven;" Luke xii. 21, "To have treasures in heaven;" Phil. iii. 20, "To have our conversation in heaven;" by which phrases faith, and Christian hope, aspiring, and tending to eternal blessedness is to be understood. From this heaven Satan is said to fall like lightning, Luke x. 18. "Satan (says Illyricus) fell not from a place, but from his degrees of dignity, to wit, from the favour of God and spiritual blessedness, into the greatest wickedness, punishments, and eternal and spiritual calamities." Of the scope of these words of Christ, Erasmus says thus, "Jesus, that he might fortify their minds, against that disease of vain glory, which even the saints are sometimes tainted with, proposes the example of

* *Lib. sentent. dist. 2. n. 33.*

Lucifer to them, who for his pride was suddenly cast down from so great felicity. I saw (says he,) Satan falling from heaven like lightning. His dignity in heaven was very eminent, and yet for the swelling pride of his mind, he is slung from the highest (glory,) to the lowest (wretchedness;) how much more ought you to beware of pride, who carry a mortal body about you, obnoxious to all perils." But others understand this of the power and efficacy of Christ, which by the preaching of the apostles he put forth, to which Satan against his will was forced to give way, and was, as it were cast down from the height of that power which he exercised over men.

In heaven, we are also to consider the ornaments of it, as the luminaries, as they are called, Gen. i. 14; the sun, moon, and stars, which are the organs of light. The sun and moon constantly shining, do metaphorically denote eternal blessedness in heaven. "Thy sun shall no more go down, neither shall thy moon withdraw itself:" Isa. lx. 20, the explication follows, "for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." See Rev. xxii. 5. Such things as concern the state of the church in this life, and heaven, are mixed in this chapter of Isaiah, as an accurate inspection into it will show. The Chaldee in translating these words of the sun and moon, does (not inelegantly) expound them, "Thy kingdom shall no longer be abolished, nor thy glory transferred." The light of the sun denotes prosperity, as shall be shown hereafter; therefore on the contrary the setting or darkness of the sun, metaphorically denotes calamity, sorrow, and misery, Jer. xv. 9, "Her sun is gone down while it was yet day;" Chaldee, "their glory is translated in their life-time;" that unexpected and most heavy calamities are treated of here, the foregoing and following verses show. Amos viii. 9, "I will cause the sun to go down at noon, and I will darken the earth in a clear day;" that is, I will suddenly overwhelm you with heavy strokes and calamities. So Micah iii. 6, Joel ii. 10, and iii. 4, Isa. xiii. 10. On the other side an increase of the sun and moon's light, metaphorically signifies great spiritual happiness; Isa. xxx. 26, "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days," &c., as if he had said, the help which I will afford you shall be so great and illustrious, that in that time the two luminaries of the world, the sun and moon (as if they would congratulate the deliverance of the people) will be more cheerful, and more shining than they were wont to be. Some refer this to an hyperbole.

By the name of *Stars*, illustrious and principal men are understood, Dan. viii. 10, "And it (viz., that little horn by which Antiochus is understood) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." By the host of heaven, the people of God, or the church, sometimes circumscribed in Judea, is understood; but by stars, the princes or chief men, who by their administration in the church or commonwealth were of more eminency than others, are noted; hence in verse 24, it is so expounded, "he shall destroy the mighty and the holy people;" that is, he shall destroy the highest and the lowest. See 1 Mic. i. 25.

2. By the name of *stars*, the teachers of the word of God, and Church rulers, are figured, Rev. i. 16, 20, and iii. 1, which consideration fairly leads us to know;

(1.) Their Lord and Master, whose countenance is said "To shine as the sun in its strength," Rev. i. 16.

1. As the sun communicates his light to the stars in heaven: so "Christ the sun of righteousness," Mal. iv. 2, imparts the light of saving knowledge to his faithful servants, 2 Cor. iv. 6.

2. "The Lord brings forth the host of the stars by number, and calleth them all by names," Isa. xl. 26. So Christ leads forth his ministers in his church as a sacred host, against Satan, and the world, and calleth them also by name, Psal. lxxviii. 11.

(2.) Their office: God placed "The stars in the firmament, to enlighten the earth," Gen. i. 17.

3. The light of doctrine, which the ministers bring to the church is from heaven, and taken out of the heavenly and divine word alone, 2 Pet. i. 16, 19, which is

sweeter than honey, to the souls of such as are taught of God," Psal. xix. 10, and cxix. 103; but to others, as wormwood, Rev. viii. 11, because they taste nothing but bitterness and a denunciation of damnation in it.

4. A Star led the wise men to Christ, Matt. ii. 9; ministers propose only that end in preaching, 1 Cor. ii. 2.

5. It is said, Eccles. xliii. 10, "that at the commandment of the Holy One, they (viz., the stars) will stand in their order, and never faint in their watches." Of the ministers of the Word it is said, Heb. xiii. 17, "that they watch for the souls of men;" nor ought they to be discouraged in their watches, nor faint because of the world's ingratitude, but both by doctrine and good example to keep the same order constantly, and so, they shall be quite different from these "wandering stars, to whom is reserved the blackness of darkness for ever," Jude, verse 13, they are to take care that "all things be done decently, and in order" in the church, 1 Cor. xiv. 40.

6. It is said of the stars "that they fought from heaven, against the enemies of the people of God," Judg. v. 20. So a most grievous fight against devils is proposed to the ministers of the Word, Eph. vi. 12; let them look to it therefore, that they manage their warfare rightly, 2 Cor. x. 3, 4, 5; that they may be able to glory in the Lord, for the heavenly reward that will follow, 2 Tim. iv. 7, 8.

7. It is said of the stars, that together with the sun and moon "they divide between the day and between the night, and are for signs, and for seasons, and for days, and for years," Gen. i. 14; so it is the duty of gospel ministers to divide between the day and night, light and darkness; that is, to inculcate and diligently show the difference between good and evil, piety and wickedness, Isa. v. 20, Jer. xv. 19, Rom. xiii. 12, 13, 2 Cor. vi. 14, 15, &c. "Also to give signs and seasons," that is, to provide so as that the public worship of God be kept up timely and seasonably; and in their ministerial function to impart their gifts, suitably to the wants of the flock in the respective seasons, that so, there may be no disorder or confusion—to show also days and nights, that is, "to proclaim the acceptable year of our Lord," Isa. lxi. 2, and earnestly to inculcate the appointed day in which the "Lord will judge the world in righteousness," Acts xvii. 31.

8. It is said of the stars, that "they differ from one another in glory." "So there is a great diversity of the gifts of the Spirit, in the ministers of the Word," 1 Cor. xii. 4, &c.

9. All the stars of light are commanded "to praise God," Psal. cxlviii. 3, with Job xxxviii. 7. So all the ministers of the word, what measure of grace soever they have received, or whatsoever gift they exercise in the church, ought with ardour of spirit to praise the Lord, to serve him heartily, and without selfishness or envy, to preserve mutual peace and concord among themselves, and their reward shall be certain, if they behave themselves faithfully, and not only in this world, but also in eternity.

10. Stars were seen by John, worn in the right-hand of Christ, Rev. i. 20. So let the faithful labourers of the gospel, be certain of a most gracious protection by the omnipotent hand of Christ, Isa. li. 16, &c.; and in the life to come "they that turn many to righteousness shall shine as the stars for ever and ever," Dan. xii. 3.

So much for ecclesiastical stars. The stars being obscured, sometimes denote calamity, Isa. xiii. 10, Ezek. xxxii. 7, Joel ii. 10, as was said before of the sun and moon.

The brightest star that shines in our view is called in Greek *φωσφορος*, (*phosphoros*,) in Latin, *lucifer*, both which words signify a bringer of light; in Hebrew it is called *לל* of the root, *הלל* (*halal*,) which signifies to shine, and is metaphorically translated, to describe the unexpected ruin and overthrow of the king of Babylon, Isa. xiv. 12, "How art thou fallen from heaven, O lucifer, son of the morning." That star is called, son of the morning, because while it accompanies the morning, it seems, as it were, to be born of it. Its course is perpetual and constant, so that it was not feared that it should fall from heaven. And therefore to appearance, it seemed impossible, and incredible, that so great a king, illustrious, and splendid, in power and majesty, beyond other kings, (as the morning star is before other stars) should fall from his lofty and magnificent grandeur. Pope Gregory (upon Ezekiel,) and other school doctors, expound this of the devil's fall, because the prince of devils is called *lucifer*. But this epithet does not belong to that malignant spirit in this place, for God himself confirms our explication, verse 4, saying, "thou shalt take up this parable, (proverb, or taunting speech, for so the Hebrew is) against the king of Babylon," not against the devil,

&c. Where Christ our Saviour, is called Lucifer, is expounded before in the chapter that treats of an anthropopathy. Besides the phrase *αστηρ πρωϊνος*, (*aster proinos*) *stella matutina*, the morning star is a symbol of the glorious light in eternity, Rev. ii. 28. See also Dan. xii. 3, 1 Cor. xv. 41, 42.

Metaphors taken from Light.

There are two principal effects of the luminaries and ornaments of heaven, viz., to give light to the world, and to distinguish times. In metaphors taken from light we will distinctly treat of nouns and verbs, which are sometimes joined together.

Generally light is taken,

1. For life itself, Job iii. 20, "Wherefore (has God) given light to the miserable;" so the Hebrew; the explication follows, "and life to the bitter in soul;" verse 21, "Which long for death, but it cometh not." Hence comes the phrase, "to see the light," that is, to live, or be born alive, Job iii. 16. "To walk in the light of the living;" that is, to act amongst the living, or to live, either a corporeal or spiritual life in God, Psal. lvi. 13. So David prays, Psal. xiii. 3, "Lighten mine eyes, lest I sleep the sleep of death."

2. For any prosperity and joy of mind arising from thence, Esth. viii. 16, "The Jews had light, and gladness, and joy, and honour;" where the synonymous terms make out that it signifies the eminency of the Jews' prosperity, and joy for their divine deliverance. Job xxix. 3, "By his light I walk through darkness;" that is, being free from calamities I led a happy life; verse 24, "The light of my countenance they cast not down;" that is, they grieved me not, but studied to please and gratify me in all things. Psal. xcvi. 11, "Light is sown for the righteous," the explication follows, "and gladness for the upright in heart." The word sowing is also emphatical, as if he had said, it is reposed and hidden, as seed is in the ground, but in its own time it will certainly come forth. See Isa. lxi. 11, Col. iii. 3, 4. It is sown with the seed of the heavenly word, and a most full and bright harvest of this celestial seed will follow in the resurrection to eternal life. So light is also taken, Psal. cxii. 4, Prov. xiii. 9, Isa. xlv. 7, lviii. 8, and lix. 9. The reason of the comparison in this, and the foregoing passage is to be sought in the profitableness and pleasure of light, Eccl. xi. 7, &c.

3. For the open and manifest state of things, Matt. x. 27, "What I tell you in darkness, that speak ye in the light;" another metaphor of this publication follows, and "what ye hear in the ear, that preach ye upon the house tops." The sense is, you are therefore called by me, that you may preach publicly to the whole world, what you privately heard from me. So Zeph. iii. 5, John iii. 21, 1 Cor. iv. 5.

4. For grace, benevolence, or favour, Prov. xvi. 15, "In the light of the king's countenance is life;" the exposition follows, "and his favour is as a cloud of the latter rain." So it is taken of God, as was said in the chapter of an anthropopathy.

More especially the mystery of regeneration, renovation, and salvation, is frequently expressed by the metaphor of light, and that respecting,

1. The organical cause, which is the word of God, which is frequently called so, by a reason deduced from the quality of light, which represents the difference and knowledge of things, to the eyes, Psal. xliii. 3, Prov. vi. 23, Isa. ii. 5, and v. 20, 2 Cor. iv. 6, 1 John ii. 8. Thus the apostles, because of their preaching the word of God, are called the "light of the world." Matt. v. 14; and their light is said "to shine before men," verse 16; that is, the light of doctrine, by diligent preaching, as also the light of a good life and example.

2. The formal cause, which is the saving knowledge of Christ and true faith manifested by love and good works, Acts xxvi. 18, Eph. v. 8, 1 Pet. ii. 9, 1 John i. 7. Hence believers are called "Sons of light," Luke xvi. 8, Eph. v. 8, 1 Thes. v. 5. And good works, "the armour of light," Rom. xiii. 12.

3. The final case, and the last scope and effect of faith, which is life eternal, often noted by the term of light, Isa. lx. 19, 20, John viii. 12, Acts xxvi. 23, 2 Tim. i. 10, &c. From thence there may be an easy judgment made of certain verbs belonging to light.

Psal. xiii. 3, "Lighten mine eyes, lest I sleep the sleep of death." He prays for the light of heavenly wisdom from the word of God, also the light of watchfulness, and circumspection, whereby he may avoid the snares of the adversary. He alludes to human sleep, which easily overcomes those that sit in darkness, or shut their eyes, whereas, if the light shines in our eyes we can hardly sleep.

Psal. xix. 8, "The commandment of the Lord is pure, enlightening the eyes," that is, the mind, by giving understanding and knowledge as well of the divine will, as of our own corruption, and prudence, in the management of affairs, that a man may not be like a brute, which is void of rational intellects; Psal. xxxiv. 6, "They looked unto him, and were enlightened," that is, believers, were made glad by the Lord, by his gracious and saving deliverance, lest they should be dejected and derided by the wicked. See Prov. iv. 18, 19, Eccl. viii. 1, with 2 Cor. iii. 18, Isa. lx. 5, John vii. 37, 38, 39.

John i. 9, "That (viz., Christ) was the true light, which lighteth every man that cometh (or coming) into the world:" upon these words Erasmus very fairly paraphrases, "In this darkness of the world, men, eminent for holiness shined, as little stars in the thick obscurity of night, and as it were through a cloud showed some light, but only to the Jews, and the adjacent parts. But this true light imparted its splendour not to a single nation only, but to all men, that come into this dark world. He came, that by a Gospel faith he should shine in, and give light, to the hearts of all men in the world. No Scythian, no Jew, no Spaniard, no Goth, no Briton, is excluded, neither king nor servant. There is a sufficiency of light for all, and if they remain in darkness, it is not the light's fault but their own, who perversely love darkness and abhor the light. He shines to all, lest any one should have a pretext of excuse; for if they perish, they do it wilfully and knowingly, as if one would dispute against the sun-shine at noon, and will not lift up his eyes to be confuted," &c., 2 Cor. iv. 6. There is an eminent description of spiritual illumination. See Eph. iii. 8, 9.

To *light* by way of privation is opposed sometimes a shadow, which is light hindered from a total shining, by the interposition of some body. This metaphorically, signifies protection, and defence, against adversaries of any sort, as a shade defends from the sun's intemperate and scorching heat, Isa. xvi. 3, xxx. 2, 3, Lam. iv. 20, &c. For so it is attributed to God as before, chap. viii. towards the end.

But where the ceremonies and types of the Old Testament are called shadows with respect to Christ, Col. ii. 17, Heb. x. 1; it is not to be understood that they are naturally so, but artificially, and like a picture, for painters first draw a shadow or an umbratile kind of delineation, and afterwards, perfect their picture with lively colours, the former vanishing out of sight. So it was with the sacrifices and ceremonies of the ancients, which figured Christ, and ceased when he came, which explication is evident by the opposition of shadows, and the very image of things, Heb. x. 1.

Sometimes mists, fogs, and darkness, are opposed to light, which hide the splendour and beauty of things, and hinder men from making a right distinction, separation, or definition, of objects, begetting disturbance and confusion in the mind, and contain in themselves nothing pleasing or laudable, and therefore signify evil in scripture. But because there is the same reason of contraries, (which mutually answer each other,) we shall be able by the consideration of light to pass a judgment upon its opposite.

1. As *light* signifies life, so darkness and a shadow, metaphorically denote death; Job x. 21, "Before I go whence I shall not return, to the land of darkness, and the shadow of death;" verse 22, "A land of darkness, as the gloominess of the shadow of death, and without order, and it shineth as darkness." This is a periphrasis of death and the grave. Psal. lxxxviii. 12, "Shall thy wonders be known in the dark?" see verse 10, 11, Job xxviii. 3.

2. As *light* signifies prosperity and joy; so darkness denotes evils, unhappiness, and calamity, and consequently that sorrow, mourning, and grief, that follows. See Job v. 14, xv. 22, xvii. 12, and xviii. 5, 6, Psal. xlv. 19, lxxxviii. 18, and exliii. 3, Isa. v. 30, xlvii. 5, l. 10, and lix. 9, Jer. viii. 21, and xiii. 16, Lam. iii. 2, 6, Ezek. xxxii. 8, Joel ii. 2, Amos v. 18, Micah vii. 8, Nahum i. 8, Zeph. i. 15, &c.

3. As *light* is put for that which is manifest and apparent, so darkness is put for that which is hidden, secret, and unknown, Job xii. 22, Eccl. vi. 4, Isa. xlv. 19, Matt. x. 27. See John iii. 20, 21, Eph. v. 11, 12, 13. So, obscure or the meanest sort of men, is put for such as are of no eminent note or fame, Prov. xxii. 29.

More especially as the mystery of regeneration, and the restoring of man to eternal salvation is expressed by light; so by opposition, darkness denotes a state of corruption, sin, and damnation, and that also with respect to,

(1.) The *organical* cause, which is the truth revealed in the word of God, in which respect, darkness signifies errors, lies, and perverse doctrines, Isa. v. 20, ix. 2, and lx. 2, 3, John xii. 35, Rom. i. 21, 22. Although by way of consequence the things that follow are also noted in these places.

(2.) The *formal* cause, which is the knowledge of Christ, and faith which works by piety; in which respect darkness signifies infidelity, and an indulgence in sin, Psal. lxxxii. 5, Prov. ii. 13, John i. 5, and iii. 19, Acts xxvi. 18, Rom. xiii. 12, 2 Cor. vi. 14, Eph. iv. 17, 18, 19, and v. 8, 11, 1 John i. 6, and ii. 9, 11. Although the antecedent member is also noted in these sayings, all infidelity, impiety, and sins, arising from ignorance and errors in doctrine.

(3.) The *final* cause and last effect; in this respect darkness signifies eternal death and damnation, Matt. viii. 12, xxii. 13, 2 Pet. ii. 4, Jude, verse 6. And whereas the devil is the author of all those evils, he with his whole infernal society are called the power of darkness, Luke xxii. 53, Eph. vi. 12, Col. i. 13.

Metaphors taken from Time.

The other effect of the luminaries of heaven is the differencing of time, from which differences some metaphors are deduced.

(1.) A *day*, is taken for the profit and benefit of the time allotted, or granted, by God, 1 Sam. xxv. 8, "We come in a good day," that is, seasonably and for our profit; your preparation and store being such as that you can relieve our want. John ix. 4, "I must work the works of him that sent me, while it is day," that is, while the allotted season lasts, for that purpose given by heaven. Upon which Erasmus paraphrases, "I am therefore sent into the world, that I should by deeds of this kind purchase glory for God, by convincing unbelievers that I speak true, that they may believe, and be cured of their blindness. This command I must diligently follow, while it is day; for men that have any thing to do, work by day, the night being unseasonable for labour, in the meanwhile therefore, while the present day affords an opportunity of acting what is necessary for the obtaining of eternal life, I must not give over. For the night is coming, wherein men neither will nor can work." See Luke xiii. 31, 33, John xi. 9, 10, and xii. 35, Rom. xiii. 11, 12, 13, 2 Cor. vi. 2.

2. For the *knowledge* of God and the season of grace. Rom. xiii. 12, "The night is far spent, the day is at hand." Here is an opposition between an unconverted state, which is compared to night, and a state of conversion to the kingdom of Christ, which he calls day, for the reason before given, 1 Thess. v. 5, 8, "Ye are the children of light, and children of the day: we are not of the night, nor of darkness. But let us who are of the day, be sober." In this text there is an elegant antanaclasis, for the word day, verse 2, 4, is to be understood of the day of judgment, and verse 5, of the gift of gospel restoration by Christ, to which verse 7, the mention of the natural night opposite to the day is subjoined. 2 Pet. i. 19, "until the day-dawn arise," &c.; here life and eternal glory seem to be noted, that in the words of the apostle there may be an opposition between this life, and that which is to come; this life being compared to an obscure place, which needs a candle to light it; (which candle is the prophetic revelations,) but life to come is compared to a clear day, in which Christ our *φωσφορος* (*phosporos* or) light-bringer, shall illuminate the eyes of believers with a most full and bright radiance. And thus the great perfection of the prophetic scriptures (as also of the apostolic, which are exactly conformable to them, and as it were an explanatory light to them) is proved, because most sufficient, (with the help of Divine grace,) for the obtaining of everlasting life, &c.

The parts of the day are the morning, noon, and evening, Psal. lv. 17, "Evening, and morning, and at noon, will I pray," &c. The morning season metaphorically denotes diligence, sedulity, and care, because men rise early to go about such business as they are careful of, and have much upon their hearts, Job viii. 5, 6, Psal. v. 3, xci. 5, 6, and ci. 8, Prov. viii. 17, 2 Chron. xxxvi. 15, Jer. xxxv. 14, Zeph. iii. 5, 7, Isa. xxi. 12, "The watchman said, the morning cometh, and also the night," &c. Some understand that the morning is here put for prosperity, as if he had said to Dumah, or the Idumeans, "The yoke of the Israelites being shaken off of thy neck," (as it is said, Gen. xxvii. 40 :) thou shalt enjoy liberty, prosperity, and plenty, of good things: but another calamity hangs over thee from the Assyrian, by which, as with the darkness of night, thou shalt be obscured." Others take the word morning, properly, but not unlike the former sense; the morning indeed comes, (as ye ask, verse 11, "Watchman, what of the night?" that is, when shall the day-dawn come? and what will happen then?) but together with it, that night comes, which is more dark and terrible. For when the days are calamitous, there arises with the sun, as it were, a new light, yet ending in a night more full of calamity than the former. Illyricus says, "Although the morning properly taken will come, yet the metaphorical morning will not come, but it will be a metaphorical night."

The Chaldee takes it metaphorically, but applies it more generally; thus it paraphrases the whole verse. "The prophet said, there is a reward provided for the just, and vengeance for the wicked; if you will repent, do it, while you may."

Isa. xlvii. 11, "Therefore shall evil come upon thee; the morning thereof thou knowest not;" (so the Hebrew,) that is, whose sudden coming, or beginning, thou that shalt not at first mind, as in the morning betimes, the sun rises, and darts out its beams upon a sudden. Some think that the prophet derides the vanity of the Chaldean astrologers. Others thus, the morning or day-break gives an indication of the sun's coming, so this evil that was to come upon Babylon, was not without its marks and tokens that went before it, which were as illustrious as the dawn that ushers in, or harbingers, the day. But not known to Babylon because of its blindness and conceited security, Hos. x. 15. "In a morning shall the king of Babylon be utterly cut off," that is, swiftly, and suddenly. He speaks of Hosea, the son of Elah, 2 Kings xvii. 1, 5, &c.

This term, moreover, denotes divine grace to believers, because of the beauty and sweetness of the springing and arriving light. For as the morning brings the beginning of day-light after the tedious sadness of a dark night, and is no little comfort to them, especially if sick, they are weary of darkness, and earnestly long for day; so the grace of divine consolation does wonderfully re-create and refresh the hearts of such as are troubled and afflicted, &c. Of which take two examples, Psal. cx. 3, "From the womb of the morning: thou hast the dew of"—Of which place many have said many things. It is certainly to be expounded by a metaphor, denoting the grace of God given in his word, which is compared to the morning, Isa. lviii. 8, Hos. vi. 3. A womb is attributed to the morning, because of the mystery of God, in his spiritual begetting of his children. The unfolding of this trope is thus, as the dew by a wonderful and invisible way is, as it were, born of the womb of the morning, that is, it plentifully falls at that time, without any help or assistance of man, Job xxxviii. 28; so by the grace and mercy of God, and by the power of his heavenly word, (but in a far more abstruse and mystical manner,) the youth of the Messiah, that is, that willing people in the day of his power, and in the beauties of holiness, of which the Psalmist speaks in the same verse. See Psal. xxii. 30, 31, and lxxxvii. 4, 5, Isa. liii. 10, and liv. 1, Micah. v. 7, John i. 12, 13, and iii. 5, 8, Jam. i. 18, &c.

The other place is Isa. viii. 20, where the morning is put for the grace of God, and that comfort and peace of spirit which flows from it; the words in Hebrew are, "because there is no morning in him." But interpreters do not agree whether this is to be understood of men, or the perverse doctrines of such, as consulted them that pretended to foretel things to come, by a devilish or familiar spirit. If it be referred to men, it bears this sense. "To the law and to the testimony:" if they speak not according to this word, they shall have no morning, that is, true light. This is true in itself, but the letter of the text is not altogether conformable to it, for it is not in the plural of them,

but in the singular to him (or it). But others expound this text better thus,* "To the law and the testimony," that is, recourse must be had thither, for the law and testimony must be consulted according to the will of God, otherwise, (that is, if they do not speak the truth of divine grace there,) let them speak, an ironical confession joined with indignation: "Let them speak," because they will not do otherwise, though seriously and frequently admonished, "let them speak, I say, according to this word," viz., "in which there is no morning;" that is, no light of divine grace or comfort; verse 21; "And let him pass through it (the earth) hardly bestead and hungry;" the singular for the plural, "and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and shall curse their king and their God," &c.

Now whereas the prophet calls this speech, of that wicked people, (viz., that they were to seek counsel of them that had familiar spirits, &c., and not of the law and testimony) a word "without a morning," or void of the light of divine grace and consolation, it certainly follows, according to the intention of the prophet, that that morning of grace and comfort is to be found in that word of the law and testimony alone, with sure and safe counsel in tribulations and afflictions, which to distressed minds is like the morning sweetness, or the pleasure of a lovely day-spring. Such as neglect or reject this word, walk in darkness, and are involved in errors, and perish everlastingly. The other interpretation in substance agrees with this.

Noon is taken for things most evident, Deut. xxviii. 29. The Latins have a proverb, *meridiana lux*, noon-light, which is put for a most clear and evident thing. There is a comparison with the noon-time, when there is mention made of the light and splendour of felicity, Job xi. 17, "And (thy) time shall arise above the noon-day," (so the Hebrew) that is, thy most illustrious glory shall shine all round or about thee. See Psal. xxxvii. 6.

The *Evening* is elegantly opposed to the *Morning*, when the speech is of the vicissitude of calamities and comfort which God observes in believers; Psal. xxx. 5; "Weeping may endure for a night," or as the Hebrew, may lodge for an evening, "but joy (cometh) in the morning:" that is, the godly are compelled to weep in the darkness of the cross and sufferings, but the most joyful morning and light of divine help will come again. See John xvi. 20, 22, Psal. cxxvi. 5, 6. So the word *vesperascens*, drawing towards an evening, is used for ceasing, Isa. xxiv. 11. The sun-setting in the evening leaves the darkness of night to succeed it; so when joy ceases, it leaves calamity and mourning.

To the day, is opposed *Night*, by the same reason almost as darkness is, which in a moonless night and cloudly sky invades us, Job xvii. 12; "They change the night into day: the light (they said) is near because of darkness;" he speaks of his thoughts, which verse 11, he called the possessions of his heart, because of his hope and expectation of good, as Christ commands us, Luke xxi. 19, "in patience (and hope) to possess our souls." Therefore he said that his thoughts or possessions of his heart, were broken off, denoting that all hope of good perished; and then adds, that the same cogitations turned night into day, and that light was near, with respect to those dark dispensations (that is, he certainly hoped that those calamities, which he compares to an obscure night should be turned into prosperity,) which he shows by the word day, and that the light of long expected peace is near. This explication agrees with what follows, verse 13, "If I wait, the grave is mine house," &c.; verse 15, "And where is now my hope? As for my hope, who shall see it?" verse 16, "They shall go down to the bars of the pit, when (our) rest together is in the dust." As if he had said, my expected hopes, together with my body, shall ere long be carried to the grave, and expire with this life; Job xxxv. 10, "But he said not where is God my Maker? who giveth songs in the night;" that is, who in adversity giveth help and deliverance, for which praise and glory becomes due to him. See Micah iii. 6, &c.

Sometimes the night signifies the reign or dominion of impiety and hell, Rom. xiii. 12; but what we find, 1 Thess. v. 7, "For they that sleep, sleep in the night; and they that

* That this is the explication of the Hebrew text, which is word for word as here Englished.

are drunken are drunken in the night," is understood by some of natural sleep and night; but others interpret it of spiritual sleep, that is, carnal security in wickedness (Rom. xiii. 11, Eph. v. 14) and the night of infernal power. Erasmus in his paraphrase elegantly joins both, and thus unfolds this apostolical text: "The day of the last judgment is to be dreaded, by those who are blinded by vice, and lead a life like night. But you that are brethren are not to fear it, because it shall not find you unprovided; for all you that follow Christ, do not belong to the kingdom of darkness, but to the kingdom of light, and God; especially if in piety and reality ye walk close to the rule of your profession, and so live as that it may appear, that ye watch in the light and not snort in darkness. Therefore if we would not be oppressed, let us not sleep as others do, who have not known the light of Christ: but let us be watchful and sober, having always a circum-spect mind, that we admit not any thing through incogitancy, which may prove offensive to the eyes of God or men. For as such as sleep a natural sleep, do it by night, and such as be drunk with wine, are usually so in the night: so they that sleep in sin, are involved in darkness of mind, and such as are drunk with carnal desires and delights (so called), are entangled in the mists of a dark mind. But it becomes us to whom the light of the gospel-day hath shined, to be sober and watchful," &c.

Metaphors taken from fire.

So much for heaven and what belongs to it. We shall now treat of the elements, which are four, viz., fire, air, water, and earth; and produce what metaphors are taken from them. The metaphors taken from fire shall be considered with respect to its quality and effects, viz.,

1. Its clearness, purity, splendour, and other attributes, and in that respect it is translated to angels, Psal. civ. 4, Heb. i. 7. Fire in its efficacy of acting and penetrating, in agility and celerity, is eminent before other creatures of God, which qualities may be fitly applied to those holy ministers of God. The fire always moves upwards: so all the actions of angels tend to the glory of God. By a flame of fire, charity or love is signified, Eccl. ix. 6. Angels are wholly inflamed with a divine love.

From fire angels are called, שרפים *Seraphim*, that is, flaming or fiery, from שרף *Saraph*, in Latin, *incendit, cremavit*, in English, he burnt. Arias Montanus* says, "that Seraphim, signifies purity from any spot, filth, or heaviness, for so fire is, and therefore those ministers of God, which Isaiah saw, have a purging and purifying efficacy, in their divine ministrations for the profit of men, Isa. vi. 3, 6, 7. In that vision one of the Seraphims, exercised his purifying virtue by applying the external symbol of a live coal to the prophet's lips. Musculus in his comment says, "That this vision of angels standing about the Lord sitting in his throne, was in fire, that they may be called burning (Seraphims,) which is very suitable to the thing in agitation. The Lord was angry with his wicked and rebellious people. To judge whom he sat in his judicatory throne. And therefore as that great session and tribunal is an argument of his wrath, so the fiery appearance of his ministering angels betokens his dreadful anger; for that conflagration which was to consume the wicked, was then and there burning."

2. Fire also denotes the word of the gospel of Christ published among the Gentiles, Luke xii. 49. In treating of this we must have respect to the virtue and efficacy of fire, as well to its shining and enlightening quality, (wherein it agrees with what we said about light, which betokens conversion and the mystery of salvation,) as also its kindling quality; for the word of Christ kindles the love of God, holiness, and heavenly desires in the hearts of men, to which is referred, Jer. xx. 9, Luke xxiv. 32. And the appearance of the Holy Spirit in the likeness of fire, Acts ii. 3, Matt. iii. 11. And lastly, its consuming and destroying quality. For the word of Christ shall consume all its adversaries, judge, condemn, and destroy them, John xii. 48. To which may be reduced, Jer. v. 14, and xxiii. 29. To this divine fire, there seems to be another strange fire opposed (as in the type, Lev. x. 1.) viz., of false doctrine and human traditions, Isa. i. 11; "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled," &c. Junius and Tremellius upon the place say, "That Christ in this place con-

* *In lib. Joseph. Seu de arcano sermone*, p. 13.

vinces the proud spirit of the Pharisees, and almost the whole Jewish church, of impiety, because in their spiritual darkness they went about to kindle lights for themselves, neglecting the light of God's word, and that gospel illumination which Christ offered them, &c. They esteemed that a profitable fire and light, which really brought the fire of divine wrath, and eternal damnation, upon them.

3. Because of its burning quality, fire is attributed to them who bring perdition, hurt, loss, or utter destruction; hence fire is said to be before God the best judge, and avenger of his enemies, Psal. i. 3, and xcvi. 3, Isa. xxvi. 11, xxix. 6, xxx. 33, and lxvi. 15, 16, 24, 2 Thes. i. 7, 8. But there is no doubt but in these and other places respect is had to hell-fire, of which Illyricus* says, "in the description of hell and eternal punishments, the scripture frequently inculcates that there is an eternal and unquenchable fire of brimstone, whether there be really any material fire, or that something bitter and direful is metaphorically signified is left to inquiry; because in this life there is nothing more violent, more tormenting, or more terrible, than a raging and prevailing fire. But it is far better to endeavour the avoiding of that hellish fire, than in a spirit of contention to be too curiously inquisitive into its nature."

Hither must be referred those places where by the term (fire) we are to understand invading enemies and desolating wars, Psal. lxxviii. 63, Isa. xlii. 25, Jer. xlviii. 45, and i. 32, Ezek. xxi. 32, xxx. 8, (in which place the Chaldee for fire, puts "a people strong like fire,") Amos i. 4, 7, 10, 12, 14, and ii. 2, 5. Some think there may be a synecdoche, because wars are for the most part managed by fire and flame.

It is also attributed to other things, by means of which terror, hurt, and death, are brought upon any, as Judg. ix. 15, 20, Isa. xxxiii. 11, 12, Obad. verse 18, James iii. 5, 6, Jude, verse 23. See Prov. xvi. 27, and compare Jer. li. 58, Joel i. 20, together.

4. It agrees to this, that fire generally denotes any adversities which are the effects of divine wrath, as also calamities and afflictions, as Psal. lxvi. 12, and cxi. 10, Isa. ix. 18, 19, x. 16, xxiv. 6, 15, and xliii. 2, Lam. i. 13, and iv. 11, by which signification sometimes, respect is had to the purifying qualities of fire, for God tries and cleanses believers by crosses and calamities, as gold is tried in the fire, Zech. xiii. 9, 1 Pet. iv. 12. See also Psal. xvii. 3, and lxvi. 10, 1 Pet. i. 6, 7. To this also are the two following texts referred, Mark ix. 49, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." The particle *καί*, (*kai*), and is frequently put for *as*, or *even as*. It is therefore an inverted similitude which is to be resolved in this sense. As every sacrifice in the Old Testament was wont to be salted with salt, by the appointment of God, Lev. ii. 13, so every man that would avoid sin, or offences, and hell-fire, the consequence of it, (as appears by the foregoing verses, which have a coherence with this,) must be salted with a certain wholesome fire, that is, seasoned by crosses, and afflictions: or, this fire will have the same efficacy on him, as salt has on flesh, viz., to preserve him from the putrefaction of security in sin. Elegantly therefore is salting attributed to fire, and both are joined, to denote the mystery of the cross; because there is an agreement betwixt those two, both causing pain, and both abstracting and consuming that which is corrupt or putrefied; as also because they were joined together in sacrifices. Scaliger in his Notes thinks that this should be read *πᾶσα πυρία αλισθησεται*, that is, "every sacrifice shall be salted," that it may be the same with what follows, *πᾶσα θυσία αλισθησεται*, "every oblation shall be salted with salt," because Lev. ii. 13, there is a repetition of the same.

The other place is, 1 Cor. iii. 13, 14, 15. Upon which Chemnitius thus expresses himself—"There is a fire of probation, or trial, sent by God, either by outward troubles, or inward temptations, or by a clearer manifestation of truth by the word; that they should not remain in the darkness of error and ignorance, who hold the fundamental articles of truth, but that such opinions as are disagreeable to the foundation shall be purged away, either in life, or at the hour of death." Some by the terms day, and fire, understand, truth, shining from the word of God by the Holy Spirit, and enlightening the mind, Mal. iii. 3, but others, the day and fire, of the last judgment; 2 Thess. i. 8. Of which obscure place, we are not concerned here to treat much. But the reader may peruse, *Tom. 8, locorum. Theolog. Dn. D. Gerharni, de morte*, sect. 254. seqq.

To the element of fire belong other things, which bear analogy or relation to it, as well nouns as verbs.

* *Clav. Script. p. 404.*

Of nouns; a flame by a metaphor signifies a bright and shining blade, or plate, of that form, as Judg. iii. 22, 1 Sam. xvii. 7, where what we translate *spear's-head*, is in the Hebrew [spear's-flame.] So Job xxxix. 23, "The flame of the spear," we translate it "glittering spear." So also *נֶרֶךְ* (flame,) is attributed to the sword, which turned every way, with which the cherubims, which were the keepers of paradise, were armed, Gen. iii. 24, See Isa. xiii. 8, Cant. viii. 6. Love is called the flame of the Lord, that is, such as the Lord by the light of his Spirit kindles, so as that it shall last perpetually. And for its continual energy, because it always tends upwards, and darts its splendour, and increases that way. What are the properties of a natural flame of fire, agree also to love. Isa. xlvii. 14, A flame signifies most heavy punishments inflicted by God.

Lantern, candle and lamp, (1.) Denote prosperity, and a happy success of things, Job xxix. 3, Psal. xvii. 28. Hence the extinction, or putting out of a candle or lamp, signifies approaching adversities, Job xxi. 17, Prov. xiii. 19, and xx. 20.

(2.) It more especially denotes the happiness of a kingdom or government, 2 Sam. xxi. 17, "Thou shalt go no more out with us to battle, that thou quench not the candle or lamp of Israel." The sense is, lest thou be slain, and the kingdom of Israel, and its tranquility perish. So the conservation of David's kingdom in his posterity is called a lamp or candle, 1 Kings xi. 36, and xv. 4, 2 Kings viii. 19, 2 Chron. xxi. 7, Psal. cxxxii. 17. In which last place there is respect had to Christ, the heavenly king, and David's son according to the flesh. Some refer to this head, Numb. xxi. 30, "and their lamp perished from Heshbon to Dibon," so the Hebrew, that is, their kingdom or sovereignty.

(3.) This word is elegantly translated to signify the word of God, Psal. cxix. 105, Prov. vi. 23, 2 Pet. i. 19, of which we have treated before in the chapter of an anthropopathy. John the Baptist, that eminent preacher of the word of God, and forerunner of Christ, is called a burning and shining candle, John v. 35. For between him, (who was a candle lighted by the divine wisdom,) and Christ, the true Light of the World, there is a manifest difference put, John i. 8, 9. To this notion, that passage which our Saviour inculcates, Luke xii. 35, is very agreeable, viz., "Let your loins be girded about, and your candles (so the Greek,) burning;" by which phrase the serious study of watchfulness and holiness is commanded, in pursuance to God's prescriptions.

Burning coals sometimes denote calamities, and grievous punishments, Psal. cxi. 10, see Isa. xlvii. 14. Sometimes they signify lightning, Psal. lviii. 8. An holy son is called a coal, 2 Sam. xiv. 7; because as coals raked up in ashes are, as it were, a seed of fire so that one son would be a means to propagate a posterity, and continue a family, so that it should not be wholly extinguished. Prov. xxv. 21, and Rom. xii. 20, it is said that when we do good to an enemy we heap coals of fire upon his head; that is, it will aggravate that guilt which will bring severer vengeance upon him, because of his causeless and ungrateful malice to such as do him good.

A coal is put for the plague or any disease, that is, fiery and inflamed, like burning coals, Deut. xxxii. 24, Hab. iii. 5. For arrows which grow hot by motion, and pierce like fire, Psal. lxxvi. 3. For lightnings which burn like coals, Psal. lxxviii. 48, and for love that is very fervent, Cant. viii. 6.

A firebrand (or burning wood, taken out of the fire that it should burn no longer,) sometimes denotes contempt, because of the privation of fire and light, as Isa. vii. 4, "Let not thy heart be tender, or faint, for the two tails of these smoking firebrands;" as if he had said, they are like firebrands, which (when extinguished) smoke but cannot burn. Neither are they barely called firebrands, but the tails of firebrands, as if he had said, they are like brands that are consumed even to the very ends, or extremes, which have nothing but smoke, the remains of fire, which shall speedily cease. So it is with tyrants who oppose Christ, and his Gospel, who seem like great fires to us, that in a moment would consume all: but to God and faith, they are as the tails of smoking firebrands, who for all their threatening will in a miserable manner at length be destroyed. Yet Jerome in his comment upon this place gives another reason why the term tail, which is the extremest member or part of a

beast, is attributed to these two kings; viz., that in them should be ended the kingdom of Syria, that is, Damascus, and the kingdom of Samaria, that is, of the ten tribes, which by another name were called Ephraim, according to what is related, 2 Kings xv. 29, xvi. 7, 8, 9, xvii. 5, and the following verses.

Sometimes it denotes divine deliverance from evil, as it were from fire, Zech. iii. 2, "Is not this a brand plucked out of the fire?" he speaks of Joshua the high priest, who by the favour and grace of God, was delivered from the Babylonian captivity, came to Jerusalem, restored the temple, and exercised the priesthood. See Amos iv. 11, Jude verse 23, Job xii. 5, Isa. xlii. 3.

Smoke, the excrement of fire, and a sign of it, is metaphorically put for punishments inflicted by God, and calamities, Isa. xiv. 31, "There shall come from the north a smoke;" the Chaldee renders it vengeance, revenge; some understand this speech of Jzziah with his host, who subdued the Philistines, 2 Chron. xxvi. 6, 7. But Jerome in his comment upon the place, by smoke understands the king of Assyria, who, amongst other nations destroyed the Philistines, and he quotes, Jer. xlvii. 2.

Smoke is used to signify any enemy, because it is very swift in invading, very penetrating and searching, and can by none be resisted, and being a certain token of fire: so the fire of God's wrath once kindled, smokes after the same manner. See Psal. xxxvii. 20, Isa. lxv. 5, and xxxiv. 10, Rev. xiv. 11, Acts ii. 19, in which places smoke is a symbol of wrath and divine punishments, &c.

Some verbs belong to this head, as to be hot, which is an effect of anger, which, as fire inflames the heart, Deut. xix. 6, Psal. xxxix. 3, and lvii. 4. The anger of a godly man, proceeding from a holy zeal against sin, is said to burn, 2 Cor xi. 29. The like is said of lustful and depraved affections, 1 Cor. vii. 9. So Virgil says, *Est mollis flamma medullas*, that is, a soft flame eats my marrow, and elsewhere *et cæco carpitur igni*, &c. The Syriac renders it, to burn with lust.

Thus the Jews are said to inflame themselves with idolatry, which is spiritual whoredom, Isa. lvii. 5; whereby they are sharply reprov'd for their vehement pursuit of idolatry, which was like burning lust, whereby the whore is inflamed with desires after the adulterer, whence verse 3, they are called the seed of the adulterer and whore.

To this may be referred what is spoken of heretics forbidding the use of marriage viz., *κεκαυτηρισμένων την ιδίαν συνείδησιν*, "having their consciences seared with a hot iron," 1 Tim. iv. 2, which imports two things,

(1.) The hurting and wounding of conscience, as if he had said, they teach and compel others to observe such things, which they themselves very well know, to be not only impossible but wicked, and therefore their own consciences reproach and check them, for the falsehood of what they deliver and impose, and hence in the same verse, they are said to "speak lies in hypocrisy."

(2.) The cause of that hurt, viz., the heats or burning of various lusts, or both, as I said, are comprehended in that word, for it is delivered of *καυτηρ*, (*cauter*) that is, an instrument, whereby stigmatized persons are burnt; which hurts and pains both flesh and skin; and the manner of it is by fire and burning. Besides the apostle seems to have respect to spiritual infamy, which cannot but, in a matter of so great moment, wound the conscience; as wicked men that were stigmatized, carried a brand of infamy about them. Eph. vi. 16, "fiery darts" are attributed to the devil, by which inward temptation, and outward persecution, scandals and sins stirred up by the devil, are intimated.

There is an emphasis in that word of Paul's translated from fire, 2 Tim. i. 6, "Wherefore I put thee in remembrance that thou * stir up the gift of God which is in thee," &c. The Greek word properly signifies to stir up fire, lest it go out, that it may flame. Beza upon the place says, "The gift of God is a certain live flame kindled in our hearts, which the flesh and Satan endeavour to suffocate or smother, but on the other side we are so much the more concerned to cherish it, and stir it up when it is as it were asleep. Where this divine little flame is not stirred up, love and charity waxes cold, Matt. xxiv. 12; and then the fountain of love, which is saving faith, and eternal salvation, is lost, &c. Thus Paul exhorts not to "quench the Spirit," 1 Thess. v. 19. The saving light of the knowledge of God kindled by the Holy Spirit, is extinguished by neglects of the word of God, and devout prayer; by security, impiety, and ingratitude; hence an

* *αναζωοποιεω*, *suscitare ignem instar sopiti*, &c.

exhortation to follow that which was good, verse 15, and to pray without ceasing, verse 17, was premised; and despising prophesyings, that is, the interpretation of the word of God is immediately prohibited, verse 20.

The word *זָרַף* *Zaraph*, which properly signifies to melt metals, in order to purify them from dross; but is translated by an elegant metaphor to signify the purification and trial of the godly, which is done by crosses and sufferings. Whence the similitude of melted, or burnt metal, is sometimes expressly added, Psal. lxi. 10, and cv. 19, Isa. i. 25, Jer. ix. 7, Dan. xi. 35, Zech. xiii. 9. Hence the furnace, where metals are melted and purified, is put for afflictions sent by God, Deut. iv. 20, 1 Kings viii. 51, Jer. xi. 4; in which place the epithet of iron is added, to denote the tribulation, severity, or cruelty nature of servitude.

A passage more notable than the rest we read, Isa. xlviii. 10, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction;" Jehovah intimates that he purges his people moderately and gently, not as silver or gold are purged, because such are wont to be most exactly and wholly melted in order to their purifying, as if he had said, I do so temper and qualify corrections, that I suit them rather to their weakness, than proportion them to your wickedness, I do not deal with you with the utmost severity, for if you should be purged as silver and gold from all dross, you should totally perish. See 1 Cor. x. 13.

In general it is put for the inward proof or trial of the heart, which God alone can do, Psal. xxvi. 2, and xvii. 3; see Prov. xvii. 3. It is put for outward choice of some from others, which is done by an outward trial, Judg. vii. 4. The word of God is said to be refined, or as it were tried in the fire, 2 Sam. xxii. 31, Psal. xviii. 30, Prov. xxx. 5, Psalm cxix. 140; that is most pure, most true, and most certain. Which is emphatically declared, Psalm xii. 6, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times;" which passage without doubt respects the quick and lively experience of the saints, in whose hearts the truth of God's word is experimentally felt and approved to be of undoubted efficacy, by the fire of tribulation. Whence some, by furnace of earth, understand godly men, in whom the words of God are tried. The furnace burns in the fire; the godly are seasoned by the fire of afflictions. By the same metaphor the office of Christ is described, Mal. iii. 2, 3.

Metaphors taken from Air.

The Hebrew word *Ruach*, a spirit, signifies air or wind. And whereas the motion of the air is uncertain, inconsistent, and vanishing, and that there is nothing solid or substantial in the wind, therefore they are metaphorically put to signify things that are vain and vanishing, Job vi. 26, "Do ye imagine to reprove my words, and turn the speeches of one that is desperate into wind?" that is, do ye think that I utter vain words and despise them as things of no weight or sense? Job xv. 2, "Should a wise man utter knowledge of wind?" that is, vain as the wind which has nothing but an empty sound resolving into wind; he adds, "or fill his belly with the east-wind?" that is, admit vain and fluctuating thoughts in his mind inwardly. Eccl. v. 16. "What profit hath he that hath laboured for the wind?" that is, who hath heaped together much riches, with great labour which is in vain, when he can have no benefit or profit by them. Jer. v. 13, "The prophets shall become wind," that is as the Chaldee renders it, vain, and of no worth. Jer. xxii. 22, "The wind shall eat up all thy pastors," that is, they shall vanish and perish. So on the other side, it is said, Hosea xii. 1, "Ephraim feedeth on wind and followeth after the east-wind;" the meaning is, that the people of Israel shall feed upon a thing of nothing, viz., they shall commit idolatry, with great earnestness, which has no soul-feeding virtue in it; (but the contrary,) for it proves as pernicious as it is to follow the east-wind; which is immediately expounded of their making covenants with the Assyrians, a wicked and idolatrous people.

Micah ii. 11, "A man walking in the wind and falsehood," is put for a vain and lying person. See Isa. xli. 29, and lvii. 13, Hos. viii. 7. To this belong the words of the apostle, 1 Cor. xiv. 9, "For ye shall speak into the air," that is, in vain and to no purpose.

He speaks of that prophesied in the church in an unknown tongue, and therefore could not be understood by the hearers, 1 Cor. ix. 26, "To beat the air," signifies when one undertakes a vain and unprofitable work. The metaphor is taken from men that fight, who when they miss their stroke, spend their strength vainly against the wind or air. Eph. iv. 14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine;" by this tossing to and fro in the wind instability and inconstancy of mind is denoted; a metaphor taken from a ship, which is tossed and driven here and there by the violence of the winds and waves, as Heb. xiii. 9, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace."

More because vehement winds are hurtful, therefore enemies which annoy and commit devastations on the earth are called by this appellation, especially the east-wind, which blasts corn, and suffers it not to ripen, and if ripe scatters and blows it down, Psal. lv. 8, Isa. xli. 16, Jer. iv. 11, and li. 1, Hosea xiii. 15, Job xxvii. 21; see also Isa. xxvii. 8, Jonah iv. 8, Jer. xviii. 17, &c. Job says of God when he punished him, Job xxx. 22, "Thou liftest me up to the wind; thou caustest me to ride upon it, and dissolveth my substance," that as a whirlwind scatters chaff or stubble; thou dost vigorously toss and consume me.

To this class we shall reduce meteors, which are imperfect mixtures condensed in the air. The Hebrew אֵיד (*Æid*) and the Greek *αἶμις*, (*Atmis*), signifies a vapour or exhalation, but metaphorically denotes calamities and destruction; because such things as evaporate, may be said to perish or be reduced to nothing: or as others say, because vapours cause darkness, and obscure the splendour and shining of the sun: or lastly, because vapours beget a certain sweet dew (commonly called mill-dew) which is very hurtful to corn and plants. So אֵיד (*Æid*), a vapour is put for vengeance or destruction, Deut. xxxii. 35, Job xviii. 12, xxi. 30, xxx. 12, and xxxi. 3, 23, Psal. xviii. 18, Prov. i. 26, and vi. 15, Jer. xviii. 17, xli. 21, and xlix. 8, 32, Acts ii. 19, &c. So it is put for a thing that is frail and vanishing, Jam. iv. 14, "What is your life? It is even a vapour, that appeareth for a little time, then vanisheth away?" See Psal. cxliv. 4. A vapour and smoke ascending into the air, at length vanishes and perishes; hence גִּלּוּל (*Gnolah*), to ascend, sometimes signifies the same with perishing and death, Psal. cii. 24, Jer. xlviii. 15, &c.

Clouds, because of their diverse attributes, have also different metaphorical notations, as,

1. Calamities and ruin, because men are deprived of the light and splendour of the sun and firmament by them, and cloudy days make men dull and melancholy, Lam. ii. 1, "How hath the Lord covered the daughter of Sion with a cloud, in his anger? Some think that by a tacit antithesis, allusion is made to the cloud of glory which first appeared in Jerusalem at the dedication of the temple, 1 Kings viii. 10, to which this cloud and fog of present calamity is plainly contrary. Hence a day of clouds, or a cloudy day, is put for times of calamity, Ezek. xxx. 3, and xxxiv. 12, Joel ii. 2, Zeph. i. 15; by which metaphor the poet said, *Tempora si fuerint nubila, solus eris*; that is, if times be cloudy, thou shalt be alone; because seeming friends will then forsake the distressed.

2. Because of the number and multitude of the clouds, for in tempestuous weather a great plenty of thick clouds appear, Heb. xii. 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses," &c.; that is, so numerous a company of witnesses, which are like a thick cloud. He speaks of those holy men of God mentioned particularly, chap. xi., who by their own example are testimonies that we are justified, and please God by faith. Clouds are likewise used in comparison, Jer. iv. 13, "Behold, he shall come as clouds;" that is his army will make a vast appearance. The Targum says, as a cloud which comes and covers the earth. See Ezek. xxxviii. 9. In the same sense the Chaldee interprets that passage, Ezek. xxx. 18, "A cloud shall cover her," (viz. Egypt) thus it renders it—A King with his hosts shall cover her, as a cloud which comes up and covers the earth. This may be also referred to the first signification. For by clouds and darkness calamity is denoted, whence it is said before "at Tehaphnehes also the day shall be restrained," that is, its light.

3. Because of their vanity and inconstancy, as some clouds seem to promise rain, but being chased away by the wind, give none, 2 Pet. ii. 17. These are—"Clouds that are carried away with a tempest." He speaks of false teachers, who fluctuate or are uncertain in their preachings and confessions, not affording the rain of saving doctrine and consolation, Jude verse 12, such are called clouds without water. The apostle therefore has respect to those clouds which seem to us to be rainy, but are condensed exhalations without water, as chap. iv. sect. 4, before: for false teachers seem to be orthodox to many, &c. The other appellations in each text do confirm this exposition.

4. Their celerity or swiftness, because we see the clouds to be carried under heaven with very quick speed, as if they did fly, being hurried on by the impetuosity of the wind, Isa. xix. 1, "Behold the Lord rideth upon a swift cloud, and shall come into Egypt," that is, he will speedily and unexpectedly punish the Egyptians as if he did fly upon the clouds, see Isa. lx. 8, Psal. civ. 3, Nahum i. 3. Some think that the prophet used this phrase because the Egyptians looked upon clouds of this kind to be ominous, whereas Egypt was not wont to be troubled with clouds.

A tempest (which properly signifies a sudden and very strong wind or whirlwind, sometimes accompanied with thunders, rain, and hail,) when attributed to God, signifies that his dreadful wrath and tremendous punishments shall be poured out upon sinners: but if attributed to men, it metaphorically denotes disturbance, and violent invasions. There are* two principal words in the Hebrew, which are sometimes joined together, as *סע*, a *whirlwind*, or tempest, which denotes the wrath of God and punishment, Job ix. 17, Psal. lxxxiii. 15, Isa. xli. 16, Jer. xxiii. 19, and xxx. 23, Ezek. xiii. 11, Amos i. 14,† Job xxvii. 21, Psal. i. 3, and lviii. 9, Zech. vii. 10.

The church is said "to be tossed with tempest," (or overwhelmed with whirlwind) Isa. liv. 11, that is, it was afflicted and destitute of comfort. The other word *סע*, is of the same signification,‡ Psal. lxxxiii. 15, Isa. xxix. 6, Hosea viii. 7, Nah. i. 3, Amos i. 14, &c. And storms, (or an horrible, or burning tempest) Psal. xi. 6. Whence come terrors or storms of famine, Lam. v. 10; that is, a most vehement famine by which men are cruelly agitated and consumed, as if it were by a whirlwind or tempest. But if the word be attributed to men, it denotes confusion of mind, as the air is disturbed and troubled with whirlwinds and storms, 2 Kings vi. 11, and an hostile attack or ruinous invasion, Dan. xi. 40, see Psal. lv. 3, 8.

Thunder, (to which lightning is joined) because they terrify, penetrate, and sometimes destroy the creatures, is only attributed to God, and by a metaphor signifies,

1. His majesty and glory, Psal. lxxxi. 7, "I answered thee in the secret place of thunder." The Chaldee, "in a hidden place, in the house of my majesty, where the spheres of fire resound before me." Illyricus: "The sense is, in my hidden seat, or hiding place, in a thick cloud, I heard thee in the Red sea, terrifying the Egyptians with thunder and lightning." See Exod. xix. 16, 18, Psal. lxxvii. 18, 19.

2. His wrath and punishment, 1 Sam. ii. 10, "The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them;" that is, in his anger he will grievously punish and destroy them. See Isa. xxix. 6, Psal. xviii. 8, and the following verses, Rev. xvi. 18, 21.

3. His word, because in old times, Jehovah for the most part made known his will by thunder, as in the promulgation of the law, Exod. xix. 16; his manifestation to Job, chap. xxxvii. 2, and xxxviii. 1. And his voice to Christ, John xii. 28, 29. Thunder itself is often called a voice, Exod. ix. 23, Jer. x. 13, Rev. iv. 5, vi. 1, and x. 3, &c. Sometimes the voice of the Lord, Psal. xxix. 3, &c. Thus the word of God is styled, with respect to his inward or efficacious decree of creating things, Psal. civ. 7, compared with verses 5, 6, Gen. i. 9; as also with respect to the Gospel of Christ, Psal. lxxviii. 34, (by the term voice, respect is had to the voice of thunder, Psal. xxix.) pursue verse 12, 19, Eph. iv. 10, 11. To this belong the surnames which Christ gave John and James, *Βρονχοκρηται*, sons of thunder, because they were principal and powerful preachers of his word.

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Hail likewise, (as thunder and storms do,) carries the notion of anger, vengeance, and most heavy punishments; and hence in that description of God in his great majesty and manifestation of his power and wrath, Psal. xviii. 12, 13, 14, hail is joined with lightnings and thunder; Isa. xxviii. 17, "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place;" that is, the vengeance to come, shall overthrow the refuge in which you vainly hope, just as if a storm of hail and overflowing of waters, should overthrow and overwhelm the tents you inhabit in the fields. Isa. xxxii. 19, "And it shall hail in the descent (or steep part) of the wood, and the city shall be utterly abased." This has a coherence with the foregoing description of the celestial happiness of the godly by an antithesis: as if he had said, although the whole world (which the prophet expresses synecdochically by a wood and city, that is, unmanured and habitable places) should be terrified for their wickedness, or should threaten, yet the godly shall be preserved safely from all the impending or menacing mischiefs. See Psal. xvi. 2, 3, and the following verses.

Rain, because it brings great profit to the earth, and yet if it be immoderate or unseasonable, becomes hurtful, is therefore metaphorically used in a two-fold manner, viz., in a good and bad sense. Examples of the former are to be seen, Ezek. xxii. 24, "Thou art the land which is not cleansed, nor rained upon in the day of indignation," that is, thou shalt not feel any ease or relaxation of the pains or punishments which shall be inflicted on thee from on high. Ezek. xxxiv. 26; the spiritual blessing in the kingdom of Christ is set down in the similitude of a shower (or rain) in season, as the fruitfulness of the earth is, verse 27. Hosea x. 12, "It is time to seek the Lord, till he come and rain righteousness upon you:" or, as the Hebrew is, [wet you with the rain of righteousness,] viz., of Christ, the Redeemer and Saviour, the sense and application of whom in the hearts of men, refreshes, rejoices, and makes them fruitful in good works, as rain refreshes the earth and renders it fruitful. The word is emphatical, and signifies both raining and teaching, (and therefore some translate it, that he may teach you righteousness,) to intimate that true saving righteousness cannot be obtained but through the word of God, which is a shower of rain in season to refresh contrite sinners; and hence it is compared to rain because of the rain's usefulness, Isa. lv. 10, 11, but that it signifies rain in the place cited, the foregoing allegory of raining derived from fertilizing the earth is very clear. See Hos. vi. 3, Zech. xiv. 7.

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Psal. xl. 2, see also Psal. lxxiii. 10. Some by the "waters of a full cup" would have the same thing understood; but the usual exposition is, that it rather gives a description of the wicked, who enjoy prosperity and plenty. And this leads us to the acceptation of water wherein it signifies good, in which, as in the foregoing particular, we must consider it.

(1.) As it refers to men.

(2.) To things themselves.

(1.) Water metaphorically signifies posterity, which is propagated from its own stock or head, as water flows from a fountain. Numb. xxiv. 7, "He shall pour the water out of his buckets;" that is, God shall so bless the people of Israel (represented by Jacob) as that they shall have a numerous offspring, and increase into a great posterity. Another metaphor taken from water follows, "And his seed shall be in many waters;" which the Chaldee expounds of peoples: according to the above signification; thus he paraphrases, "a King shall spring up who shall be magnified by his sons, and he shall rule over many people." But R. Salamon says, "That this signifies prosperity, as seed increases best that is sown beside the waters."

To this sense we are to refer, Isa. xlviii. 1, "Hear ye this, O house of Jacob, called by the name of Israel, and are come forth out of the waters of Judah;" that is, such as are descended of Jacob and Judah as from a fountain; as Deut. xxxiii. 28, and Psal. lxviii. 26.

2. By the metaphor of waters the blessings of God and our Saviour are often noted, as in the chapter of an anthropopathy.

2. The subjects, or things containing waters, are various. The chief is the sea, which for the plenty of waters, the violence and impetuosity of its waves and storms, metaphorically denotes a multitude of enemies, Jer. li. 42, "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof," Chaldee: The king with his numerous hosts, in plenty, like the sea came up against Babylon. So it is to be understood, Psal. lxxv. 7, lxxxix. 9, and xciii. 3, 4. See also Isa. xvii. 12, 13, and lvii. 20, Jer. vi. 23, and l. 42, where there is an express comparison.

When our iniquities are said "to be cast into the depths of the sea," Micah vii. 19, it signifies a total remission and utter oblivion of them.

Waves of the sea denote calamities and punishments, because they rush upon us, and are noxious, as the waves are troublesome to ships and seamen, Psal. xlii. 7, and lxxxviii. 7, to which that phrase, Lam. i. 20, and ii. 11, relates, Psal. iii. Isa. vii. 24.

Jude verse 13, "Raging waves of the sea, foaming out their own shame." This is spoken of unquiet, untamed vagabonds, or impetuous violent men, who, possessed with a spirit of giddiness by false doctrine, and wicked lives, disturb the church and raise scandals. A metaphor taken from a turbulent and frothing sea. See the express similitude, Isa. lvii. 20, 21, to which place the apostle seems to have respect.

Fluctuating, or being tossed to and fro, *κλυδωνίζεσθαι*, Eph. iv. 14, is attributed to men unstable in the profession of Christianity. See Jam. i. 6.

A Stream, *נַחַל* (*Nachal*) which runs in a valley, (which is also denoted by the same Hebrew word,) and suddenly increases in tempestuous rainy weather, and brings not only terror, but loss and damage to men and other creatures, metaphorically signifies great afflictions, terrors, and dangers, Psal. xviii. 4, "The floods of Belial terrified me." Chaldee; "The multitude of oppressors made me afraid"—Junius and Tremellius: The floods of wicked men affrighting me; he compares the persecutions and violence of the wicked who would prosecute him even unto death to floods, which violently, and, ere we are aware, break upon us." Musculus upon the place: "This flood of the wicked rightly agrees with the valley of Kidron, that is, the kingdom of darkness."

Psal. cx. 7, "He shall drink of the brook in the way." This is diversely expounded, but most fitly of the passion of our Saviour Christ, which is elsewhere compared to drinking, for the drinking of his cup is in this place called "a drinking of the brook in the way." By the brook or torrent, the multitude and bitterness of Christ's sufferings

are noted, and also their shortness. For these torrents or streams quickly pass away, because they have not their source from a lasting fountain, but from showers and snow : and therefore it is added, "Therefore shall he lift up the head;" that is, he shall be gloriously delivered from death and passion or suffering, and shall most eminently triumph in the resurrection. And the Prophet says, that Christ should drink [in the way], by which the course of this earthly life is signified, which is called the "day of the flesh," Heb. v. 7. Elias when banished and persecuted, and dwelling in a desert, drank of the brook by the command of God, 1 Kings xvii. 4, 6; Christ in his passion was placed as it were in a wide wilderness, and spiritually drank of the greatest torrent of all tribulations and dolours, which by his passing over the brook Kidron, (which had its name from its blackness and darkness,) is noted, John xviii. 1. So much of that.

Sometimes a stream or brook is taken metaphorically in a good sense, either because of the abundance of waters, which are transferred to plenty of good things, Job xx. 17; by the "brooks of honey and butter" (to which rivers and floods are added) is signified a confluence of prosperous, pleasant, and desirable things, even to full satisfaction, Psal. xxxvi. 8, "God is said to make believers drink of the rivers (or brooks) of his pleasures," that is, to bestow a plenty of blessed, sweet, and heavenly good upon them, which is that life and overplus (or more than abundance) which Christ promised to his sheep, John x. 10.

Prov. xviii. 4, "The well-spring of wisdom," is called a flowing brook, that is, the mouth of a wise man does largely and abundantly utter and communicate wisdom. See Isa. lxvi. 12, Amos v. 24; where there are express comparisons.

Or else the reason of their being taken in a good sense is because in dry and unwatered countries, the inundation of brooks are very seasonable and profitable; Isa. xxxv. 6, "In the wilderness waters shall break out, and streams in the desert;" he adds, verse 7, "And the parched ground shall become a pool, and the thirsty land springs of water." This is a metaphorical description of the blessings of Christ's kingdom, and with respect to their sweetness and abundance.

A river, if taken in an evil sense, signifies the frequent eruptions and invasions of enemies, Isa. xviii. 2, "A nation whose land the rivers have spoiled." Here is divine vengeance fold upon the wicked Ethiopians, by armed enemies, who (like mighty currents which none can resist) were to overwhelm their land. Some take this properly, because there are frequent inundations in Ethiopia, a country full of rivers. Others metonymically understand it of enemies, who by the rivers would invade the country, as the Turks often do Hungary upon the Danube. See Isa. viii. 7.

If it be taken in a good sense, it denotes the favour and blessing of God, Psal. xlv. 4, "There is a river, the streams whereof shall make glad the city of God." The holy habitation which God placed in that city, is intimated to be like a most sweet and pleasant river, whose rivulets or streams exhilarate and rejoice the whole city; and therefore it is added, "The holy of the tabernacles of the Most High."

By river, Jehovah himself (by his grace and protection inhabiting there) may aptly be understood; and his streams are the special blessings or benefits we receive from his divine protection, which flow from his grace as rivulets from a river. Neither would it be any error, if it should be referred to the word of God, for where that is purely taught and flourishes, God himself cannot but be graciously present there, &c.

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Others expound this text of two doctrines proposed to a pious man.

First, that he should make good use of his proper goods, and by the blessings of God will augment them, verse 15, 16, 17, 18.

Psal. xl. 2, see also Psal. lxxiii. 10. Some by the "waters of a full cup" would have the same thing understood; but the usual exposition is, that it rather gives a description of the wicked, who enjoy prosperity and plenty. And this leads us to the acceptation of water wherein it signifies good, in which, as in the foregoing particular, we must consider it.

(1.) As it refers to men.

(2.) To things themselves.

(1.) Water metaphorically signifies posterity, which is propagated from its own stock or head, as water flows from a fountain. Numb. xxiv. 7, "He shall pour the water out of his buckets;" that is, God shall so bless the people of Israel (represented by Jacob) as that they shall have a numerous offspring, and increase into a great posterity. Another metaphor taken from water follows, "And his seed shall be in many waters;" which the Chaldee expounds of peoples: according to the above signification; thus he paraphrases, "a King shall spring up who shall be magnified by his sons, and he shall rule over many people." But R. Salamon says, "That this signifies prosperity, as seed increases best that is sown beside the waters."

To this sense we are to refer, Isa. xlviii. 1, "Hear ye this, O house of Jacob, called by the name of Israel, and are come forth out of the waters of Judah;" that is, such as are descended of Jacob and Judah as from a fountain; as Deut. xxxiii. 28, and Psal. lxxviii. 26.

2. By the metaphor of waters the blessings of God and our Saviour are often noted, as in the chapter of an anthropopathy.

2. The subjects, or things containing waters, are various. The chief is the sea, which for the plenty of waters, the violence and impetuosity of its waves and storms, metaphorically denotes a multitude of enemies, Jer. li. 42, "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof." Chaldee: The king with his numerous hosts, in plenty, like the sea came up against Babylon. So it is to be understood, Psal. lxxv. 7, lxxxix. 9, and xciii. 3, 4. See also Isa. xvii. 12, 13, and lvii. 20, Jer. vi. 23, and l. 42, where there is an express comparison.

When our iniquities are said "to be cast into the depths of the sea," Micah vii. 19, it signifies a total remission and utter oblivion of them.

Waves of the sea denote calamities and punishments, because they rush upon us, and are noxious, as the waves are troublesome to ships and seamen, Psal. xlii. 7, and lxxxviii. 7, to which that phrase, Lam. i. 20, and ii. 11, relates, Psal. iii. Isa. vii. 24.

Jude verse 13, "Raging waves of the sea, foaming out their own shame." This is spoken of unquiet, untamed vagabonds, or impetuous violent men, who, possessed with a spirit of giddiness by false doctrine, and wicked lives, disturb the church and raise scandals. A metaphor taken from a turbulent and frothing sea. See the express similitude, Isa. lvii. 20, 21, to which place the apostle seems to have respect.

Fluctuating, or being tossed to and fro, *κλυδωνιζεσθαι*, Eph. iv. 14, is attributed to men unstable in the profession of Christianity. See Jam. i. 6.

A Stream, *נַחַל* (*Nachal*) which runs in a valley, (which is also denoted by the same Hebrew word,) and suddenly increases in tempestuous rainy weather, and brings not only terror, but loss and damage to men and other creatures, metaphorically signifies great afflictions, terrors, and dangers, Psal. xviii. 4, "The floods of Belial terrified me." Chaldee; "The multitude of oppressors made me afraid"—Junius and Tremellius: The floods of wicked men affrighting me; he compares the persecutions and violence of the wicked who would prosecute him even unto death to floods, which violently, and, ere we are aware, break upon us." Musculus upon the place: "This flood of the wicked rightly agrees with the valley of Kidron, that is, the kingdom of darkness."

Psal. cx. 7, "He shall drink of the brook in the way." This is diversely expounded, but most fitly of the passion of our Saviour Christ, which is elsewhere compared to drinking, for the drinking of his cup is in this place called "a drinking of the brook in the way." By the brook or torrent, the multitude and bitterness of Christ's sufferings

are noted, and also their shortness. For these torrents or streams quickly pass away, because they have not their source from a lasting fountain, but from showers and snow : and therefore it is added, "Therefore shall he lift up the head;" that is, he shall be gloriously delivered from death and passion or suffering, and shall most eminently triumph in the resurrection. And the Prophet says, that Christ should drink [in the way], by which the course of this earthly life is signified, which is called the "day of the flesh," Heb. v. 7. Elias when banished and persecuted, and dwelling in a desert, drank of the brook by the command of God, 1 Kings xvii. 4, 6; Christ in his passion was placed as it were in a wide wilderness, and spiritually drank of the greatest torrent of all tribulations and dolours, which by his passing over the brook Kidron, (which had its name from its blackness and darkness,) is noted, John xviii. 1. So much of that.

Sometimes a stream or brook is taken metaphorically in a good sense, either because of the abundance of waters, which are transferred to plenty of good things, Job xx. 17; by the "brooks of honey and butter" (to which rivers and floods are added) is signified a confluence of prosperous, pleasant, and desirable things, even to full satisfaction, Psal. xxxvi. 8, "God is said to make believers drink of the rivers (or brooks) of his pleasures," that is, to bestow a plenty of blessed, sweet, and heavenly good upon them, which is that life and overplus (or more than abundance) which Christ promised to his sheep, John x. 10.

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Or else the reason of their being taken in a good sense is because in dry and unwatered countries, the inundation of brooks are very seasonable and profitable; Isa. xxxv. 6, "In the wilderness waters shall break out, and streams in the desert;" he adds, verse 7, "And the parched ground shall become a pool, and the thirsty land springs of water." This is a metaphorical description of the blessings of Christ's kingdom, and with respect to their sweetness and abundance.

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Others expound this text of two doctrines proposed to a pious man.

First, that he should make good use of his proper goods, and by the blessings of God will augment them, verse 15, 16, 17, 18.

Secondly, that he should live chastely and continently with his own wife, and abstain from others, verse 18, 19, &c. Franzius says, "drink water out of thine own cistern, &c., that is, keep thy goods to thyself, and thine, and to help objects of charity; but do not consume them upon whores," &c.

A *well* is sometimes taken in a bad sense, as great perils and mischief, Psal. lv. 23, "And thou, O Lord, shalt bring them into the well, (so the Hebrew,) of destruction." The Chaldee, "into a deep hell," Psal. lxxix. 15, "Let not the well, (so the Hebrew,) shut its mouth upon me;" Chaldee, "hell." Christ speaks there of his most bitter passion.

Jer. ii. 13, "Broken cisterns that will hold no water," (out of which fractions the water goes not, as it comes in, failing the expectation of men that want water) this signifies the idolatries or apostasy of the people, to which God, the fountain of living water, is opposed.

3. The qualities of water; of these we will note two.

(1.) It is fluid and liquid, and if congealed by cold, it is resolved and liquified again by heat. Hence a metaphor is taken, for when to melt, or to be liquid, is spoken of men, it signifies fear, consternation, anxiety, and griefs, Exod. xv. 15, Deut. i. 28, and xx. 8, Josh. vii. 5, (where liquid water is added,) Josh. vii. 5, and ix. 13, Psal. lxxv. 3, and cvii. 26, Isa. x. 18, xiii. 7, and xxxi. 8, (where *כח* signifies melting, the Chaldee, "breaking;" consternation for fear. Others render it tribute, which is the other signification of the word,) Isa. vi. 4, 7, Ezek. xxi. 15, Job xxx. 22. So *Ovid de ponto*.

Sic mea perpetuis liquescant pectora curis.

"So may my breast with constant sorrows melt."

See Psal. lviii. 7, 8, and xxii. 14, 15. Where there is an express comparison, Psal. cxix. 28, "My soul melteth," in the Hebrew, [droppeth] "for heaviness," that is, consumes as if it were liquid—The Chaldee, "my soul is sad for sorrow." Some say that this is an hyperbolical description of his tears, as if his soul was liquid and resolved into weeping. See Job vi. 14, 15, Jud. xv. 14.

(2.) Water is capable of cold and heat, Rom. xii. 11, *τω πνευματι ζεοντες*, "fervent in spirit," by which spiritual ardour, and the zeal of faith and piety, is denoted; the Syriac expresses it by a word, *ܕܡܝܐ*, which signifies boiling water, Job xli. 22, Ezek. xxiv. 3, 5, see Job xxx. 27, Rev. iii. 15, "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot;" verse 16, "So that then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." In this text there is a manifest translation from the qualities of water. He calls the cold such as are without any interest in Christ, or the unconverted; and the hot he calls such as are endued with the true knowledge of Christ in an eminent degree; and the lukewarm are such as would be called Christians, but do not seriously stand by, or plead, the cause of religion; nor lead a life conformable to their holy profession; *ζεστοις*, that is, God loves such as are hot or fervent with the zeal of piety; but the lukewarm, who are only Christians in name, and not in reality, he hates; nor will he reckon them among his, which by a metaphorical allusion to warm water, is here expressed—For by that a man is easily provoked to vomit; so that Christ by the term vomiting expresses that he will reprobate such.

Object. But what means this, where he wishes that he were cold? Does that frame of spirit also please God?

Answer. This is to be understood respectively, or by way of comparison, in that *ψυχραια* the cold, with respect to the lukewarm, are more praise-worthy, because they openly profess what they are, not counterfeiting that sanctity which they have not, pretending one thing and doing another, but being under the blindness of a natural state, if they are taught, they frequently amend, and prove good men; whereas the lukewarm, making a specious show of godliness, but denying the power, are in a far more hopeless condition. The sense therefore is, "it is fit that thou be put into the extreme degrees, that thou mayest be judged," &c. Prov. xvii. 27, "A man of understanding is of an excellent spirit," (the Hebrew is,) "of a cool spirit;" that is, of a sedate and quiet mind,

who is not easily provoked to be disturbed with the fiery sallies, and intemperate heat of anger.

4. The actions of water are of two sorts, some (its own actions) as to "break forth," Job xxviii. 4, which signifies abundance of wealth, and a plentiful offspring, Gen. xviii. 14, and xxx. 43, Exod. i. 12, Job i. 10, Hosea iv. 10; also a publishing of speech, 1 Sam. iii. 1, 1 Chron. xiii. 2, 2 Chron. xxxi. 5; when the waters are said to "overflow," it signifies an irruption, or attacks of a multitude of enemies, and also, the celerity and speed of the invasion. Examples of the former are, Isa. viii. 8, and xxviii. 15, 17, 18, Dan. xi. 22, Nah. i. 8; of the latter, Psal. xc. 5, Isa. x. 22, Jer. viii. 6, Isa. xx. 2, "All nations shall flow together to it;" Jer. li. 44, Micah iv. 1; here the prophets treat of the conversion of the Gentiles to Christ, by a very significant metaphor. In the means of conversion, which is the evangelical word by his divine efficacy, the people willingly, without any compulsion, flock to him. Waters naturally descend, if they are made to ascend, it is by engines or art. and not from any spontaneous motion or peculiar quality so inclining them; so this people when they tend Sion-wards, and ascend that holy hill, are acted, animated, or strengthened, by the aid, art; and efficacy of the Holy Spirit by the Gospel of Christ.

In men converted,

(1.) This denotes diligence and fervour in piety, as waters gather together with celerity and impetuosity.

(2.) It denotes frequency and plenty, as many waters flow together.

(3.) It denotes concord or agreement, as many streams come from divers places, and when they meet make up one homogeneous body, whose parts cannot be discerned from each other, &c. See Psal. xix. 3, lxxix. 2, and cxix. 171, Prov. i. 23, xv. 2, 28, and xviii. 4.

Psal. xlv. 1, "My heart is inditing a good matter;" the Hebrew is, "my heart bubbleth up a good word." The LXX, *ἐρρευσσάτο, eructavit, p̄rumpsit*; this is an elegant metaphor of the speech of the heart well premeditated, which by the mouth and lips is uttered, as water when it boils, oftentimes bubbles over.

To distil is put for speech, doctrine, or prophecy, either because like rain, or dew, it is every moment instilled into the ears, for all words and sentences are not proposed at one and the same time, but distinctly, and as it were by drops: or because, as rain and dew, water, refresh, and fructify the earth, so does heavenly doctrine render a soul fruitful &c. Examples are to be seen, Deut. xxxii. 2, Job xxix. 22, Ezek. xx. 46, and xxi. 2, Micah ii. 6, 11. The heavens and skies are said "To drop down righteousness," when God gives blessings from heaven, Isa. xlv. 8. See Joel iii. 18, Amos ix. 13, "The mountains shall drop new wine, and the hills flow with milk;" by which is understood that plenty of celestial blessings purchased by the merits of Christ.

Some actions of a man about waters, as to pour out, which signifies evil, sometimes with respect to God, when he is said to "pour out his wrath," that is, when he grievously punishes, 2 Chron. xii. 7, Isa. xlii. 25, Psal. lxxix. 6, Jer. xlii. 18, Ezek. ix. 8, and xxii. 31; Dan. ix. 11, Lam. ii. 4, Hos. v. 10. God is said "to pour contempt upon princes," Psal. cvii. 39, 40; that is, he will divest tyrants of all authority, and make them contemptible in exiles or banishment, as it follows there. See Job xvi. 13, Psal. cxli. 8. As it respects men, it signifies the evil of guilt and punishment, or afflictions, &c. See examples, Job xxx. 16, Lam. ii. 11, 12, Psal. xxii. 14, 15, and lxxiii. 2, Ezek. xvi. 15.

Sometimes it is taken in a good sense, sometimes of God, sometimes of man: of God, as when he is said "to pour out his Spirit and his grace," when he plentifully bestows the gift of the Holy Ghost upon believers, and exhibits his grace, Isa. xxxii. 15, and xlv. 3, Joel ii. 28, Zech. xii. 10, Acts ii. 17, 33, Rom. v. 5, Tit. iii. 6, see Psal. xlv. 3, 1 Sam. i. 15, Psal. lxii. 8, 9, Lam. ii. 19, Job iii. 24.

To wash and make clean, (which is wort to be done with water) is often translated to signify the justification of sinful man before God, and his sanctification and renovation. "To be washed from sin," (as from sordid filth) is to obtain remission of

sins through the Mediator, Christ, Psal. li. 8, 9, Isa. iv. 4, Ezek. xvi. 4, 9, and xxxvi. 25, Acts xxii. 16, 1 Cor. vi. 11, Heb. x. 22, Rev. i. 5, 7, 14; or that which is always joined with the antecedent benefit of God, to abstain from sin and practise holiness and purity of life, Job ix. 30, Psal. xxvi. 6, and lxxiii. 13, Prov. xxx. 12, Isa. i. 16, Jer. iv. 14, James iv. 8, &c.

Of Metaphors taken from the Earth.

In the globe of the earth two things are to be considered, which afford as many metaphorical acceptations.

(1.) That it is opposite to heaven with respect to quantity and qualities. Hence as heaven denotes the spiritual kingdom of God, and the state of eternal felicity; so on the contrary the earth denotes the state of corruption and sin in which man after the fall was involved, John iii. 31, *ο ων εκ της γης, εκ της γης εστι, και εκ της γης λαλει*, "He that is of the earth, is of the earth, and speaketh of the earth." A very fair antanaclassis! The first phrase of the *earth* is properly taken and denotes an earthly original, that is, to be begotten by a natural man in a natural way, (to which is opposed that Christ is *ανωθεν ερχομενος και εκ του ουρανου*, "Come from above, and from heaven." See 1 Cor. xv. 47.

The second phrase, of the earth, metaphorically taken, is to be carnally wise, ignorant of divine things, lost in sin, and an absolute stranger to heaven and the spiritual kingdom of God, which elsewhere is phrased, *τα επιγεια φρονειν*, "to mind (that is, to only take care for) earthly things," Phil. iii. 19; *τα της σαρκος φρονειν*, "to take care for those things which are of the flesh," Rom. viii. 5. See John iii. 6, 1 Cor. ii. 14. To which in this place of John, viz. iii. 31, is opposed that Christ, *επανω παντων εστιν*, "is above all," that is, the heavenly Lord and most holy God, void of all imperfection and worldly spot.

The last phrase, "to speak of the earth," is conformable to the first, and is to speak those things which are contrary to the kingdom of God, erroneous and lying. See 1 John iv. 3, 5; (to which is opposed that Christ testifies that which he saw and heard, and speaks the words of God, which whosoever receives, he seals or witnesses that God is true, the like opposition Christ uses, speaking to the carnal Jews, John viii. 23.

(2.) Because the earth affords men houses and convenient habitations, in that respect eternal life, and the heaven of the blessed is called "a new earth or land," Isa. lxi. 17, 22, 2 Pet. iii. 13, Rev. xxi. 1; because in it are those many mansions which are provided by Christ for believers, John xiv. 2; in this sense some of the fathers expound, Matt. v. 5, "Blessed are the meek, for they shall inherit the earth." But this may be fitly interpreted of the earth on which we dwell: for this sentence seems to be borrowed from Psal. xxxvii. 11, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." The meaning may be, they who do violence to none, and when injured easily forgive, who choose rather to lose their right than vexatiously to wrangle or contend, who value concord and tranquillity of mind before great estates, to whom a quiet poverty is more welcome, than brawling riches; these, I say, will truly, and with a mind full of tranquillity, inhabit and possess this earth, and in it will enjoy the grace and blessing of God, to them and their posterity, whilst the goods of the wicked are by divine vengeance scattered as it were into the light winds, so that these (viz., the meek) are the true possessors of the land, and as it were the props or pillars that preserve it, whereas the wicked, together with the devils, are but possessors of a bad faith, and unjust ravishers, for whose malice every creature groans, and does, as it were, tacitly implore deliverance of the great Creator, Rom. viii. 20, 21, 22, &c.

So much in general, now we shall briefly show what metaphors are taken from the several parts of the earth. As,

1. A mountain or hill, being a more high and elevated part of the earth metaphorically denotes,

(1.) Heaven, the habitation of God, so called by an anthropopathy, as he is elsewhere said, "to dwell in the highest," Psal. iii. 4, "I cried unto the Lord with my voice, and he heard me out of his holy hill," that is, from heaven: as if he had said, "I am cast out from the place of the terrestrial sanctuary appointed in Jerusalem, but there is yet

an open access to the holy hill of God, his heavenly habitation, where my prayers shall be heard, and shall implore the wished help against those rebellious and stubborn enemies." So Psal. xcix. 9, cxxi. 1, cxxiii. 1, xv. 1, and xviii. 9, 2 Sam. xxii. 8.

2. Kingdoms and empires, which like mountains, have a pre-eminence in the world. Psal. xxx. 7, "Lord, by thy favour thou hast made my mountain to stand strong;" that is, thou hast given my kingdom strength and tranquillity. Psal. lxxvi. 4, "Thou art more glorious and excellent than the mountains of prey;" that is, the kingdoms of the wicked, who unjustly plunder and prey upon the world. Jer. li. 25, "Behold I am against thee, O destroying mountain, saith the Lord," &c. Illyricus, "So he calls Babylon, although it was situated in a plain, because of the loftiness of its dignity and power, by which, as a very high mountain, it hung over other cities and people." But others think, that by the vast circuit and thickness of its walls it rose like a mountain; for Herodotus, Strabo, Pliny, and Diodorus Siculus, affirm that the walls of Babylon were 50 cubits thick, and 200 royal cubits high. And that which is added in the same place, that "Babylon should be made a burning mountain," is to be understood of the rubbish and ruinous heap which was left like a mountain after the burning of that great city. Hab. iii. 6, "The everlasting mountains were scattered, and the perpetual hills did bow;" that is, the kingdoms of the people were suddenly shaken and overthrown: he speaks of the blessing of God, which expelled the Canaanites and distributed their lands to his people by his ministers, Moses and Joshua. See Exod. xv. 14, &c.

3. Any proud enemies of the kingdom of God, Isa. ii. 14, The day (of the anger) of the Lord, "upon all the high mountains, and upon all the hills that are lifted up;" that is, upon all such as are proud and lifted up, because of their power, as appears, verse 11, 12, 17. Also by "the cedars of Lebanon that are lifted up, and the oaks of Bashan," verse 13; "And the high towers and fenced walls," verse 15. Isa. xl. 4, "Every valley shall be exalted, and every mountain and hill shall be brought low," &c. This is a metaphorical description of the effect of John Baptist's preaching, of which the prophet speaks here. Upon which Musculus,* "The doctrine of repentance humbles mountains and hills, and makes plain the uneven and crooked, that is, brings down the proud, depraved, and wicked; and the consolation of the kingdom of God, which is joined to the doctrine of repentance, lifts up the vallies, that is, it comforts and refreshes the humble, the poor in spirit, and the dejected." The forerunner of the Lord did exactly prosecute both these parts in preparing the way of our Lord, saying, "Repent, for the kingdom of heaven is at hand." Matt. iii. 2, &c. Isa. xli. 15, "Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff;" that is, thou shalt destroy thine enemies, though they be most proud and powerful, notwithstanding thou dost seem but as a worm, verse 14. He speaks by the Spirit to the church of Christ, which by virtue of the heavenly word, works these things gloriously: the Chaldee renders it, "Thou shalt slay those people, destroy their kingdoms, and make them as chaff." See Zech. iv. 7, &c.

More especially there is mention of Bashan, (Psal. lxxviii. 15,) which was a mountainous country, famous for excellent pasture, the beasts that fed there being very fat, strong, and great—hence the bulls, rams, or heifers of Bashan are metaphorically put for fat, Deut. xxxii. 14; which is also referred to men, Psal. xxii. 12, "Strong bulls of Bashan have beset me round," that is, the enemies of Christ who were strong and fierce, &c. See Amos iv. 1. The oaks of Bashan are used in the same sense, Isa. ii. 13, Zech. xi. 2.

Carmel was a mountain famous for fields, vines, olive-trees, and fruit-bearing shrubs, and is by a metaphor put for any good and fruitful country, Isa. xvi. 10, Jer. ii. 7. Some think this translation is made because of the etymology of the word, alleging that Carmel is compounded of כרם *Kerem vinea*, a vineyard, and מלא *plenus*, full, that is, full of vineyards. The word is also translated to spiritual things, Isa. xxxii. 15, and mention is made of it in the description of the New Testament church, and its vigour and glory, Isa. xxxv. 2.

Lebanon, a mountain, denotes the grandees in the king of Assyria's army, because of the height, stateliness, and plenty, of the trees there, Isa. x. 34, "And Lebanon shall fall by a mighty one;" that is, even the stoutest and most valiant in that army shall be slain by the angel of the Lord. In the foregoing part of the verse it is said,

* In Comment. H. L.

"and he shall cut down the thickets of the forest with iron," where we are to understand the other part of the army, who together with their chief captains and champions were to be cut off.

Hill, if added to mountains, is sometimes taken metaphorically in the sense given before. Some by "everlasting hills," Gen. xlix. 26, understand patriarchs, prophets, and illustrious saints, who exceed others as hills do vallies, but it is thought that the phrase "unto the utmost bound of the everlasting hills," is better expounded unto the end of the world; that is, until the hills be moved, which are always immoveable. And by this reason also, Isa. liv. 10, the covenant of divine grace is compared to hills and mountains immoveable.

A rock (which is a great stone, in height resembling a mountain,) by a metaphor denotes a firm, stable, or secure place from dangers, and consequently refuge and protection, Psal. xl. 2, xxvii. 5, and lxi. 2, Isa. xxxi. 9, and xxxiii. 16, Jer. li. 25, &c.

A den is a cavity or hollow place of stones, or great rocks, in which thieves and robbers hide themselves, hence Christ calls the Temple of Jerusalem, "a den of thieves," Matt. xxi. 13, Mark xi. 17, Luke xix. 46, which is taken from Jer. vii. 11, because of their false doctrine, perverse lives, oppressions, unrighteousness, &c., each of which is spiritual robbery. Neither is the allusion of a den to that spacious and vast temple insignificant; for we find recorded by Josephus, Lib. xiv. c. 27, and by Strabo, Lib. xvi., "that there were dens in that country so great and spacious that 4000 men may at once hide themselves in one of them."

A valley, because of its lowness and the obscurity of its shade, which broken and hanging hills and trees cause, metaphorically denotes humiliation, griefs, and oppressions, Isa. xl. 4, Luke iii. 5. Jerusalem is called "the valley of visions," Isa. xxii. 1, because it was the seminary of the prophets, &c. Psal. xxiii. 4, "Yea, though I walk in the valley of the shadow of death, I will fear no evil;" that is, although I should fall into the utmost perils of death. The metaphor is taken from sheep, who when they stray in those obscure and desolate vallies are in danger of being destroyed by ravenous beasts. See Psal. cxix. 176, "I have gone astray like a lost sheep," &c.

Psal. lxxxiv. 6, "Who passing through the valley of Baca make it a well: the rain also filleth the pools."—This text in the Hebrew is thus: "Passing through the valley of mulberry-trees they make him a well, and the rain with blessings (or most liberally) covereth them;" that is, although the godly (whom verse 4, 5, he calls blessed, because they dwell in the house of the Lord, still praising him, and with a strong faith cleaving to him, &c.) should be involved in divers calamities, which is metaphorically expressed by passing through the valley of mulberry-trees, that being a barren and dry place, mulberry-trees usually growing in such ground, 2 Sam. v. 22, 23, 24,) yet they trust in God and make him their well, by whom as from the living stream of health and comfort they are abundantly refreshed, raised up, and comforted, and as it were with a wholesome rain made fruitful. It follows, verse 7, "They shall go from strength to strength;" that is, by the power of God they shall subdue and overcome all enemies and evils that annoy them. It follows in the Hebrew thus: "The God of gods shall be seen of them in Sion;" that is, in the church of believers, he will graciously manifest himself to them, both by the word of life, and by his excellent help; compare Psal. l. 23, with this text.

There are other vallies metaphorically made use of, as Hos. ii. 15, "I will give the valley of Achor for a door of hope." This is a promise of Jehovah to the church; by which phrase the consolation of his Spirit in adversity, and the comfort of hope is understood. Achor signifies perturbation or trouble, and received that name from the great perturbation of the people of Israel, Josh. vii. 24, 25, 26. It was in that valley which borders upon Jericho, that they had the first hope of possessing the land of Canaan. So they believing in the valley of Achor, that is, being full of trouble and disturbance, they are raised up by a gracious consolation out of God's word, and are comforted by the hope of eternal life.

The valley of Jehoshaphat is put for the church, Joel iii. 2. The valley of Gehinnon or Hinnon, from whence Gehenna (put for hell) comes, affords no other metaphors.

A desert, which is a part of the earth little inhabited and manured, wanting pleasant rivers, elegant trees, fruits, &c., is often put for the Gentiles, who are strangers to the kingdom of God, and are destitute of the means of eternal life. Hence fountains of living waters, and good trees, are promised to the desert, by which the calling of the Gentiles to the kingdom of Christ is intimated, Isa. xxxv. 1, 2, xli. 18, 19, and xliii. 19, 20, and by those fountains the saving doctrines of Christ; but by trees the teachers of the word, and true believers, are to be understood.

The lower parts of the earth, Psal. cxxxix. 15, signify the mother's womb, and so the Chaldee translates it. By this phrase we are fairly informed what our original is, viz., the earth.

Some say that the phrase, Ephes. iv. 9, "He also descended into τα κατωτερα μέρη της γης, the lowest parts of the earth," is to be taken in this sense: but this is most properly to be understood of the state of his deep and profound humiliation; "his ascending on high," is to be understood of the state of his most super-eminent exaltation. Brentius upon Acts i, Pag. 19, says—"See the miseries and calamities which man must of necessity endure for his sin, and you will find him as it were in the lowest part of the earth; what is lower than the pit of death? What is deeper than hell? When David said, 'Out of the depths have I cried to thee, O Lord,' surely he cries from no other place, than from the sense of death and hell, in which for his sins, he was comprehended," &c.

The deep of the earth and the terms that are analogical to it, as a pit, an abyss, or swallowing deep, metaphorically denote,

1. The grievousness of evils, miseries, and calamities, Psal. lv. 23, lxxi. 20, and lxxxviii. 6, Prov. xxii. 14, Isa. xxiv. 17, 22, Lam. iv. 20, and iii. 47, 53, Zech. ix. 11. Hence the phrase "to dig a pit for another," that is, to conspire mischief, and "to fall into the pit he digged for another," that is, to be overwhelmed with the same evil he provided for another. See Psal. vii. 15, 16, and ix. 15, 16, Prov. xxvi. 27, Jer. xviii. 20, Psal. xciv. 12, 13, 2 Thes. i. 5, &c.

By sepulchres, which are under the earth, great calamities are likewise signified, Psal. lxxxvi. 13, and lxxxviii. 3, 4, &c.

2. That which is abstruse, hid, or inscrutable, as an abyss, or bottomless pit, cannot be seen or known through, Psal. xxxvi. 6, Rom. xi. 33, 1 Cor. ii. 10, Rev. ii. 24. See Isa. xxix. 15, and xxxi. 6, Hos. v. 2, and ix. 9, 1 Tim. vi. 9, &c.

From mud, dirt, dust, and dung, also, metaphors are taken which denote,

1. Men in a vile and contemptible condition, 1 Sam. ii. 8, Psal. cxiii. 7. Hither may we refer where the apostle calls himself περιψημα, 1 Cor. iv. 13, "Made as the filth of the world, and the offscouring of all things," because of the ignominy and contempt which he suffered. Erasmus in his paraphrase, "Others are much honoured by you, but we for your sake to this day, are accounted as the trash of this world, than which nothing can be more abject, or trampled upon." See Lam. iii. 45, to which place a great many say the apostle had respect.

2. Evils and adversities, Psal. lxxix. 2, 14, Jer. xxxviii. 22, Lam. iv. 5.

3. Death, or a most ignominious casting away, Psal. lxxxiii. 10, which is called the burial of an ass, Jer. xxii. 19. See 2 Kings ix. 37, Jer. xvi. 4, &c.

4. A thing had in great esteem among men, but is really vile, sordid, and noxious; Hab. ii. 6, "That ladeth himself with thick clay or mud." By this is to be understood a vast power of riches, which do not profit, but rather prove grand snares and hurtful impediments to the wicked possessors, as if they had been emerged in thick mud, or would take it along, as their burden. As mud is an impediment to a traveller, by how little he can go forward, and by how often he endeavours to dispatch, by so much is he involved in a more dangerous intricacy: so great wealth, in the way of godliness, is a hindrance to him that sets his heart upon it, Mark x. 23, 24, Luke viii. 14. See Isa. xxiv. 20.

Phil. iii. 8, "I count all things but loss, and dung, that I may win Christ." He speaks of those things, which before his conversion he magnified, and put his confidence of salvation in: but now being converted to Christ, he despises them as the most sordid and vilest things, being not only unprofitable for salvation, but most pernicious

if confided in. Others expound σκυβαλα, as if he had said κυσιβαλα, that which is thrown to dogs—so Suidas takes it. And it is to be noted that in the second verse false apostles are called “dogs,” whose corrupt works the apostle cautions against. By mud, dirt, and other filth, the members and apparel of a man are polluted and contaminated; which contamination is brought frequently to denote the filthy nature of sin, Isa. lxiv. 6, 2 Cor. vii. 1, Eph. v. 27, Tit. i. 15, 2 Pet. ii. 10, 20, (with verse 13, 22,) Jude verse 23, James i. 21, Rev. iii. 4. To this washing and cleansing are contrary, by which the taking away of sin is noted.

The dust of the earth likewise signifies contempt, abjection, misery, and mourning, 1 Sam. ii. 8, Job xv. 16, Psal. vii. 5, 6, xxii. 15, 16, 29, xlv. 25, 26, cxiii. 7, and cxix. 25, Isa. xlvii. 1, lii. 2, Lam. iii. 16, 29.

Ashes, in a metaphorical signification, and by allusion of the name, agrees with dust, with which it is sometimes joined, sometimes not. For the dust is indeed ashes, only that is a grosser matter into which a thing burnt is reduced. By this is signified frailty and vileness, Gen. xviii. 27, Eccles. x. 9, where nevertheless there is respect had to man's first original, which was dust and ashes—sometimes it signifies great calamity, and the sadness and mourning that ensue, Isa. lxi. 3, Ezek. xxviii. 18, Mal. iv. 3, Lam. iii. 16; for mourners were formerly wont to throw ashes upon their heads, yea, to lie in it, as appears, 2 Sam. xiii. 19, Job ii. 8, and xlii. 6, Isa. lviii. 5, Jer. vi. 26, Ezek. xxvii. 30, John iii. 6, Matt. xi. 21, &c. The same metaphorical signification is in the phrase, to feed on ashes; Psal. cii. 9, “I have eaten ashes like bread,” that is, I am in very great grief or trouble. Isa. xlv. 20, “He feedeth on ashes: a deceived heart hath turned him aside.”—He speaks of the idol, which can bring nothing but mourning and all evil to its adorers. So much of simple bodies and what bears analogy with them. Of compound we will treat in the following chapters.

CHAPTER XI.

OF METAPHORS TAKEN FROM MINERALS, PLANTS, AND LIVING CREATURES.

COMPOUND bodies, according to the physical distinction, are either inanimate or animate.

Inanimate are metals, stones, and concrete juices, as salt—
 Animate are either vegetative, sensitive, or rational.

- Of the first kind are plants, or things growing out of the earth.
- Of the second kind, brutes.
- Of the third kind, men and women. Of which distinctly and in order.

Metaphors taken from inanimate Bodies.

Gold metaphorically signifies *quoad naturalia*, as it respects naturals,

(1.) A clear and shining liquor like gold, viz., pure oil, Zech. iv. 12.

(2.) Serenity of sky, when it is of a yellowish red, Job xxxvii. 22, “Fair weather cometh out of the north”—in the Hebrew, it is gold cometh out of the north, that is, as Schindler says, “a clear air without clouds,” or a wind pure as gold, and purifying the air, making it as pure as gold: the north wind, hence called by Homer, αἰθηρογενετης, *the causer of serenity*. The Septuagint render it, νεφροσπαινοντα, *clouds shining like gold*.

As it respects spirituals, gold signifies the pure doctrine of the gospel, as silver and precious stones do, 1 Cor. iii. 12. Also the grace and benefits of Christ our Saviour; or, which is the same thing, true wisdom received by the word of Christ, Rev. iii. 18; and even life eternal, Rev. xxi. 18.

Silver is taken or put for an excellent or very fair thing, whence the word of God is said to be as silver tried in a furnace of earth, purified seven times, Psal. xii. 6, where respect is had to its great purity. Hence our Saviour is said, Mal. iii. 3, "To be a refiner and purifier of gold and silver," that is, to institute a repurgation of his heavenly doctrine. The phrase in Isa. i. 22, "Thy silver is become dross," denotes corrupt doctrine, and a depraved life. The rebellious people of the Jews are called reprobate silver, as if it were said; overmuch corrupt, and therefore good for nothing but to be reprobated, or cast away.

The excrements of silver, as dross, tin, and lead, denote idolaters, wicked and reprobate people, Isa. i. 25, (see Psal. cxix. 119, Prov. xxv. 4, 5, Ezek. xxii. 18, and the following verses, *סור* a fragment, or (by a syllepsis) fragments, Isa. i. 28, are called the particles or refuse of that dross, with which the prophet compares the wicked, because, like that, not to be healed, &c.

Brass and iron denote hardness and solidity, Deut. xxviii. 23, Isa. xlviii. 4, Jer. i. 18, Mic. iv. 3. Iron also denotes great troubles and crosses, if a furnace (which because of the fire it contains, is a symbol of calamity) be added, Deut. iv. 20, 1 Kings viii. 51. The like is to be understood if it be added to a yoke, as Deut. xxviii. 48, and to a rod, Psal. ii. 9; each of which by itself, signifies a *liction*.

There is an obscurer place, Jer. xv. 12, "Shall iron break the northern iron, and the steel or brass?" which some expound, that the northern enemy, viz., the Assyrian army was plainly invincible. Others on the contrary, that there would assuredly come another enemy, who should break and chastise the Assyrians, to wit, the Persians, &c. Vatablus chooses the former sense, "By the first iron understanding the Jews: he compares, says he, the strength of the Jews to pure iron and the strength of the Chaldeans to iron, which is mixed with much steel, and therefore stronger: as if he had said, shall the Jewish iron sword break the Chaldean, well-tempered with iron and steel? No; iron and brass, he calls iron mixed with brass, that is steel."

Junius and Tremellius take it as a confirmation of the foregoing promise, verse 11, which God made by the prophet, that he would defend them from the hostility of the Chaldeans, and would make them intreat them well; and therefore they expound "the first iron, the Chaldeans, and the latter iron and brass, (that is steel from the north of Chalybes, (for there was a people of that name in the northern parts of Pontus, from which Chalybs or steel, took its name, as Virgil in the 2nd book of his *Georgics*, and Strabo in his 12th book of *Geography*, witness) Jehovah himself; as if he (viz., Jehovah) had said, these are iron, but I, who interpose or come to relieve thee am a wall of steel to thee; therefore you have no cause to fear, that you should be broken by those enemies."

It is said, Isa. lx. 17, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron,"—which signifies the restoration or redemption of mankind, and the change of the legal into an evangelical dispensation by the Messiah.

A Stone, if transferred to a man, sometimes denotes a great stupidity of mind, 1 Sam. xxv. 37: sometimes hardness of heart, and the state of the sinner before conversion to God, Ezek. xi. 19, and xxxvi. 26. To which the contrary is, that such as are converted and believe are called living stones, 1 Pet. ii. 5, with respect to Christ, who is called the precious and elect stone, upon which they are spiritually built, Eph. ii. 20, 21, 22. This word stone is also used in a good sense, Gen. xlix. 24, "But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel."—that is, Joseph stood and was sent by the most powerful God to feed Israel and his family as a pastor, and to prop them as a stone, to wit, when he supplied and preserved his father's whole house from Egypt. Some think that this man of God did prophesy of times to come, and that by pastors we should understand prophets, and by a stone, eminent kings and princes that were to come of the family of Joseph among the peo-

ple of Israel, which people they were to lead forth, and teach, and to support them, as a rock or foundation-stone supports a building.

It is said, Zech. xii. 3, that Jerusalem will be made "a stone of burden for all people;" upon which words Jerome notes, "Formerly in little villages, little towns, and little castles, they were wont to place round stones of great weight, which the youth for exercise sake, were wont to strive who could lift them highest; some could lift only to their knees, some to their navels, some to their shoulders and head, some (that made an ostentation of their strength) with erected hands, threw them over their heads," &c. Hence the prophet alludes (say they) that if any nations will adventure to assault the church, to remove it from its place, and toss it at their pleasure, they shall sink under their burden, and be even crushed to pieces; even by the power and strength of the chief corner-stone of the church, Luke xx. 17, 18.

From quarries of stone an elegant metaphor is taken, Isa. li. 1, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." He speaks of the godly Israelites sprung from Abraham and Sarah, as verse 2. The reason of this metaphorical phrase, Junius and Tremellius fairly deduce from the argument of this chapter. "Thus Christ argues, I promise that I will comfort and restore the church, although it be wasted and almost nothing, verse 3; and that you may the easier believe this, remember that ye are come of parents, that had never begot children, if God by his powerful word (as a hammer breaks stones out of a rock) had not done it: and therefore you who are in the same covenant, are to experience the same virtue and power of God." See Ezek. iv. 1, Exod. xxiv. 10, Prov. xvii. 8, 23.

More especially there is a metaphorical mention of gems in the description of the glory and the inward splendour of the church of Christ, Isa. liv. 11, "Behold I will lay thy stones with fair colours, and lay thy foundation with sapphires"—And verse 12, "I will make thy windows of crystal, and thy gates of carbuncles, and all thy borders of pleasant stones,"—that this relates to the New Testament times, appears by the following words, verse 13, "And all thy children shall be taught of the Lord," which words, John vi. 44, 45, are cited by Christ, application being made to his church. Its foundation is said to be laid in sapphires and carbuncles, that is, in the true knowledge of Jesus Christ, who is the only foundation of the church, Matt. xvi. 16, 18, 1 Cor. iii. 12, Isa. liv. 11, and withal the most precious and resplendent gem. It is expounded, Isa. liv. 14, "In righteousness shalt thou be established," which is the righteousness of Christ applied by true faith in order to salvation. Its windows are said to be of crystal, by which the apostles, evangelists, and other faithful preachers of the word of God, and their sacred preaching of Jesus Christ, are to be understood, through which, as by crystalline and most transparent windows, heavenly light gets into the church. Its gates are said to be of carbuncles, (a gem of a flaming colour which derives its name from *קִינְדִּיל* *kindling*,) by which the continual preaching of the word is understood, that door of utterance, Col. iv. 3, 1 Cor. xvi. 9, "The gates that shall be open continually," Isa. lx. 11, by which such as enter are enlightened as by a sparkling gem, and kindled by a divine fire, Luke xxiv. 32, "Did not our heart burn within us?" &c.

Lastly, "All its borders are said to be of pleasant stones," that is, most lovely and desirable; by which the amplitude or largeness of the Church of Christ, gathered by the preaching of the Gospel in the whole world, built upon Christ himself, and his saving knowledge, is understood. But we must observe, that these things are to be most completely fulfilled in the heavenly Jerusalem and life eternal, as in its description, Rev. xxi. 10, 11, 18, &c. appears.

By the metaphor of a pearl the saving word of God is expressed, Matt. vii. 6, so the kingdom of heaven, that is, the church gathered by the word, is compared to a pearl, Matt. xiii. 45, 46.

An adamant or diamond *אֲדָמָס* *Adamas* (a precious and most hard stone) is brought to denote the depravity and diabolical hardness of man's heart, Zech. vii. 12.

Salt, that good creature of God, so called by the Evangelist, Luke xiv. 44, because of its virtue to preserve from putrefaction; and season, or give a relish unto meat, is

by a metaphorical translation applied sometimes to the apostles, and other teachers of the word of God, Matt. v. 13, whose office it is to take care that by sound doctrine, and a blameless example of life, their auditors be preserved from any corruption, as well in the fundamentals of religion, as also, (as far as may be,) from any blemish in external life and conversation. For as salt applied to meat consumes the depraved or corrupt humours, and so preserves from putrefaction; so the ministers of the Gospel by sound doctrines, and by a prudent application of legal reprehension preserve men from being putrified in sin, and are instruments to make them savoury, that is, that they may please God, and so obtain (through his mercy in Christ) eternal blessedness.

Theophilact * on Mark ix. 50, says, "that as salt hinders the generation of worms in meat; so the preaching of the Gospel, if quick and home, seasons carnal men so that the worm of restlessness shall not generate in them."

Sometimes it signifies wisdom and prudence, Mark ix. 20, Col. iv. 6; upon which Illyricus, "Wisdom keeps the actions, lives, and manners of men, from any fault, as salt does flesh and other things: and makes life, manners, and speech grateful and acceptable to all, as salt gives a grateful relish to meat."

To this speech seasoned with salt, "corrupt communications" are opposed, Eph. iv. 29, that is, obscene, foolish, or impious talk, which for the want of this spiritual salt, as it were, stinks, and is unsavoury to God and holy men. What we translate Job i. 22, "In all this Job sinned not, nor charged God foolishly," is (word for word) in the Hebrew thus, "In all these Job sinned not, nor gave unsavouriness † against God," viz., sinful words, as the Chaldee renders it. Impiety is noted by the same word, Job xxiv. 12.

We have mention of a "covenant of salt," Numb. xviii. 19, 2 Chron. xiii. 5; which signifies that which is lasting and perpetual; the reason of this speech is, because things salted last very long and do not putrify. See *Luth. Marginal. School. in Numb. xviii. 19*

Sulphur or brimstone joined with fire, denotes most heavy punishments, Deut. xxix. 23, Job xviii. 15, Psal. xi. 6, Isa. xxxiv. 9, Ezek. xxxviii. 22; hence it is put in the description of hell, Isa. xxx. 33, Rev. xiv. 10, xx. 10, and xxi. 8; all which places (some say) allude to the destruction of Sodom and Gomorrah by fire and brimstone, Gen. xix. 24.

Metaphors taken from things growing out of the Earth.

THINGS growing out of the earth are to be considered distinctly, with respect to their parts, as also with respect to their kinds and species. The parts are these,

1. Seeds, of which a plant grows, metaphorically signifies the *word of God*, by power and virtue of which a man is new-born, and becomes an acceptable tree or plant to God, (Isa. lxi. 3,) 1 Pet. i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth, and abideth for ever," 1 John iii. 9, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God," which is expounded, Psal. cxix. 11, "Thy word have I hid in my heart, that I may not sin against thee;" and Luke viii. 15, "But that sown in the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." To this may be compared the 5th and 11th verses of this chapter, where it is expounded, that the seed is the word of God.

By the same metaphor, it is called *λογος εμφυτος, sermo insititius*, "the engrafted word," Jam. i. 21, (mention being made of regeneration, verse 18,) that is, which God by the power of his Spirit, does, as it were, sow and plant in the hearts of men, that it may take root there, and bring forth fruit acceptable to God.

(1.) Seed as to outward appearance is but a mean thing, neither is its virtue appa-

* *Quemadmodum sal carnes cohibet, &c.*

הַבִּיטָה *insu/sitas, unsavouriness.*

rent or visible: so the word of God is much despised and contemned in the world, 1 Cor. i. 21.

(2.) Good seed, cast into good ground, does germinate, and put forth a plant, by whose virtue and power it continues its kind: so the word of God, received in a good heart, makes a man such as itself is, that is, spiritual, and quickened with a divine life, because that seed "is spirit and life," John vi. 63.

(3.) That seed may grow, there is need of the sun's heat, and rain or dew: so God himself gives increase to the seed of the heavenly word, 1 Cor. iii. 6, 7, "The sun of righteousness" influences it with his celestial heat, and waters it with the rain or dew of his Holy Spirit, Isa. xlv. 3, &c.

When the verb *to sow* is attributed to God, it denotes a multiplication of blessings to men, Jer. xxxi. 27, Hos. ii. 23, Zech. x. 9, to which the phrase, Nah. i. 14, is contrary, "The Lord hath given a commandment concerning thee, that no more of thy name be sown," that is, thou shalt be slain, and shalt perish without recovery.

When attributed to men, it signifies such things as are done in our life-time, from which good or evil is to be expected. And so expresses either the exercise or practice of piety or impiety. Examples of the former are to be read, Psal. cxxvi. 5, 6, Prov. xi. 8, Hos. x. 12, 2 Cor. ix. 6; of the latter, Prov. xxii. 8, Job iv. 8, Jer. iv. 3, Hos. viii. 7; of both, Gal. vi. 8—10.

When it is said of human bodies that they are sown, it denotes their death and burial, 1 Cor. xv. 42, 43, 44, to which the resurrection from the dead is opposed; for the apostle metaphorically changes the word speaking, verse 36, of the seed as of the body: but here of the body as of seed.

A root, which is the basis or lower part of the plant, and the principle or beginning of ancretion, is put for any original or foundation of a thing, Deut. xxix. 18, Isa. xiv. 30, Rom. xi. 16, 17, 18, 1 Tim. vi. 10, Heb. xii. 15; and for a prosperous state of things, Job xxix. 19. Hence comes the phrase, to take root, or to root, that is, to be in a good condition, or to multiply or thrive in any outward blessing, Job v. 3, Psal. lxxx. 9, Isa. xxvii. 6, and xxxvii. 31, Jer. xii. 2. And, on the contrary, the "drying up of the root," denotes the destruction of the wicked, Job xviii. 16, Isa. v. 24, Hos. ix. 16, Mal. iv. 1.

More especially "the roots of the feet," for so it is in the Hebrew, Job xiii. 27; but in our English translation, "heels of my feet," an exposition rather than a translation, signify the heels or knuckle bones, because they are the lowest part, as a root is to a plant. The root of Jesse, Isa. xi. 1, seems to note the patriarchs from which Jesse and David were sprung.

To be rooted, is spoken of the mystery of our regeneration, and a corroboration or strengthening in faith and piety is signified thereby, Eph. iii. 17, Col. ii. 7, to which we may fitly compare Job xix. 28, "But ye should say, why persecute we him, seeing the root of the matter is found in me?" that is, when rooted by faith in God I keep mine integrity, as Junius and Tremellius expound it.

A branch, with many synonymous terms, is frequently proposed in allegories, signifying by the similitude of a growing, green, and thriving tree, prosperity; and, on the contrary, by the similitude of a withering tree, misfortune, and calamity, Gen. xlix. 22, Job xv. 32, and xxix. 19, (where צֶמַח signifies a branch, as chap. xviii. 16,) Psal. lxxx. 10, 11, Isa. xxv. 5, Ezek. xvii. 6, &c., and xxxi. 3, &c., Mal. iv. 1, &c. By the term branches, Paul understands the Israelites of that time, Rom. xi. 16, 17, &c., who were descended (or proceeded) of the first patriarchs as from a root. The Church is called the "branch of God's planting," Isa. lx. 21, because, (as it were planted in Christ the tree of life,) he has a singular love and care for it, vegetating, comforting, and preserving it, by his Spirit, and at last eternally saving it.

A leaf, because it easily falls and withers, carries the notion of vileness and vanity, Job xiii. 25, 26; but in regard the leaves of some trees are always green, under the similitude of such a tree, eternal life is described, Ezek. xlvii. 12. See Rev. xxii. 2; also the righteous, who are heirs of eternal life, Psal. xcii. 12, 13, 14, with Psal. i. 3, and lli. 8.

The greenness of leaves is called a budding or germination, which word (viz., * צמח) is by a metaphor brought to signify, sometimes natural things, as "the hairs of the head and beard," Lev. xiii. 37, 2 Sam. x. 5, Judg. xvi. 22, Ezek. xvi. 7. The word flourishing, reviving, or more properly growing green again, is elegantly translated, Phil. iv. 10, to signify the mind of man stirred up by love and benevolence to do good. On the contrary, to "be dried up or withered," is put for death, or being taken away, Joel i. 12.

A flower denotes prosperity, Isa. v. 24. See Job xv. 33. But because a flower is easily cut down, and withered, it is put for any thing that is frail, uncertain, or transitory, Isa. xxviii. 1, 4, Psal. ciii. 15, 16, Jam. i. 10, 11, 1 Pet. i. 24, Isa. xl. 6, 7, 8.

To flourish is put for a prosperous state of men, Psal. lxxii. 7, 16, and cxxxii. 18, Prov. xiv. 11, Isa. xxvii. 6, Hos. xiv. 8. See also Isa. lxvi. 14, Ezek. xxii. 24. What is said, Ezek. vii. 10, "The rod hath blossomed; pride hath budded;" is understood by most interpreters of the king of the Assyrians, now growing to the height of his empire and authority, and preparing to besiege Jerusalem. The Chaldee, "The empire flourishes, and the wicked is got up." But Junius and Tremellius refer it to the people of Israel, translating it thus, "That tribe flourishing did bud out pride, for צמח signifies both a rod and a tribe"—to flourish is also used of ulcers and leprosy, Exod. ix. 9, 10, Lev. xiii. 39, &c.

Fruit, the metaphorical acceptance of this word is well known, and obvious every where, viz., that it is put for the consequent or effect of a thing, whether for good or evil: It is put for the consequent reward of godliness, Psal. lvi. 11, "Verily there is a fruit for the righteous," (so the Hebrew.) The Chaldee, "certainly there is a good reward for the just." So Isa. iii. 10, Heb. xii. 11, Jam. iii. 18.

It is put for the punishment of impiety, Jer. vi. 19, "Behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." The Chaldee says, "the retribution or reward of their works."

Good or evil works, are also called fruits, the good so called, Matt. iii. 8, see Acts xxvi. 20, Rom. vi. 22, Gal. v. 22, Eph. v. 9, Phil. i. 11. Bad works, so called, Isa. x. 12, Jer. xxi. 14, Rom. vi. 21. The reason of the metaphor, is, because godly and wicked men are compared to good and bad trees, of which the one bring forth good, the other bad fruit, Matt. iii. 10, and vii. 16, and the following verses, chap. xii. 33, Jude, verse 12.

Hence the verb to fructify, is put for the study of piety and good works, Hos. xiii. 15, Luke viii. 15, Rom. vii. 4, Col. i. 10; and inasmuch as that is the effect of the word of God, implanted by faith in the hearts of men, therefore fructifying is attributed to it, Col. i. 6. Hence the apostle Paul says, Rom. i. 13, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also (or in you)," &c.; that is, that it may appear to me when present, to the comfort of my spirit, that the gospel is as fruitful among you, as others. As good masters repute that fruit theirs, when their disciples have commendably profited under their teachings. On the contrary, "to bring forth fruit unto death," is to be given up to wickedness, and perpetrate all evil works, Rom. vii. 5.

By another metaphor the word preached is called the "fruit of the lips;" Isa. lvii. 19, "I create the fruit of the lips," the Chaldee, "the speech of the lips," as the verb to fructify is put for speech, Prov. x. 31, Zech. ix. 17; so to be unfruitful is attributed to such as want faith, Tit. iii. 14, 2 Pet. i. 8; to evil works, Eph. v. 11; to the word of God, where it is not rightly received and kept, Matt. xiii. 22, Mark iv. 19.

Hitherto we have treated of some parts of things growing out of the earth: now we shall proceed. 1. Generally. 2. Specially, of the rest, which we shall reckon in order.

A plant if attributed to God, his church and believers are to be understood, Isa. v. 7, lx. 21, and lxi. 3, Ezek. xxxiv. 29. Hence Matt. xv. 13, "Every plant which

my heavenly Father hath not planted, shall be rooted up," which denotes such as are heterodox, impious, or hypocritical, in the garden of the church, or in its outward communion without the root of the matter. The word "planting" attributed to God is sometimes taken generally, and signifies to form or make, Psal. xciv. 9, "He that planted the ear, shall he not hear;" that is, he that formed it. Sometimes specially; and signifies to carry on, bless, and increase with felicity, Exod. xv. 17, 2 Sam. vii. 10, Psal. xlv. 2, and lxxx. 8, Isa. xl. 24, Jer. xii. 2, and xviii. 9, Ezek. xxxvi. 36, Amos ix. 15.

On the contrary, to pluck up is put for to take away blessing, to destroy and punish, Deut. xxix. 28, 2 Chron. vii. 20, Jer. xviii. 7, and xxxi. 28, Amos ix. 15.

Sometimes this plantation is most especially put to signify the restoration made by Christ, and the sanctification of men to life eternal, Isa. li. 16, Psal. xcii. 13, 14, Rom. vi. 5; to which belongs the term engrafting, Rom. xi. 7, 19, 23, 24, put for the communion of saints in the church. And in regard these things are effected by the preaching of the word of God, therefore planting, (and watering, necessary thereunto) is attributed to the ministers thereof, 1 Cor. iii. 6, 7, 8, where there is a most elegant subordination of these planters and waterers to *τοῦ αὐξανοντα*, him that gives the increase, viz., Jehovah, who by the ministry of the word effectually operates or works out, the faith and salvation of men. To plant is said of a tent or tabernacle, because the chords of a tent are fastened to stakes fixed in the ground, as plants are fixed, &c., Dan. xi. 45.

A tree is often used by way of similitude; but in a metaphor, which is a short or concise similitude, sometimes it refers to man, Jer. xi. 19, Isa. lxi. 3, Ezek. xvii. 24, Matt. iii. 10, and xii. 33, Jude verse 12, by which is signified his condition whether good or evil. Sometimes it relates to some certain, wholesome, or profitable thing, called for that reason the tree of life, Prov. iii. 18, xi. 30, xiii. 12, and xv. 4.

More especially some certain names of good trees are put, Isa. xli. 19, lv. 13, and lx. 13, to signify the amenity or pleasantness of the kingdom of Christ, and the variety of its heavenly gifts, Zech. xi. 1, 2. Men of various or indifferent estates in Israel; cedars, fir-trees, oaks, the trees of the wood are expressed by name. By cedars and oaks mentioned, Isa. ii. 13, the nobility and great ones of the kingdom who were proud and elevated, are noted. Hence the Chaldee renders it, "The kings of the people strong and mighty, and the tyrants of the provinces." The royal family of David, from whence Christ according to the flesh was descended, is proposed by the allegory of a cedar, Ezek. xvii. 22. "The lopping off boughs, and cutting down the thickets of the forest," denotes the destruction of the people, Isa. x. 18, 33, 34, and xl. 24, Zech. xi. 1, 2.

That part of a cut tree, which is left above the earth is called the stock, stem, or trunk.* Which word is metaphorically translated, to denote the mean and humble original of Christ according to the flesh, or his temporal nativity from the progeny of David, Isa. xi. 1, "And there shall come forth a rod out of the stem of Jesse, &c."

A beam *δοκος*, and the disparate term *καρπος*, a mote, (which is a small splinter flying out of a cleft piece of wood; *Hesych. & Athen. Lib.* 13) are used to express the difference and degrees of sinners, Matt. vii. 3, 4, 5, where Christ allegorically demonstrates the craft of calumniators, who are mighty curious and inquisitive into the failings or infirmities of others, (although slight like motes,) but very blind and dull in examining their own faults, (though grievous, great and weighty, like a beam.) Here we have also an admonition concerning our duty, which is first to search our own wallet, which hangs at our back, and having well shaken it, and cleared it, we may proceed to the examination of our brother's crime.

Thorns sometimes signify wicked and mischievous men, Numb. xxxiii. 55, Josh. xxiii. 13, (in which the enemies are emphatically called "thorns and prickles in their eyes;" that is, such as are of all things most troublesome and hurtful, so as that the eyes cannot endure, so much as a little chaff, mote, thorn, or prickle, without horrible torment.) Psal. lviii. 9, Isa. ix. 18, x. 17, and xxvii. 4, Ezek. ii. 6, and xxviii. 24. See also because of the similitude, 2 Sam. xxiii. 6, 7, Isa. xxxiii. 12, Nah. i. 10, Matt. vii. 16, Luke vi. 44, &c. Sometimes thorns signify impediments met withal, Hos. ii. 6, "I will hedge up thy way with thorns," &c. Jer. iv. 3, Matt. xiii. 7, 22.

* *στῖβ* stripes, trunks.

A reed is a weak shrub, easily agitated or shaken by a small gust of wind, 1 Kings xiv. 15; sometimes denotes men that are inconstant, light, and of a doubtful faith, Matt. xi. 7, Luke vii. 24; sometimes men afflicted and penitent, called a "bruised reed," Isa. xlii. 3, viz., a reed of itself frail and weak, is much more weak if it be shaken and bruised. Our Saviour therefore promises that he will not by any means break such, but rather strengthen, consolidate, and heal them.

Sometimes it signifies men, great indeed, but unable to help, that are more mischievous and nought, on which some are apt to rely or depend, though to their loss, as such do, who lean on a weak and broken reed, to their own destruction, 2 Kings xviii. 21, Isa. xxxvi. 6, Ezek. xxix. 6, 7. A rush or bulrush signifies men of the basest and lowest condition, Isa. ix. 14, and xix. 15.

Wormwood, because of its ungrateful taste and extreme bitterness, is by a metaphor brought to signify sometimes sin and evil, Deut. xxix. 18, Amos v. 7, and vi. 12. See Deut. xxxii. 32, Isa. v. 20, Rev. xiii. 11. Sometimes punishment or torment, Jer. ix. 15, and xxiii. 15, Lam. iii. 15, 19. See Prov. v. 4.

So much of the species of things growing out of the earth, which yield any metaphors, to which we may fitly subjoin, where mention is made of the containing subject; which is,

- (1.) A wood.
- (2.) A garden.

A wood, inasmuch as it contains many barren trees, is a symbol of infidelity and impiety, Isa. xxxii. 15; and because it is full of trees and shrubs, it carries the notion of an entire army, Isa. x. 34, of both of which we have spoken before in the 10th chap., where we spoke of Carmel and Lebanon.

A garden is the place of the most eminent and choicest plants and trees, especially that first garden which we call Paradise. The church of Christ, Cant. iv. 12, is called "a garden enclosed" (or barred.) A garden, because of its spiritual fruitfulness; barred because hid to the world, "hid with Christ in God," Col. iii. 3, "The world knoweth us not," 1 John iii. 1. The same church with its fruits of the Spirit, verse 13, is called Paradise. Of which elsewhere.

Heaven, or eternal life is called paradise, Luke xxiii. 43, 2 Cor. xii. 4, Rev. ii. 7; the reason of the metaphorical appellation being drawn from the extraordinary pleasantness of that garden, and the great plenty of good things there.

Metaphors taken from the Olive Tree and its fruit.

Amongst the things growing in the land of Canaan, three are most eminent, by which its goodness, fruitfulness, and other excellencies may be known, viz., the olive, which is a tree—the vine, which is a shrub—and grain or corn of all sorts. All which are joined together, Deut. xiv. 23, and xviii. 4, Psal. civ. 14, 15, 16, &c., Jer. xxxi. 12, Hos. ii. 8, 22, Joel ii. 19, and in the common version, Gen xxvii. 37, Psal. iv. 7, 8, where the Syriac interpreter expresses all three.

From each of these, and things that bear affinity or relation to them, there are a great many delicate metaphors deduced in Scripture.

The people of Israel are called an olive, because of the great dignity with which they were invested by God, Jer. xi. 16, "The Lord called thy name, a green olive tree, fair, and of goodly fruit;" as if he had said, thou hast been like a green and leafy olive, which most beautifully flourishes, giving extraordinary hope of its fruit. But the antithesis follows—"With the noise of a great tumult, (or tempests,) he hath kindled fire upon it, and the branches of it were broken; that is, as Junius and Tremellius have interpreted it, "They shall be like encountering storms of winds, which rushing into this place shall shake down the flowers, break the branches, that is, they will destroy small and great. Afterwards they will consume with fire the very town, as if it were the stump of a tree. That these things were transacted, the last chapters of the Kings, Chronicles, and Jeremiah do fully make it out; verse 17, this olive is said to be "planted by the Lord," &c.

Zech. iv., what are called "the two olives," verse 3, 11, 12, are said to be the "two sons of oil," so the Hebrew, verse 14, that is, two olives, plentiful, fat, having as it were, a spring of oil, continually flowing. This metaphor signifies the perpetual supplies of spiritual gifts to the Church through Christ, who was beyond measure anointed "with the oil of gladness," Psal. xlv. 7, from whom believers have this unction, 1 John ii. 20, 27. But this was spoken to in the chapter of anthropopathy.

Rom. xi. 17, "the church of Israel" is called an olive, eminent for fatness, whose root Abraham may be said to be, with respect to the covenant God entered into with him, and the promise of a blessed seed, divine benediction, and eternal life, made to his believing posterity, (that is, his sons by faith, who believe as he did, such being only the sons of Abraham), whether Jews or Gentiles, Gal. iii. 29. This being observed, it is easy for any one to understand why the Gentiles are compared to a wild olive, and what this engrafting into the olive is; and the partaking of its root and fatness, (that is, the fatness proceeding from the root, and diffused to the branches, by the *hendiadys*) as also the cutting off the branches.

Rev. xi. 4, "the two witnesses" raised by God (by whom those sincere few teachers of the Church, in the midst of the antichristian tyranny and fury preserved by God, are understood, expressed by the number two, because "In the mouth of two or three witnesses shall every truth be established," Deut. xix. 15, 2 Cor. xiii. 1,) are called "two olives and two candlesticks standing before the God of the earth." In the former metaphor we are to understand the consolation of the word of God, given by the Holy Spirit, the oil of gladness, as also fruitfulness in good works, as the olive is a most fruitful tree; and constancy and perseverance in the faith under persecutions, as the leaves of the olive do not wither, but are always green, and the wood of the olive-tree never rots through age. In the latter metaphor divine illumination from the word of God is understood; that this is taken from the fore-cited place of Zech. iv. is evident.

Oil, the fruit of the said tree, is much valued, and much used amongst all sorts of people and nations. In scripture-metaphors, sometimes it denotes an abundance of pleasant and acceptable things, Deut. xxxii. 13, Job xxix. 6. Sometimes joy and refreshment of mind, if considered with respect to the anointing, Psal. xcii. 10, and cxli. 5, Cant. i. 3, Isa. lxi. 3. The reason of the metaphor is taken from the fragrantcy and wholesomeness of this fruit. From hence we may in a manner give a reason for the name of Christ and Christians, it being derived from the unction or anointing of the Holy Spirit, which is compared to oil.

Isa. x. 27, there is mention made of oil, "And it shall come to pass on that day, that his burden shall be removed from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed from the face of oil, or from before the oil"—which the Chaldee expounds of the Messiah; Junius and Tremellius follow that expression: "*Propter oleum*, because of the oil, (or anointing,) that is, thou shalt be delivered by Christ, or for the sake of Christ, in whom rests the Spirit of Jehovah, who anointed him, chap. lxi. 1." The cause of that deliverance and vengeance is intimated, viz., the promise sometimes made to this people, of sending Christ to them, who is signified by the word oil, because he was to be anointed with, "the oil of gladness above his fellows," &c.

Metaphors from the Vine, &c.

A vineyard, the place where vines are planted, in a continued metaphor and parable signifies the Church as well of the Old as New Testament, Cant. viii. 11, 12, Isa. iii. 14, and v. 1, &c., Isa. xxvii. 2, 3, 6, Matt. xx. 1, &c., of which pleasant similitude many have written much. The quiet or free plantation of vineyards, exhibits the notion of spiritual peace in the kingdom of Christ, Isa. lxv. 21, 22. See Deut. xxviii. 30, 39, 1 Kings iv. 25, Micah iv. 4, &c.

A vine sometimes signifies good, sometimes evil. Examples of the former are to be read, Psal. lxxx. 8, 9, &c., Isa. v. 2, 7, Jer. ii. 21, where the people of Israel introduced into the land of Canaan, received as the people of God, that they may serve him constantly in righteousness and piety, is understood. But this becomes degenerate, offending God with foul idolatry and impiety; all which by the metaphor of a vine, well planted but much corrupted, is expressed in the two last places.

It is taken in an ill sense, Deut. xxxii. 32, 33, where mention is made of a vine, grapes, clusters, and wine, expressing the cruel abominable wickedness of sinners.

Expositors are not agreed in what sense to take a vine, Hos. x. 1; but the most proper interpretation seems to be this, "Israel is an empty vine," that is, it plentifully brings forth fruit like a luxuriant vine, as if it would at once empty itself of all its fruit. Yet it produces not good but bad fruit (it is the vine of Sodom and Gomorrah, Deut. xxxii. 32, 33, plentifully bringing forth wild grapes, Isa. v. 2,) for it follows, "He bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars, &c. See metaphor of a vine in the second book.

The phrase to sit under his own vine and fig-tree, is a description of security, peace, and tranquillity, 1 Kings iv. 25, 2 Kings xviii. 31, for the Jews were wont to love their vines and fig-trees beyond any other trees; partly for the sweetness of the fruit, Judg. ix. 11, 13, and partly for the conveniency of the shade. For (as Pliny* calls them,) branched or spreading vines, or (as Columella, Lib. iii. cap. 2, calls them,) such as are perched upon rails or galleries in the form of an arbour, covering it on all parts, do afford a cool and delightful shade, for repose or banquetting.

As to the fig-tree, (as Pliny† has it) its leaf is very large, and consequently very shadowing, which may be gathered also from Gen. iii. 7.—This phrase "to sit under his own vine and fig-tree" is metonymical, inasmuch as it is a sign of public peace and tranquillity; and synecdochical, inasmuch, as by these two species of trees and plants, all sorts of vineyards, gardens, fields, &c., are understood: but metaphorically the inward and spiritual peace of the kingdom of Christ is expressed by it, Micah iv. 4, Zech. iii. 10, &c.

Wine, and new wine, signify as well the effects of divine mercy and grace, as of wrath and vengeance. Examples of the former are to be read, Prov. ix. 5, Cant. ii. 4, Isa. lv. 1, Joel iii. 18, Zech. ix. 17; in which places by the metaphor of wine, the blessings or benefits of the kingdom of Christ are expressed; which are righteousness, peace, and joy in the Holy Spirit. As natural wine is said "to cheer or make glad the heart of man," Psal. civ. 15, and that "it cheers the heart of God and man," Judg. ix. 13; so Jehovah is (as it were) cheered and delighted, with the conversion, faith, and piety of men, Isa. lxii. 5.

Examples of the latter are to be read, Psal. lx. 3, and lxxv. 8, Illyricus says, that "by this similitude he signifies most heavy afflictions," &c. Rev. xiv. 10, and xviii. 6, &c.; Isa. i. 22, "Thy wine mixed with water," denotes the corruption of all orders in Israel, as the foregoing and following words show. The Septuagint renders it *οι καπηλοι, σου μισγοῦσι τον οινον υδατι*, "thy taverners mix wine with water," from whence they say that metaphorical speech of Paul is deduced, 2 Cor. ii. 17, "For we are not as many, *καπηλευοντες, τον λογον του Θεου*, taverning the word of God." This word *καπηλευειν* (which our Bibles render corrupting the word of God) is very emphatical,‡ it is a metaphor taken from hosts, victuallers, innkeepers, or rather tavernkeepers, who corrupt and adulterate their wines;§ by which the apostle elegantly inculcates two things,

- (1.) Their adulterating the word of God by the mixture of their own fancies.
- (2.) Their covetousness and study of filthy gain.

The verb *καπηλευω* is properly understood of wine-sellers, and is metaphorically translated to signify deceitful dealing, as it is expounded, 2 Cor. iv. 2.

Chrysostom says, *τουτο εστι καπηλευσαι οταν τις νοθευη τον οινον, οταν τις χρηματων πωλη οπερ δορεαν εδει δαυναι*, in English, this is, (cauponari, to tavern, when any one adulterates wine, when any one sells a thing of that kind for money, which he ought to give freely. The Syriac renders it, for we are not as the rest who mix, (or adulterate by mixtures, the word of God, &c. Jer. xxiii. 28, 1 Tim. vi. 5, 2 Pet. ii. 3

The dregs or lees of wine are metaphorically used two ways.

1. Either denoting very great calamities, Psal. lxxv. 8, Isa. li. 17; upon which Illyricus:|| "As the cup signifies its part of the cross and castigation, which God in his own time distributes or gives out to every one: so the dregs of that draught do signify the most bitter part of the calamity or punishment," see Ezek. xxiii. 32, 33, 34.

2. Sometimes signifying secure tranquillity, as Zeph. i. 12, "I will punish the men that are settled (or concrete, curdled, thickened,) on their lees;" that is, such as with great

* Lib. xvii. Cap. 2. *vites compluviatæ*. † Lib. xvi. Cap. 29. ‡ Arct. § Dr. Solat. || *Sicut poculum, &c.*

my heavenly Father hath not planted, shall be rooted up," which denotes such as are heretodox, impious, or hypocritical, in the garden of the church, or in its outward communion without the root of the matter. The word "planting attributed to God is sometimes taken generally, and signifies to form or make, Psal. xciv. 9, "He that planted the ear, shall he not hear;" that is, he that formed it. Sometimes specially; and signifies to carry on, bless, and increase with felicity, Exod. xv. 17, 2 Sam. vii. 10, Psal. xlii. 2, and lxxx. 8, Isa. xl. 24, Jer. xii. 2, and xviii. 9, Ezek. xxxv. 36, Amos ix. 15.

On the contrary, to pluck up is put for to take away blessing, to destroy and punish, Deut. xxix. 28, 2 Chron. vii. 20, Jer. xviii. 7, and xxxi. 28, Amos ix. 15.

Sometimes this plantation is most especially put to signify the restoration made by Christ, and the sanctification of men to life eternal, Isa. li. 16, Psal. xcii. 13, 14, Rom. vi. 5; to which belongs the term engrafting, Rom. xi. 7, 19, 23, 24, put for the communion of saints in the church. And in regard these things are effected by the preaching of the word of God, therefore planting, (and watering, necessary thereunto) is attributed to the ministers thereof, 1 Cor. iii. 6, 7, 8, where there is a most elegant subordination of these planters and waterers to *τον αυξανοντα*, him that gives the increase, viz., Jehovah, who by the ministry of the word effectually operates or works out, the faith and salvation of men. To plant is said of a tent or tabernacle, because the chords of a tent are fastened to stakes fixed in the ground, as plants are fixed, &c., Dan. xi. 45.

A tree is often used by way of similitude; but in a metaphor, which is a short or concise similitude, sometimes it refers to man, Jer. xi. 19, Isa. lxi. 3, Ezek. xvii. 24, Matt. iii. 10, and xii. 33, Jude verse 12, by which is signified his condition whether good or evil. Sometimes it relates to some certain, wholesome, or profitable thing, called for that reason the tree of life, Prov. iii. 18, xi. 30, xiii. 12, and xv. 4.

More especially some certain names of good trees are put, Isa. xli. 19, lv. 13, and lx. 13, to signify the amenity or pleasantness of the kingdom of Christ, and the variety of its heavenly gifts, Zech. xi. 1, 2. Men of various or indifferent estates in Israel; cedars, fir-trees, oaks, the trees of the wood are expressed by name. By cedars and oaks mentioned, Isa. ii. 13, the nobility and great ones of the kingdom who were proud and elevated, are noted. Hence the Chaldee renders it, "The kings of the people strong and mighty, and the tyrants of the provinces." The royal family of David, from whence Christ according to the flesh was descended, is proposed by the allegory of a cedar, Ezek. xvii. 22. "The lopping off boughs, and cutting down the thickets of the forest," denotes the destruction of the people, Isa. x. 18, 33, 34, and xl. 24, Zech. xi. 1, 2.

That part of a cut tree, which is left above the earth is called the stock, stem, or trunk.* Which word is metaphorically translated, to denote the mean and humble original of Christ according to the flesh, or his temporal nativity from the progeny of David, Isa. xi. 1, "And there shall come forth a rod out of the stem of Jesse, &c."

A beam *δονος*, and the disparate term *καρφος*, a mote, (which is a small splinter flying out of a cleft piece of wood; *Hesych. & Athen. Lib.* 13) are used to express the difference and degrees of sinners, Matt. vii. 3, 4, 5, where Christ allegorically demonstrates the craft of calumniators, who are mighty curious and inquisitive into the failings or infirmities of others, (although slight like motes,) but very blind and dull in examining their own faults, (though grievous, great and weighty, like a beam.) Here we have also an admonition concerning our duty, which is first to search our own wallet, which hangs at our back, and having well shaken it, and cleared it, we may proceed to the examination of our brother's crime.

Thorns sometimes signify wicked and mischievous men, Numb. xxxiii. 55, Josh. xxiii. 13, (in which the enemies are emphatically called "thorns and prickles in their eyes;" that is, such as are of all things most troublesome and hurtful, so as that the eyes cannot endure, so much as a little chaff, mote, thorn, or prickle, without horrible torment.) Psal. lviii. 9, Isa. ix. 18, x. 17, and xxvii. 4, Ezek. ii. 6, and xxviii. 24. See also because of the similitude, 2 Sam. xxiii. 6, 7, Isa. xxxiii. 12, Nah. i. 10, Matt. vii. 16, Luke vi. 44, &c. Sometimes thorns signify impediments met withal, Hos. ii. 6, "I will hedge up thy way with thorns," &c. Jer. iv. 3, Matt. xiii. 7, 22.

* *στριψς stripes, truncus.*

A reed is a weak shrub, easily agitated or shaken by a small gust of wind, 1 Kings xiv. 15; sometimes denotes men that are inconstant, light, and of a doubtful faith, Matt. xi. 7, Luke vii. 24; sometimes men afflicted and penitent, called a "bruised reed," Isa. xlii. 3, viz., a reed of itself frail and weak, is much more weak if it be shaken and bruised. Our Saviour therefore promises that he will not by any means break such, but rather strengthen, consolidate, and heal them.

Sometimes it signifies men, great indeed, but unable to help, that are more mischievous and nought, on which some are apt to rely or depend, though to their loss, as such do, who lean on a weak and broken reed, to their own destruction, 2 Kings xviii. 21, Isa. xxxvi. 6, Ezek. xxix. 6, 7. A rush or bulrush signifies men of the basest and lowest condition, Isa. ix. 14, and xix. 15.

Wormwood, because of its ungrateful taste and extreme bitterness, is by a metaphor brought to signify sometimes sin and evil, Deut. xxix. 18, Amos v. 7, and vi. 12. See Deut. xxxii. 32, Isa. v. 20, Rev. xiii. 11. Sometimes punishment or torment, Jer. ix. 15, and xxiii. 15, Lam. iii. 15, 19. See Prov. v. 4.

So much of the species of things growing out of the earth, which yield any metaphors, to which we may fitly subjoin, where mention is made of the containing subject; which is,

- (1.) A wood.
- (2.) A garden.

A wood, inasmuch as it contains many barren trees, is a symbol of infidelity and impiety, Isa. xxxii. 15; and because it is full of trees and shrubs, it carries the notion of an entire army, Isa. x. 34, of both of which we have spoken before in the 10th chap., where we spoke of Carmel and Lebanon.

A garden is the place of the most eminent and choicest plants and trees, especially that first garden which we call Paradise. The church of Christ, Cant. iv. 12, is called "a garden enclosed" (or barred.) A garden, because of its spiritual fruitfulness; barred because hid to the world, "hid with Christ in God," Col. iii. 3, "The world knoweth us not," 1 John iii. 1. The same church with its fruits of the Spirit, verse 13, is called Paradise. Of which elsewhere.

Heaven, or eternal life is called paradise, Luke xxiii. 43, 2 Cor. xii. 4, Rev. ii. 7; the reason of the metaphorical appellation being drawn from the extraordinary pleasantness of that garden, and the great plenty of good things there.

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2. Sometimes signifying secure tranquillity, as Zeph. i. 12, "I will punish the men that are settled (or concrete, curdled, thickened,) on their lees;" that is, such as with great

* Lib. xvii. Cap. 2. *vites compluviatæ*. † Lib. xvi. Cap. 29. ‡ Aret. § Dr. Sclat. || *Sicut poculum*, &c.

security, tranquillity, and self-conceited firmness stick close to their wickedness, mocking and deriding both God and men. See Jer. xlviii. 11, with Isa. xxv. 6.

A vintage and gleaning, Judg. viii. 2, "Is not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer?" By the vintage he understands the fight itself; by the gleanings, the pursuit of the flying enemy; as if he had said, we Abiezerites have not acquired so much honour by fighting, as you Ephraimites have by your brave pursuit of those we routed, when ye took their leaders, who, had they been safe, (the enemy being not else truly overcome) might easily have recruited their army.

The text, Jer. xlix. 9, is to be expounded by a metaphor, "If the grape-gatherers come to thee, will they not leave (some) gleaning grapes?" The Chaldee renders it thieves or robbers; like grape-gatherers. The same form of speaking, Obad. verse 5, (properly to be understood) is proposed by way of interrogation: "If the grape-gatherers came to thee, would they not leave some gleanings?" as if he had said they would: but thine enemies sent by me, will carry away all that is yours, even to the very gleanings, see Jer. vi. 9. In that symbolical vision, the vineyard denotes the judgment of God against the church's enemies, Rev. xiv. 18, 19. The reason of this metaphor is, because in a vintage or wine harvest, the vineyard together with its fruit is stripped of all, and left as it were desolate. Hence it is that little gleanings, (small clusters remaining on the vine, after the vintage is over, because hid behind the leaf,) denote a small remnant of people after war or other public calamity, Isa. xvii. 6.

So the verb (*racemare*,) to glean, (viz., to gather the little clusters after the vintage, Lev. xix. 10, Deut. xxiv. 21,) denotes the destruction of such as survived the former calamity, &c., Jer. vi. 9, &c., Judg. xx. 45.

A wine-press, (where the grapes are bruised, and the juice squeezed out,) denotes divine vengeance, Isa. lxiii. 3, Lam. i. 15, Rev. xiv. 19; so Joel iii. 13, "Come, get you down, for the press is full, the fats overflow," &c.; this is a divine call to the angels, (or strong ones of God,) to proceed to the execution of his vengeance against his impious enemies—of whom he subjoins, "for their wickedness is great."

Metaphors from Corn, &c.

A field, the place of the production of corn or grain, denotes in a parable the people of God or the Church of Christ, Matt. xiii. 8, 23, 24, 31, 38, Luke viii. 8, 15, to which refers the similitude of the apostle, Heb. vi. 7, 8, whose* Apodosis, (reddition, or answering part of the comparison,) is not expressly set down, yet it is tacitly hinted at by the terms rejection, cursing, and burning, verse 8, that is, that unbelievers and wicked men, who like a field untilled bring forth thorns and briars, and act nothing but evil, shall be reprobated of God, cursed and consumed in everlasting fire: whereas, on the contrary, believers and godly men shall receive the blessing of God, because like a fertile field of which he speaks, verse 7. The apostle Paul by a metaphor calls the church, the† husbandry or tillage of God, 1 Cor. iii. 9, or rather a field, which is spiritually tilled by the apostles and other ministers of the word, as verse 6, 7, 8, is intimated.

Ploughing is a preparation of the field for sowing; by which calamity and affliction are sometimes noted, Psal. cxxix. 3, (see the express similitude, Isa. xxviii. 24, 26.) The reason is taken from the cutting or (as it were) wounding of the field, by the plough-share. Sometimes the life and actions of men whether good or evil.

Good, as Jer. iv. 3, "Break up your fallow-ground, and sow not among thorns." Hos. x. 12, "Sow to yourselves in righteousness, reap in mercy: break up your fallow-ground," &c.; where by the term ploughing, true repentance, and the culture or dressing of piety is understood: the reason is taken from the end and effect of ploughing, which is to pluck up and destroy thorns, briars, and the roots of bad herbs, and rightly to dispose the field to bear good fruit. Examples are to be read, Job iv. 8, Hos. x. 13, Prov. xxi. 4.

* *apodosis posterior pars comparationis opposita protasi.* Cal.

† *γεωργιον, agricolationem.*

Judg. xiv. 18, to plough with one's heifer, is to use another's help (where the reason of the continued metaphor is very congruous.) The speech is of the marriage of Samson, whose bride was fitly compared to an heifer, as being now under the same yoke with her husband, from whence the name, *Conjugium*, or yoke-fellow comes. Hence Horace Lib. ii. *Carm. Od.* 5, compares a proud and lascivious maid to an untamed heifer, &c.

To plough is properly to turn the divided earth, so as that the inner or under part may be heaved up to the superficies, or stop; and metaphorically (*μεταφορικως*) denotes a search or thorough inquisition into secret or inward things. The sense therefore of Samson's phrase is, that it would be impossible for them to have found out the meaning of his riddle, unless they had drawn out (by some subtlety) the original and sense of it from his spouse.

Luke ix. 62, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God:" as if he had said (according to Erasmus's paraphrase,) "This is the most arduous and chief business, (viz., of my discipline and Gospel preaching,) that he who once enters into a profession, is concerned by continual care and study to proceed to more perfection, and not to suffer his heart or mind to decline, or draw back to the sordid cares or desires of things past." This metaphor is taken from husbandmen, who are obliged to a continual and uninterrupted care and study, in tilling and ploughing their fields, which agrees well with 1 Cor. iii. 9, as before.

Corn and wheat metaphorically denote whatsoever is good and profitable, Psal. lxxii. 16, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon," &c. The sense or meaning is, that in the time of the Messiah, (of whom the whole Psalm treats) all things will be happily and divinely blest, which by the increase, (or multiplication of little corn,) in unfruitful fields, such as by mountain-tops increasing with great plenty, is expressed. See Jer. xxiii. 28, "What is the chaff to the wheat? saith the Lord," that is, wherein do the false prophets and their doctrine agree with the prophets and the word of the Lord? The Chaldee expounds it of the righteous or believers: "Behold as chaff differs from the wheat; so the righteous differ from the wicked, saith the Lord." With which exposition, Matt. iii. 12, and xiii. 29, 30, agree. By wheat, the righteous and believers are understood, to whom in the first place chaff, in the latter tares, that is, impious, unbelieving, and condemned persons are opposed. In the former metaphor, manna rained from heaven is called the corn of heaven, Psal. lxxviii. 24; because it was like corn or wheat, and was equally useful in point of nourishment.

Harvest is the seasonable time of gathering in corn or any other fruit; from which some metaphors are deduced, and that in a two-fold manner.

1. Men are proposed as the efficient cause or harvest-men. Or,

2. As the object, that is, handfuls or fruits measured.

In the first sense, harvest, answering the expectation or hope of the husbandman, denotes the reward of piety, or the punishment of the ungodly; for as every one sows so he shall reap, Gal. vi. 7, as the apostle speaks in general terms. And more especially subjoins the harvest and reward of good and bad works, verses 8, 9. The harvest is taken for the reward of piety, Psal. cxxvi. 5, 6, where the state of the godly sowing in this world, and the enjoyment of glory in the heavenly life, by harvest or reaping, is by a metaphorical phrase expressed. See Hos. x. 12, 2 Cor. ix. 6, &c., Job iv. 8, Prov. xxii. 8, Hos. viii. 7, to set an harvest for any, Hos. vi. 11, is to seduce to idolatry, &c., and so give cause for being divinely punished, upon which place see Tarnovius in his comment, Junius, Tremellius, and Piscator.

2. Because two things are most remarkable in harvest, viz.,

(1.) That corn or fruits, are cut or plucked down, and so wither.

(2.) That they are deposited or placed in barns, &c., to be preserved for use, there arises a two-fold metaphorical notion from the term harvest.

1. To denote the judgments of God, Jer. li. 33, Joel iii. 13, Rev. xiv. 15, 16, 17, where it is evident from verse 19, that the wrath of God is noted.

2. The gathering of the church, Matt. ix. 37, 38, Luke x. 2, John iv. 35, 38. In the former places the wicked are (as it were) mowed or reaped down, and like tares

cast into the fire, as Christ speaks of the harvest of the last or eternal judgment, Matt. xiii. 39, &c. In the last place the godly are (as it were) placed in a garner fit for use, &c.

Besides what is spoken of harvest denotes the benefit of freedom, (or deliverance) Jer. viii. 20, "The harvest is past, the summer is ended, and we are not saved;" that is, all the benefits of the hoped-for salvation and help fail us, and we consequently perish. For joy is commonly figured in scripture, by harvest and vintage, which is at the end of summer, Psal. iv. 7, Isa. ix. 3. In both those times, (viz., of the receiving corn and wine,) there is matter of joy to men.

The ministers and preachers of the word of God are metaphorically called by Christ harvest-men or reapers, in this spiritual harvest, which is the gathering of the church, John iv. 36, 37, 38, where there is an eminent comparison of those which sow and those which reap, &c., where, by sowers understands the prophets of the Old Testament; and by reapers the apostles he sent in Gospel-times. The prophets promulgated the promises of Christ's being to come, and so, as it were, did throw the seeds of universal Gospel-preaching. The patriarchs and prophets weeded, and cleared the field of God, of thorns and briars of idolatry, by the preaching of the law, as before, &c.

Matt. ix. 37, 38, Luke x. 2. The ministers of the word are called *εργαται* labourers, in this spiritual harvest. In which places we are taught the great necessity of a ministry in the church, as well as of labourers to save and gather the harvest-fruit.

Threshing in scripture metaphorically denotes punishment and calamity, Isa. xxi. 10, "O my threshing, and the son of my floor;" we render it "corn of my floor;" so by an apostrophe, he calls the people of God, who were grievously afflicted in Babylon, and as it were threshed and winnowed upon a floor, till separated from its chaff and husks. See Jer. li. 33, Amos i. 3, Micah iv. 13, Hab. iii. 12, Judg. viii. 7, Isa. xxviii. 27, 28.

Chaff and stubble which is separated from the corn by threshing, winnowing, or sifting, signifies the destruction of the wicked, Obad. verse 18, Mal. iv. 1, Matt. iii. 12, Luke iii. 17. It denotes false doctrine, 1 Cor. iii. 12, with which may be compared, Jer. xxiii. 28, see Psal. i. 3, 4, and lxxxiii. 13, 14, Isa. xvii. 13, and xli. 2, Jer. xiii. 24, Hos. xiii. 3, Zeph. ii. 2, &c.

Winnowing denotes the scattering of enemies, as chaff is blown away from the grain when winnowed, Jer. li. 2, and xv. 7, also the separation of the godly from the reprobate, Matt. iii. 12, in which allegorical speech by *αλωνα*, the floor, we are to understand the church of Christ, scattered through Judea and the whole world; by *πτυσον*, the fan, the means by which Christ separates believers from hypocrites and wicked men, which means are the preaching of the Gospel, the cross and tribulation, and lastly eternal judgment; by the purging of his floor, the very act of separating; by wheat, believers; by chaff, reprobates; by the garner or barn, the kingdom of heaven and eternal life: and by unquenchable fire, hellish and eternal punishment, &c.

Sifting denotes diabolical temptation, Luke xxii. 31. The grain thereby is jumbled and agitated, Amos ix. 9; and some get or drop through, and are lost among the chaff and dust. Thus Satan would confound the disciples of Christ, shake off their faith, and by his temptations pluck them away from Christ. And as sifting is a means to cleanse the corn, so Christ by these trials and afflictions purges his disciples, as grain is cleared from chaff, and most wisely converts those malignant artifices of the devil unto good, &c.

Grinding, by which grain is bruised, broken small, and reduced into meal fit to be made into bread, Isa. xlvii. 2, is used to describe most hard servitude and captivity—"Take the millstones and grind meal"—in the eastern countries, it was counted as great a slavery or servitude to be committed to the mill, or bakehouses, as men esteem it now to be committed to the galleys. (See Exod. xi. 5, Judg. xvi. 21.) By this speech the prophet would signify, that that queen of Babylon, the mistress of kingdoms, that is, tender and delicate, shall be obnoxious to most abject servitude, and that there will come an extreme change of her splendour, &c.

Job xxxi. 10, "Let my wife grind to another," that is, as Illyricus expounds it, "let her be the basest of servants to another," or as Vatablus says, "let her be forced away from me and become another's," &c.

Bread, made of meal, that staff of life, sometimes denotes joyful, sometimes mournful things.

1. Joyful, as Psal. cv. 40, "He satisfied them with the bread of heaven;" manna is called the bread of heaven, because it was food for the Israelites, and served for bread; and Psal. lxxviii. 25, it is called, "the bread of the mighty," (or of the strong,) that is, *αγγελων τροφη*, *Angelorum, esca*. Sap. 16, 20, as the Chaldee, the Septuagint, the Vulgate Version, and Luther render it, the "bread of angels;" that is, such bread as the heavenly administrators of the divine will shall supply you with, and not any human help. And they are said to be strong, because God communicates such power to them, &c. When Christ calls himself the Bread of Life, having respect to manna, it is an evident metaphor, John vi. 32, 33. Life eternal is expressed "by the eating of bread in the kingdom of God," Luke xiv. 15, and xxii. 30. By eating of "stolen bread or drinking of stolen waters," Prov. ix. 17, the breach of wedlock, or that short and wild lust of the flesh which is in adultery, is understood, and which destruction and eternal death accompany. See Job xx. 5, &c.

2. It signifies mournful or sad things, Numb. xiv. 9, "Fear not the people of the land, for they are bread for us;" that is, we shall easily overcome and consume them, as if they were our bread. It agrees hereto that bread, and war, or fighting, come from the same Hebrew root and original; and that the sword is said to eat when it kills, 2 Sam. xi. 25. Affliction and calamity are expressed by the "bread of tears," Psal. lxxx. 5, in which sense also tears are said to be the bread (or meat) of man, day and night, Psal. xlii. 3.

Leaven, (made of a sharp or sour mass) taken in an evil sense, denotes the corruption of doctrine, Matt. xvi. 6, Luke xii. 1, Hypocrisy, (that is, a dissembling of true religion,) sometimes wickedness and depravity of life, 1 Cor. v. 7, 8. The reason of both is evident from the operation of ferment or leaven, a little of which penetrates the whole lump, making it sour and acid: so false doctrine and impiety of manners, easily penetrates to the seduction of others, and unless speedily prevented, will quickly infect and contaminate the whole. The text which we translate, "My heart was grieved," Psal. lxxiii. 21, in the Hebrew is, my heart is fermented, (leavened or grown sharp,) that is, it is embittered, and full of perturbation—The Chaldee, it is anxious or saddened, &c.

Of Metaphors from the Parts and Members of living Creatures.

We are distinctly to consider of brutes. As,

- (1.) Their parts and members.
- (2.) Their general names, effects, and adjuncts.
- (3.) Their several species or kinds.

Their parts and members, we will recite in that order nature has disposed of them. What concerns the head of brutes we shall expound, when we treat of their respective species.

The horn of some four-footed beasts, their principal ornament, and the instrument whereby they exercise their strength and defend themselves, is variously used in scripture metaphors.

1. It denotes power, strength, glory, and courage, 1 Sam. ii. 1, Job xvi. 15, Psal. lxxv. 10, lxxxix. 17, 24, cxii. 9, and cxlviii. 14, Jer. xlviii. 25, Lam. ii. 3, 17, Ezek. xxix. 21, Amos vi. 13. An iron horn is a symbol of great power and strength, Micah iv. 13. So when the horn of the unicorn is mentioned, a beast of more strength than others, Deut. xxxiii. 17, Psal. xxii. 21, and xcii. 10.

2. It denotes rule or government, the majesty of which consists in power, fortitude, and strength, (some say, because the king is eminent in dignity above all his people, as the horn is above all the members of the creature) 1 Sam. ii. 10, "He shall exalt the horn of his anointed," where the holy woman, (viz. Hannah) has respect to the

kingdom of the Messiah. The Chaldee renders it* kingdom, both here and in Jer. xlviii. 25.

Psal. cxxxii. 17, "There I will make the horn of David to bud;" that is, I will amplify, enlarge, and propagate the strength of his kingdom. This also most perfectly appertains to the Messiah, David's Son. Chaldee: "There will I cause to bud a precious king to the house of David." See 1 Chron. xxv. 5.

This signification of power, and a kingdom, is proposed, as it were, by a lively metaphor and similitude, in that symbolical action of Zedekiah the false prophet, 1 Kings xxii. 11, also in the prophetic visions, Dan. vii. 7, 8, 21, and viii. 3, &c., Zech. i. 18, &c., where the fierce and strong enemies of the church are understood, Rev. v. 6, xii. 3, xiii. 1, 11, and xvii. 3, 7, 12, 16.

To push with the horn,† metaphorically signifies, an exerting or putting forth of strength or power against the enemy in fighting, Deut. xxxiii. 17, Psal. xlv. 5, 6, 1 Kings xxii. 11, Dan. xi. 40.

In other things a horn signifies,

1. A more eminent place, Isa. v. 1, "My beloved hath a vineyard, in the horn of the son of oil;" so the Hebrew, that is, in a sublime and very fat place. The land of Canaan, which flowed with milk and honey, seems to be signified by this description; for into this, the people of Israel were like a vine, transplanted or translated, Psal. lxxx. 8.

2. Sometimes angles, corners, or eminences, having the form of horns, Exod. xxvii. 2, and xxix. 12, Lev. iv. 7, 1 Kings i. 51, Jer. xvii. 1, and elsewhere; so in the Syriac and Chaldee tongues the extreme or angular point.‡

3. Splendour or a sparkling ray, like a horn, Hab. iii. 4, "And his brightness was as the light, he had horns (or as the Chaldee has it, bright beams) coming out of his hand." Hence the verb קר signifies to diffuse beams in the likeness of horns, Exod. xxxiv. 29, 30, 35, where the speech is of Moses, when his face shined. Chaldee: "The splendour of the glory of his face was multiplied;" to which version Paul seems to have respect, 2 Cor. iii. 7, &c.

A mouth, because it is hollow, concave, and open, and the beasts' instruments of biting, has therefore two metaphorical notions.

(1.) The orifice of any thing, an entrance or gaping hole, and so it is said, Gen. xlii. 27, "The sack's mouth," Gen. xxix. 2, 3, 8, 10, "The well's mouth." Also of a den, Josh. x. 18, 22, 27. Of the robe and habergeon, Exod. xxxix. 24, for so the Hebrew, Psal. cxxxiii. 2. Of the gate of a city, Prov. viii. 3. Of the brook, Isa. xix. 7. The "edge of the sword," by which (as it were it bites,) hurts and cuts, Gen. xxxiv. 26, Exod. xvii. 13, Numb. xxi. 24, Deut. xiii. 15, and elsewhere. Of the file it is said, Sam. xiii. 21, "A file having mouths," that is, full of incisions, the better to sharpen iron. So when mouths in the plural are attributed to a sword, it denotes its two edges, Judg. iii. 16, Psal. cxlix. 5, 6, Prov. v. 4, so to a rake or harrow, Isa. xli. 15. See 2 Kings x. 25, and xxi. 16, Ezra. ix. 11, &c.

What are done by the mouth, tongue, and teeth of beasts, we will here together dispatch.

To bite|| (for the most part attributed to serpents, Numb. xxi. 6, 7, 8, Gen. xlix. 17, Eccles. x. 8, 11, Jer. viii. 17, Amos ix. 3, &c.) is put for hostile invasion, spoil, and tearing in pieces, Hab. ii. 7. For the pains of body or mind, by reason of drunkenness, or the relics of wine; Prov. xxiii. 32. For usury, Exod. xxii. 25, Lev. xxv. 36, Deut. xxiii. 19, Psal. xv. 4, 5, Prov. xxviii. 8, Ezek. xviii. 8, 13, 17, and xxii. 12. So Lucian calls it devouring usury. It is said of false prophets that they "bite with their teeth," Micah iii. 5, that is, like wild beast they tear and destroy the flock. Others think this phrase to be no metaphor, but to be understood of the eating of pleasant food.

To eat and devour, אכל in a metaphorical signification, is the same with (to destroy and consume,) Exod. xv. 7, Isa. ix. 12, "The Syrians before, and the Philistines behind, and they shall devour Israel with the whole mouth"—that is, after the manner of ravenous beasts, they shall most inhumanly treat them, captivate, spoil, and consume them.

* כלכות † Cornupetere בנכו. ‡ Buxtorf. in Lexic. Chald. Syriaco, p. 511, 512.

|| מordere.

To swallow, gulch down, &c., is of the same metaphorical notation, 2 Sam. xvii. 16, Job x. 8; xx. 18, and xxxvii. 20, Psal. xxxv. 24, 25, lii. 5, 6, cvii. 26, 27, and cxxiv. 3, Isa. iii. 12, and xxviii. 7, Lam. ii. 2, Hos. viii. 8, Hab. i. 13, 1 Cor. xv. 54, 2 Cor. ii. 7, 1 Pet. v. 8, Numb. iv. 20, Prov. xix. 28. To lick, has the same signification, Numb. xxii. 4, of which, and the tongue, we have treated before.

A tooth, metaphorically denotes a promontory or sharp rock hanging over or formed like a tooth, 1 Sam. xiv. 4, Job xxxix. 28. But when teeth are attributed to men, it denotes virulence, and a hostile power; the metaphor being taken from beasts, who for the most part when they fight, use their teeth as offensive weapons to annoy those they set upon, Psal. iii. 7, lvii. 4, lviii. 6, 7, and cxxiv. 6, 7, Job xxix. 17, Prov. xxx. 14, &c.

A lip, metaphorically signifies a bank of a river, or the mouth of a vessel, Gen. xxii. 17, and xli. 17, 1 Kings vii. 23, 24, 26. 2 Kings ii. 13, 2 Chron. xx. 2.

The hinder part of the neck (cervix) if hard, [or to be hardened,] be added, metaphorically denotes contumacy, stubbornness, and a refractory mind; the metaphor being taken from horses, or other untamed beasts, who being wild and ungovernable, will not suffer their necks to be bended as the rider would have it, Exod. xxxii. 9, xxxiii. 3, 5, and xxxiv. 9, Deut. ix. 6, 13, and xxxi. 27, 2 Kings xvii. 14, 2 Chron. xxx. 8, and xxxvi. 13, Isa. xlviii. 4, Jer. vii. 26, and xix. 15, Nehem. ix. 17, 29, Prov. xxix. 1, Psal. lxxv. 5.

The word to behead, metaphorically signifies, to demolish or break down, Hos. x. 2, "He (that is, God) shall behead their altars." They had certain altars placed aloft, as if they had little heads, and also horns, &c.

The wings of a bird, because

1. They are its outward members. And
2. Because they sometimes expanded at large. And
3. Because they are the instruments of swift flight through the air; do yield a threefold metaphor.

(1.) They denote the extreme or outward part of a garment, Numb. xv. 38, Ruth iii. 9, 1 Sam. xxiv. 5, Jer. ii. 34, Hag. ii. 12, Zech. viii. 23.

(2.) The sides or disposed ranks of a whole army, Isa. viii. 8, Dan. ix. 27. The extreme or remote parts of the earth, Job xxxvii. 3, Isa. xi. 12, and xxiv. 16, Ezek. vii. 2, &c.

(3.) The wings of the sun and the morning are the first rays of light suddenly (like wings) expanded over the whole earth, Psalm cxxxix. 9, Mal. iv. 2. On the contrary, Virgil thus speaks,

"Nox ruit, et fuscis tellurem amplectitur alis."

Night rushes on, and does the earth embrace
With swarthy wings;

The wings of the wind denote its celerity and impetuous course, 2 Sam. xxii. 11, Psal. xviii. 10, and civ. 3. These three attributes of wings meet in one text, Isa. xviii. 1, "Woe to the land the shadow of wings," so the Hebrew. Where by those shadowing wings, are understood the sails of ships, which are the extreme parts expanded in form of wings, and when filled with wind, are the cause of the ship's swift motion; and are withal a shadow to the sailors: the Chaldee has it thus, woe to the land, to which men come from a far country in ships, and their sails are expanded like an eagle, which flies with his wings. Junius and Tremellius by wings understand the coasts of the land, that is, a land shady because of the great and opacous mountains that environ it, such being every where about the Red Sea, as Strabo in his last book of geography tells us.

To fly, which is the property of birds, signifies in a metaphor to be carried or sent with a swift and very speedy dispatch, Isa. vi. 6, and xi. 14, Dan. ix. 21, Psal. xci. 5,

it is elegantly attributed to the eyes, Prov. xxiii. 5, "Wilt thou cause thine eyes to fly unto that?"—that is, wilt thou cast thine eye upon it, with most intent and earnest desire? And to a sword, Ezek. xxxii. 10, "When I shall cause my sword to fly," so the Hebrew, that is, when I shall flourish or brandish my sword. This is spoken of the true God by an anthropopathy, when he threatens destruction and death.

To fly signifies also to vanish and perish, Job xx. 8, Prov. xxiii. 5, Hos. ix. 11. To fly upon, the property of rapacious creatures, signifies to rush suddenly upon a thing, as 1 Sam. xiv. 32, "The people flew upon the spoil," &c.

The heart of a living creature, because it is in a manner in the middle of the breast, and within the body, by a metaphor is put for the middle of any thing, and also the inward part; Deut. iv. 11, "And the mountain burnt with fire unto the heart of heaven," that is, the middle of the lower heavens. 2 Sam. xviii. 14, "In the heart of the oak," i. e. in the middle, &c. See more examples, Exod. xv. 8, Psal. xli. 2, 3, Prov. xxx. 19, Ezek. xxviii. 2, Jonah ii. 4, Jer. li. 1. So the belly, is put for the middle place of a thing, 1 Kings vii. 20. The reins, for grains of wheat, as before, chap. vi.

The tail, the hindermost part of the creature, is put for the extremes of any thing, Isa. vii. 4, "The tails of the firebrands," that is, the very ends almost burnt, which can do nothing but smoke, and will be quickly consumed. By which the two kings that were adversaries to the Jews are understood as before. Sometimes the head and tail are joined together, the first signifying dominion, the other subjection and servitude, Isa. ix. 14, "The Lord will cut off head and tail," that is, high and low, the courageous and the abject, (which by another metaphor of branch and bush is also there expressed,) he adds, verse 15, "The eminent and honourable, he is the head: and the prophet that teacheth lies, he is the tail," which phrase renders them most abject and detestable before God. Illyricus,* "The tail is interpreted of seducers, whether because of the extreme vileness of their life, or because they voided the venomous excrements of Satan, or because they wagged when they flattered men, so as dogs fawn with a motion of their tail." Deut. xxv. 18, what we read in our English version, "he smote the hindmost of thee," in the Hebrew is, [he smote thy tail,] that is, the rear of the army. The Chaldee, "and he slew all of thine that were loitering behind thee." See Josh. x. 19.

The heel, the extreme part of the foot, by a metaphor signifies, the ends, bounds, or limits of a thing, Psal. cxix. 112, also the gain, fruit, of reward, which is the end of the work, Psal. xix. 11, &c. "To lift up the heel," Psal. xli. 9, is said of a refractory enemy, and a contriver of mischief, the metaphor being taken from the kickings of stubborn and angry horses. See John xiii. 18, Deut. xxxii. 15, 1 Sam. ii. 29. Of the phrase to kick against the pricks, we will treat hereafter.

Here we will add some certain homogeneal or similar part of an animal, for what we have hitherto spoken of, are (according to a physical notion or distinction) heterogeneous, or dissimilar.

A bone, because it is hard and white, has two metaphorical notions: And,

1. Denotes hardness and inhumanity of mind, Prov. xxv. 15,—"A soft tongue breaketh the bone;" that is, even the most hard-hearted and severe man, or the most grievous and rigid anger: so Gideon pacified the Ephraimites, Judg. viii. 1, 2, 3; and Abigail pacified David, when he intended to destroy Nabal, 1 Sam. xxv. 24, and the following verses.

2. It denotes white like a bone, 2 Kings ix. 13, "Then they hasted and took every man his garment, and put under him אֶבֶן upon the bone of the stairs;" that is, a step white as a bone. Others interpret this phrase as metonymical, imagining the steps to be of ivory, or some other sort of bone. The Chaldee turns it, upon the step of hours: understanding (as Schindler thinks) a dial cut into the stone, in which were signed degrees, by which the hour of the day may be found by the sun-shine. R. Kimchi, "upon the highest step amongst the steps," &c.

Marrow, the inward fat of the bones, because it is the sweetest part of the flesh, communicating vigour to the bones, and all the body, affording it a grateful aliment, by a metaphor is put for any good thing, Isa. v. 17, and is mentioned in the description of the heavenly banquet, Isa. xxv. 6. Fat is of the same signification, Gen. xlv. 18, Numb. xviii. 12, 29, 30, 32, Deut. xxxii. 14, Psal. lxxxi. 16, and cxlvii. 14, in both which last places the Hebrew text is, "the fat of the wheat."

Fat, is put for the goodness and fruitfulness of land, Gen. xxvii. 28, &c.; for rich and powerful men, Psal. xxii. 29; and because fatness and full-feeding make beasts grow wanton and wild, therefore the term is translated to men enriched by God, and so grown rebellious and wicked, Deut. xxxii. 13, Job xv. 27, Psal. xvii. 10, and lxxiii. 7, &c. See Isa. vi. 10. "The fatness of God's house," denotes plenty of heavenly blessings, the similitude taken from banquets. See Isa. xxxiv. 6, &c.

Blood is metaphorically put for that which for redness is like a bloody colour, for which reason it is attributed to wine, Gen. xlix. 11, Deut. xxxii. 14. Of the place in Ezek. xix. 10, "Thy mother was as a vine * in thy blood," &c. Illyricus in Clave, Col. 1087, thus says, "I believe that blood is there to be taken for wine, and we have heard before that it is sometimes so taken." Others understand it of native, (or natural) juice. Some also understand the beginning or birth: that is, when she first brought thee forth, she was strong and flourished. Junius and Tremellius render it, "in thy quiet (as derived of *יָרַח* *siluit*, *quievit*,) that is, in former tranquillity. Others, in thy likeness (from *דָּמָה* *similis fuit*, he was like,) which the Chaldee also respects. It is said when the moon is eclipsed, that it shall be turned into blood, Joel ii. 31, with iii. 15, upon which Schindler,† in an eclipse, the moon is red like blood, because its proper light is mixed with the shadow of the earth, and causes redness.

Flesh, made and nourished by blood, denotes a frail and weak thing, as that which is frail, and obnoxious to death and corruption, Psal. lvi. 4, and lxxviii. 39, Isa. xxxi. 3, Jer. xvii. 5. It is likewise put for that which is mild, tractable, and obsequious, Ezek. xxxvi. 26.

Milk, for its sweetness and very great use, is metaphorically brought to describe the blessings of the Messiah, Isa. lv. 1, Joel iii. 18. In the New Testament,

1. It denotes the most sweet and sincere word of Christ, 1 Pet. ii. 2. The word is called milk, and is compared to it in this place.

(1.) Because of its unmixed simplicity, and whiteness or candour; for as milk is not a liquor composed by human art, but made by nature itself, so the word of God owns not men for its author, or original, but Jehovah alone, 2 Pet. i. 21.

(2.) Because of its sweetness and pleasantness, of which see Isa. xxv. 6, Psal. xix. 10, 11, and cxix. 103, Prov. xxiv. 13, 14.

(3.) Because of its utility in feeding and preserving our souls to eternal life, 2 Tim. iii. 16, 17.

(4.) Because it tends to the destruction of such as abuse it. Milk is not proper to be taken by such as are feverish or plethoric; because it exasperates the disease in a body so ill disposed: so to such as are stubbornly wicked and unbelieving the word of God profits nothing, but becomes their greater damnation, John xii. 48, 2 Cor. ii. 16, 17.

2. If it be opposed to solid or strong meat, it denotes the first rudiments of the Christian religion; 1 Cor. iii. 2, Heb. v. 12, 13, of which Beza says thus:§ "Paul makes mention of childhood and milk in a diverse sense: for he opposes infancy to an adult age, and therefore by the word milk he signifies the initiation or first entrance into the Christian religion. But here, (that is,) 1 Pet. ii. 2, "As new-born babes desire the sincere (or seasonable) milk of the word," &c., (he opposes infancy to the former corrupt life, and commends the perpetual use of milk, (that is) of the true and sincere doctrine of the Gospel).

Of milk, butter is made, Prov. xxx. 33, whence buttered words are mentioned, Psal. lv. 21, that is, smooth and flattering words, &c.

* *יָרַח*. † *In eclipsi rubet luna instar sanguinis*, &c.

‡ *Paulus mentionem facit pueritiæ et*

lactis diverso censu, &c.

Metaphors taken from some Generalities of living Creatures.

Living creatures that are brutes, are distinguished into terrestrial, volatile, and aquatic. As to what concerns terrestrial generally, *θηρ fera, bestia*, a wild beast, sometimes signifies a convention, meeting, or gathering together; which (Schindler says) is spoken by a metaphor taken from beasts gathered together, 2 Sam. xxiii. 11, of the Philistines, gathered together in a troop. By wild beasts of the field, Psal. lxxx. 13, the unmerciful enemies of the church are metaphorically denoted. The Hebrew word here signifies a strong and fierce beast.

The Apostle Paul (citing the poet Epimenides) calls the Cretans *κακα θηρία*, evil beasts. For this verse is found in his works which he entitled *De Oraculis*, as Jerome in his commentary upon the place notes. Paul calls him a prophet, either ironically, or from the argument of his writing, or because the Cretans, his countryman, thought him to be so, &c. See Psal. xlix. 10, lxxiii. 22, and xcii. 6, Prov. xii. 1, and xxx. 2, Psal. xciv. 7, 8, Jer. x. 8, 14, &c. See also Gen. xvi. 12.

The apostle Paul says, 1 Cor. xv. 32, that he did (*θηριομαχεσαι*) "fight with beasts at Ephesus."—His words are *Ει κατα ανθρωπον εθηριομαχησα εν Εφεσω*, &c., *si secundum hominem adversus bestias pugnavi Ephesi*, &c., that is, if after the manner of men (or to speak after the manner of men, or according to man) "I have fought with beasts at Ephesus;" that is, as some say, with beastly men. Scaliger in his notes says, *feros et præfracti ingenti viros quibuscum illi negotium et contentio fuit, vocat θηρία*, that is, "the men he had to do withal being of a stubborn and of an ungovernable mind, he calls them beasts." And therefore, for *κατ ανθρωπον*, as it is in our copies, should be read *κατ ανθρωπων* in this sense: "If I have fought in Ephesus against men, as if against beasts," &c.

And whereas he makes an express mention of Ephesus, some understand these words of the tumult and uproar there mentioned, Acts xix. Others expound it of the disputes which he had for three months with the unbelieving and stubborn Jews at Ephesus, Acts xix. 2, 9.

1 Cor. xv. 29. When he speaks of the resurrection of the dead, and such as deny it, (yet professing themselves Christians) he argues (in order to confute them) *εκ του αποπου* from their own topic or maxim; "If the dead rise not at all? In vain was the baptism for the dead;" that is, if there be no resurrection, that baptism is idle which is made upon the graves of the dead for the confession of that article, viz., the resurrection, &c.; in vain are all my sufferings in Christ, verse 30, 31: in vain is all our controversy for the Christian religion with the adversaries of truth, (who are like beasts for fierceness and unruliness,) verse 32, with verse 14, 15, &c.—Such as understand these words of Paul properly, that is, as if he had really fought with beasts, may be confuted by what he recites, 2 Cor. xi. 23, and the following verses, where he gives a narrative of his great sufferings, in which enumeration there is no mention of this fight with beasts. And certainly if it had been really so, and that he had been exposed to such an extraordinary cruel treatment, more inhuman indeed than any he relates, he would not forget to reckon it amongst his sufferings. Now if the verb *λεγω* (I say,) be understood, (an ellipsis we meet with, 2 Cor. ix. 6, Isa. v. 9, Hos. xiv. 9,) as doubtless it is, the sense must be, as if he had said, *si loquar secundum hominem*, that is, if I speak according to (the manner of) men, viz., when they use similitudes, Gal. iii. 15, Rom. vi. 19, then this speech must be taken metaphorically, and so all is well.

A certain mixture of divers animals is proposed, Isa. xi. 6, 7, 8, 9, and lxxv. 25, by which the calling of the wild and barbarous nations, and the gathering of the church from the diverse sorts of people is denoted, which elegant metaphorical hypotyposis, with divine assistance, shall under its proper head be expounded.

To hunt, is almost every where taken in an ill sense, and is put for to ensnare, contrive, or devise mischief, Exod. xxi. 13, 1 Sam. xxiv. 12, Prov. vi. 26, Jer. xvi. 16, Lam. iii. 52, and iv. 18, Ezek. xiii. 18, 20, Micah vii. 2. The reason of the metaphor is evident, for the various devices, traps, instruments, and arts, that are made use of by hunters to catch the beasts they seek for.

He is called a mighty hunter, Gen. x. 9; who abused his power violently to oppress and subdue men, or is a tyrant; Illyricus,* *Venatio habet simile quiddam bello*, &c., hunt-

* In Clave script. col. 1239.

ing has some resemblance to war, as Xenophon says in his instruction of Cyrus; "yea, it is a kind of war: and, on the other hand, war is a kind of hunting of servile and disobedient men," as Aristotle in his last book of politics says: "Therefore when Nimrod is said to be a mighty hunter," it is to be interpreted a warrior, which appears from the text itself, for it is applied in this place to the principal cities of that kingdom, which may not be properly said of a hunter, but of a king or general of an host who built strong cities, when he subdued the countries. The Chaldee plainly renders it, "a strong hero." Aben Ezra takes it properly of the hunting of beasts which Nimrod offered in sacrifices to the Lord, from the phrase before the Lord. But Mercer notes, that all the Hebrews esteemed Nimrod as a tyrant, and that Aben Ezra should be rebuked, for that he alone would justify an impious man. But more rightly the phrase, "before the Lord," is to be understood, to denote an aggravation of his tyranny, because he did not act obscurely or privately, but openly and in the face of the sun, imposing his government without respect to men or dread of the all-seeing Divinity. See Gen. vi. 11, and xiii. 13, &c. Lastly, it is to be observed, that 1 Chron. i. 10, Nimrod is said plainly to be "mighty" upon the earth, which is by any means to be understood of his rule over men.*

The term hunting is attributed to God, when he requites the persecutors of the godly with those punishments they designed or inflicted upon others, Psal. cxl. 11, "The man of tongue (that is, one that curses or blasphemes) shall not be established in the earth," he (viz., God) shall hunt him, so the Hebrew, to precipices, or an overthrow, that is, as he hunted the godly, verse 5, so God will, as it were, with punishments hunt him, till he rushes or falls headlong into everlasting destruction. See verse 10, and Hab. iii. 17.

A snare, or to ensnare,† are of the same metaphorical signification with hunting, and signify to intrap or destroy, Deut. vii. 16, 25, and xii. 30, Psal. ix. 15, 16, cxxiv. 7, cxi. 5, xxxviii. 12, xci. 3, and cxli. 9, Eccl. ix. 12, Matt. xxii. 15.

A snare is put for loss or destruction, or the cause or occasion thereof, Exod. x. 7, 1 Sam. xviii. 21, Psal. lxi. 22, and xviii. 5, Prov. xii. 13, xiii. 14, xxii. 5, and xxix. 6, Isa. xxiv. 17, Ezek. xvii. 20, Hos. v. 1, and ix. 8, Rom. xi. 9, 1 Tim. iii. 7, and vi. 9, 2 Tim. ii. 26.

A net, such as hunters use, is of the same signification, Psal. ix. 15, 16, xxv. 15, xxxv. 6, 7, lvii. 6, and cxli. 10, Prov. xxxix. 5, Eccl. vii. 26, Hos. v. 1, and ix. 8. See Job xix. 6, Psal. xi. 6, Jer. i. 24, Ezek. xii. 13, and xxxii. 3.

Of Metaphors taken from the kinds of living Creatures.

THESE we shall recite thus.

- (1.) Wild or savage beasts, that live in deserts or woods.
- (2.) Such as serve for man's use or feeding.
- (3.) Serpents, worms, and other insects.

A lion, the king of beasts, Prov. xxx. 30; sometimes is to be understood in a good, sometimes in an evil sense, as was mentioned, chap. vi., yet more seldom in a good, Gen. xlix. 9, "Judah is called a lion's whelp," by which the holy patriarch denotes the strength, power, and eminency of that tribe beyond the others; but of this we have spoken, chap. viii., when we expounded the text that calls Christ a lion.

What we translate altar, Ezek. xliii. 15, 16, in the Hebrew is, [Ariel,] that is, the lion of God, a compounded word, put for the altar whereon sacrifices were offered, because it always consumed the oblations as a lion does his prey. The city Jerusalem, is called by this name, Isa. xxix. 1, 2, "Woe to Ariel, to Ariel," (viz., the lion of God,) upon which Musculus, "Jerusalem is called Ariel, because she became fierce and cruel against God and his prophets, whom she had barbarously slain; as a lion does a lamb in the desert." And fitly applies to this sense what we read, Jer. xii. 8, of the people of the Jews. "In that place," he says, "there is an allusion, as if he had said, thou art not אֵלֹהֵי הָעִיר the city of God, as thou wouldst fain seem to be; but אֵלֹהֵי הַלֵּוֹי the lion of

* Vid. Zelmerum, Centur. 1. Aday. Sacr. 1.

† עֵקֶב וְקֵשׁ

God," &c. The Chaldee well expresses the sense of verse*2, "And I will straiten the city in which the altar is, and it shall be desolate and empty, and it shall be environed with the blood of the slain, as the altar is covered and encompassed with the blood of sacrifices upon the feast day."

A lion is metaphorically put for fierce, outrageous enemies or tyrants, Job iv. 10, Psal. xxii. 21, xxxiv. 10, lvii. 4, and lviii. 6, Jer. iv. 7, and v. 6, Ezek. xix. 2, Nah. ii. 11, 12, Zeph. iii. 3, 2 Tim. iv. 17. Hence the devil is compared to a roaring lion, 1 Pet. v. 8. See Isa. xxxv. 9, and xi. 6, 7, Rom. viii. 38, 39. Roaring, that is, the clamour or cry of the lion, is taken for violence or tumultuous hostility, Isa. v. 29, Zech. xi. 3. For thunder, Job xxxvii. 4. For the groans and cries of the sorrowful, Psal. xxii. 1, 2, and xxxviii. 8, 9.

An unicorn, because of its fierceness and strength, is put for wicked and cruel enemies, Psal. xxii. 21, Isa. xxxiv. 7; but in an express comparison it is otherwise taken sometimes.

A boar signifies also the fierce enemies of God's people, Psal. lxxx. 13.

A bear, which is a cruel creature, denotes a cruel and merciless tyrant, Prov. xxviii. 15. Also God, when he executes heavy vengeance, Lam. iii. 10, but in both places it is rather an express comparison, there being an ellipsis of the comparative particle (as) which is to be understood, and so it is rendered in our English Bibles.

A wolf, which is a strong, cruel, and ravenous beast, denotes powerful, fierce, and covetous men, Gen. xlix. 27; the tribe of Benjamin is called a ravening wolf, because strong and fierce, and is so described, Judg. xx. 21, &c. See Jer. v. 6, Zeph. iii. 3, Ezek. xxii. 27.

In the New Testament, by wolves are understood seducers, and authors of wicked doctrines, Matt. vii. 15, John x. 12, Acts xx. 29. Franzius,* in his history of beasts, says that John xxii., "by wolf, is meant the devil." Because,

(1.) As a wolf is apt and willing to execute mischief against man and beast; so the devil is the common enemy of mankind.

(2.) As the wolf is greedy and unsatiable; so the cruelty and rapacity of the devil is not to be satisfied.

(3.) As the wolf is so sharp sighted, that he can see even in the darkest night, and when hungry, smell his prey at the distance of half a German mile, (that is, an English mile and half;) so the devil by long experience and use is become still more wicked and cruel, and well versed in the scent of his prey, that is, of such as are apt to be tempted to sin.

(4.) As wolves sometimes devour whole sheep, sometimes only the flesh; so the devil sometimes hurts the corporeal faculties, sometimes destroys life, and sometimes (when God permits) health; and sometimes hurries the wicked, soul and body, to destruction.

(5.) As the wolf is most crafty; so the devil wholly consists of deceit. The wolf invades the flock in a dark or cloudy time, the better to make his approaches undiscovered: so the devil sets upon men commonly in times of calamity and affliction, that by the advantage of their troubles, he may the better exercise his tempting power. The wolf uses baits and stratagems to allure a herd to come within the danger of his fellows, enticing goats with green boughs, and playing with young pigs, casting them with his tail, making them run along, till he seduces them to the ambush; so the devil presents false pleasures, to bewitch the senses of men, till they fall headlong into his snare. The wolf uses much policy when he sets upon bulls and horned beasts, and assaults them behind, where they are unprovided for defence; so the devil has peculiar slights and devices to entrap the strongest and more experienced Christians, seeming to retreat when he cannot prevail, but quickly returning (when he thinks they are secure) with a new stratagem to undo them.

(6.) It is said of a wolf that if he first sees a man, the man loses his voice and cannot cry out; so the devil, when he has set upon any unwary man that feared no danger, and resisted not, makes an easy conquest and triumph.

* *Historia Animal.* p. 216. cap. 20.

(7.) But if a man sees a wolf first, the beast loses both voice and courage: so godly men, who fear devilish temptations, and prepare themselves for resistance, can easily by prayer and divine cries put that malignant enemy to flight."

(8.) The wolf mightily dreads fire and swords; so the devil fears the light of God's word and prayer, &c., which are the church's weapons. Hence Chrysostom said, that "Swords are not so terrible to wolves as the prayers of the godly are to the devil."

Seducers, and false teachers, are called wolves, Acts xx. 29, "I know that after my departure shall grievous (or ravenous wolves) enter in among you," where we are to note the epithet, for it is not said wolves, but ravenous wolves, for there are some more rapacious than others. Oppianus and other learned men say that there are a certain kind of wolves, which are called *αρπαγες*, snatchers or ravening wolves. These are the swiftest sort, and go out very early to prey, and invade with a terrible onset, they are very unsatiable and craving, and inhabit mountains, yet of such impudence that in the winter they come to the very cities, and behave themselves quietly till an opportunity of seizing upon a lamb, young goat, or other prey, offers, which they carry away, to which the patriarch seems to allude, Gen. xlix. 27.

1. As wolves are said to take away a man's voice; so false teachers take away the purity of the heavenly doctrine and worship of God.

2. The wolf is so cruel and devouring, that he kills not only what would serve his belly, but the whole flock, if let alone: so heretics aim not at the destruction of one or two, but the whole church.

3. As the wolf is most crafty, and silently approaches the sheepfold to know whether the dogs be asleep, or the shepherd wanting, or whether they are careless and negligent, and so watches a fit occasion to destroy the flock, and suck their blood; so heretics, before they propose their manifest and apparent errors, sily insinuate themselves into the good opinion of men, and with wretched hypocrisy and sophistry counterfeit much piety, humility, and angelical sanctimony, boasting of peculiar illuminations and communion with God: thus when they have purchased a good repute they instil their venom into the minds of their unwary proselytes, till they wholly corrupt them.

4. It is said that even after death there remains a natural antipathy between a wolf and a sheep, insomuch that if the skin of each be made into a drum, (as a learned naturalist* observes) the very sound of the wolf's skin breaks the other, and that if their guts be made into viol (or lute) strings, it is impossible to tune them to unisons or one sound: so the perverse doctrine of heretics does mischief in the church, even when the heretics themselves are dead.

5. As the wolf at the approach of peril betakes himself to flight privately; so heretics skulk in time of persecution, and withdraw most cowardly.

6. By the attic laws, (and so in Ireland at this day), wolf-killers were considerably rewarded; so they deserve praise and encouragement that detect the fraud, sophistry, and impiety of those wolves, that would destroy the flock of Christ. The wolf disappointed of his prey walks about with an open or gaping mouth; so heretics thirst for the blood of the orthodox. And as the cubs or whelps of wolves are killed, although they have yet committed no mischief; so the fry and disciples of wicked heretics ought to be bridled, and care taken to prevent, that they envenom not the church; so far Frangius.

A leopard is a fierce and swift creature, and carries the notion of cruelty and enmity in the scripture, Jer. v. 6.

That a fox denotes heretics, and the church's enemies, Cant. ii. 15, Lam. v. 18, is the judgment of interpreters. As *Fransius Hist. Animal.* p. 191, &c. That Christ called Herod a fox is evident from Luke xiii. 32, by reason of his treacherous plots, with which he privately contrived to entrap him. Erasmus in his paraphrase—"Go and tell that fox who confides in human craft, and believes he can do anything against the majesty and counsel of God," &c. This was the fox that would betray that hen we read of Matt. xxiii. 37, which is produced by way of excellent similitude to denote the most gracious care and loving-kindness of God to his church, &c.

* *Hist. Animal.* pag. 213.

A hind is commonly taken in a good sense, Gen. xlix. 21, "Naphtali is a hind let loose;" that is, which flies most swiftly. This is expounded of a ready promptitude and activity in the happy dispatch and management of affairs. The Hebrews refer this to Barak the Naphtalite, who made a very speedy levy of 10,000 men of the tribe of Zebulun and Naphtali, and together with Deborah pursued Sisera their enemy, Judg. iv. 10. It is added in that text. (Gen. xlix. 21,) "he giveth goodly words," which they refer to the same history, and that sweet song of Barak and Deborah mentioned, Judg. v.

Prov. v. 19, A good wife is called "a hind of loves, and a pleasant roe," so the Hebrew, that is, a hind beloved: because men take a singular delight in wild beasts, that are made tame and sociable, &c.

A horse and his neighing metaphorically denotes unbridled lust, Jer. v. 8. See Ezek. xxiii. 20.

To ride signifies to rule, or to be in an eminent condition, Deut. xxxii. 13, Psal. lxvi. 12, Isa. lviii. 14, where it is ascribed to God, is already shown.

A bridle, or to bridle, which properly belongs to horses, James ii. 5, by which they are restrained and guided, Psal. xxxii. 8, 9, metaphorically denotes the curbing and averting the violence of enemies,—sometimes when attributed to the tongue, it denotes a prudent and becoming moderation, James iii. 2, and i. 26. See Job xxx. 11, Psal. lxvi. 11, 12.

An ass, besides the place cited, viz., Ezek. xxiii. 20, is found in a metaphor, Gen. xlix. 14, where the tribe of Issachar is called the "Ass of a bone," that is, of big bones, and so strong, that though dull by nature, it shakes not off but bears what burdens are laid upon it; hence it is subjoined, "couching down between two burdens," for they were wont to divide its load, and place it in two bundles on either side, the explication follows, verse 15. See Judg. v. 16.

A bull denotes a violent, cruel, and proud enemy, that abuses and infests the miserable, Psal. xxii. 12, and lxviii. 30, Isa. xxxiv. 7. By the name of kine, the grandees of the kingdom are expressed, Amos iv. 1; about which see chap. x., where we have treated of the hill Bashan.

Isa. xv. 5, "An heifer of three years old," seems to be a metaphorical epithet of the city Zoar belonging to the Moabites; the same we read, Jer. xlviii. 34, and that it was near the city Horonaim. Upon which texts some expositors say, that it denotes the pride, luxury, and wantonness of the Moabites, because when a cow comes to be of that age, it begins to grow fierce and wanton. Others understand it, of plenty of pastures and other conveniences, with which that land abounded, as a heifer or cow of three years old, gives store of milk. Jerome in his Comment on Isaiah says, that we are to understand the "heifer of three years old, of perfect and full age. For as the thirtieth year completes a man's, so the third year does the like in those beasts."

Lyranus says, that it is so called because of its luxuriant petulancy, and that the feminine gender is used to denote their filthy sodomy, which is a far fetched exposition. Junius and Tremellius expound it of the bawling Moabites, (who are so called by an emphatical prosopopœia) when they laboured to confirm their flying and despairing friends. For as a heifer unaccustomed to the yoke, is therefore more impatient, and complains with louder and stronger bellowing at that age; so they impatient of servitude, cry aloud, &c.

Jer. xlv. 20, "Egypt" is called "a very fair (or beautiful heifer, but destruction cometh out of the north to it." Here is a comparison of its perfect felicity (by a metaphor taken from a fattened and plump heifer) with its future disgrace and ruin.

Hos. x. 11, "Ephraim," or the people of Israel, is called "an heifer taught or accustomed, loving to tread out the corn." Which metaphor, Brentius thus expounds, "This labour of treading out the corn was easy and pleasing to the heifers, for they were not bound, nor yoked, nor burdened, but had a full freedom of dancing about, and had food enough, according to Deut. xxv. 4. So is Israel hitherto unaccustomed to banishments, depredations, and utter devastations, but dwelling in their own kingdom, under their own vine and fig-tree, enjoying what they possessed in peace, &c.

A yoke, that instrument whereby oxen are tied, to draw a plough, or cart, or coach, &c., Luke xiv. 19, is used metaphorically; as,

1. It denotes doctrine and institution, for as oxen are thereby tied up and appointed to some certain kind of labour, to which in time they become accustomed, so Christians are obliged to the practice of divine precepts. Jer. v. 5, "But these have altogether broken the yoke, and burst the bonds," (wherewith the yoke was tied); the Chaldee renders it, "But these have altogether rebelled against the law, these have departed from the doctrine." See Psal. ii. 3, Matt. xi. 29, "Take my yoke upon you," verse 30, "For my yoke is easy and my burden is light." That the evangelical doctrine of Christ our Saviour is to be understood, is evident by the application added, "Learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls." Now because the gospel is the doctrine or word of the cross, 1 Cor. i. 18; therefore is this metaphorical phrase used by Christ. That there are three things comprehended here, is plain from the words.

(1.) Faith in Christ, begot by the word of the gospel.
(2.) A pious life, conformable to the life of Christ in humility, meekness, and other fruits of the Spirit.

(3.) Patience and constancy in bearing his cross. And where these are exercised the party shall find rest for his soul. Hence the devil is called * Belial, which signifies without yoke, because that apostate spirit cast off his allegiance to the laws of God.

2. It denotes trouble, anguish, and affliction, but especially the oppression of cruel masters, magistrates, or tyrants, as oxen yoked, are heavy loaden, and compelled by slashing and pricking to draw through the most difficult ways by their hard-hearted owners, Lev. xxvi. 13, 1 Kings xii. 4, Isa. x. 4, ix. 27, xiv. 25, and xlvii. 6, Jer. ii. 20, xxviii. 2, 4, 11, 14, and xxx. 8, Lam. i. 14, and iii. 27, 1 Tim. vi. 1, &c.

It is put for a heavy and troublesome burden in spirituals, Acts xv. 10, Gal. v. 1, &c.

3. It denotes conjunction, and conformity with others, as the oxen joined together by the yoke, draw the burden with the greater ease, because of their mutual aid to each other, 2 Cor. vi. 14, "Be ye not unequally yoked with unbelievers," by which idolatry, or any kind of impiety is understood. The word *ερεσσυγυυρες* is emphatical, and signifies to bear a strange yoke, which believers are, of all men, most obliged to keep the remotest distance from.

The term *συζυγος*, † Phil. iv. 3, which is well translated "yoke-fellow," is diversely interpreted by the learned; Clemens Alexandrinus understood it of Paul's wife, and many follow him, as Erasmus, Musculus, Illyricus, and others: but Cajetan, Calvin, Beza, and Piscator, turn it *socie*, that is, companion, &c., the phrase is certainly metaphorical, whether it be understood of Paul's wife, or any assistant preacher. The Syriac uses a masculine word *ܒܝܢ ܕܝܗܝ ܕܝܗܝ* *fili jugi mei*, "son of my yoke;" by which it appears that they understood it of some man that was Paul's colleague.

A dog, because he is ravenous and given to biting, metaphorically denotes a violent and bitter spiteful enemy, Psal. xxii. 16, 20; and because reputed a base creature among men, it is used as a term of disgrace, or vilifying, 2 Kings viii. 13; so a dead dog, 1 Sam. xxiv. 14, 2 Sam. ix. 8, and xvi. 9; and the head of a dog, 2 Sam. iii. 8; impudent whore-mongers or sodomites, are called so, Deut. xxiii. 17, 18. Though some understand this phrase properly, yet by the 17th verse it seems to be meant of sodomites.

It denotes wicked men, who are stubbornly ungrateful and obstinate, Matt. vii. 6, where dogs and swine are joined, (as likewise in the proverb, 2 Pet. ii. 22,) which metaphors emphatically set forth the qualities, and acts of the sons of this world, who are strangers to the kingdom of God.

1. Like ravenous curs, they bark at the heavenly doctrine, and its faithful ministers, whom they reproach with impudent scandals, and whose utter extirpation they study.

2. Like swine ‡ *βορβοροειδὲς βίον έχουσι*, *vitam impuram agunt*, they led a filthy life, wallowing in beastly pleasures, as hogs do in mire. Christ therefore gives warning to his people, that they should take special care that the mysteries of his blessed sacraments should not be communicated to, or polluted by such blasphemers, persecutors,

* *Belial absque jugo*. Hier. *בליעל*, *ex belii*, id est *non*, et *hol* id est *jugum*. The Septuagint commonly translates it *παπῶμος*, altogether irregular.

† *Masculini et feminini generis est, significat Conjugatum*, Zan.

‡ *Theopilact*.

and epicurean hogs. But what the conclusion and reward of such dogs and swine will be, appears, Rev. xxii. 15, &c.

Isa. lvi. 10, "They are all dumb dogs, they cannot bark," this is a description of false teachers, who, when they ought to speak with respect to matter and time, were silent, and forsook their office. On the other hand, verse 11, it is said, "that they are greedy dogs, which can never be satisfied," which denotes their unsatiable covetousness.

Phil. iii. 2, False apostles, and false prophets, are called dogs, because they have qualities like dogs, as impudence, calumny, or currish biting, and voracity, or covetousness. There are three kinds of dogs.

1. Such as are chained up, and bark at every passenger if known to them, bite the stones thrown at them, and yet are pacified by a bit of bread: so heretics that are the slaves or captives of Satan, bark to have the scripture theirs, though the sense be unknown to them, and quarrel with scripture objections made against them, and as it were bite it, by their false interpretations, but yet are satisfied by the fat morsels of benefices, &c.

2. Hunting dogs, who pursue and seize upon beasts: so the heretics persecute the orthodox.

3. Ravening or preying dogs, whom pertinacious arch-heretics imitate.

A sheep is frequently used in a metaphor, as well as an allegory and express similitude. And because the explication of this metaphorical speech is obvious everywhere, we shall dispatch what we have to say here about it briefly.

The faithful and godly are called sheep, and the church, the flock, Psal. lxxviii. 52, and c. 3, Isa. v. 17, Ezek. xxxvi. 38, John x. 15, 16, 26, 27, and xxi. 15, 16, 17, Acts xx. 28, Heb. xiii. 20, 1 Pet. v. 2. To this belong entire allegories and parables, taken from the state and keeping of sheep, Psal. xxiii. Ezek. xxxiv. John x.

Sometimes by way of opposition, as sheep signify believers, because of their simplicity, patience, purity, obedience, fruitfulness, and profit, Ezek. xxxiv. 16, 17, Matt. xxv. 32, 33. So goats or rams signify unbelievers, in the texts last cited, because of their petulancy or boldness.

Goats or rams signify the captains or governors of the people, Isa. xiv. 9, Zech. x. 3, see Jer. i. 8.

To feed, *pascere*, which term is properly spoken of flocks of sheep, is frequently translated to men, and signifies to rule and govern, if applied to magistrates: but if spoken of ministers, it denotes to teach, and govern according to the rule of God's word. Examples of the former may be read, Gen. xlix. 24, 2 Sam. v. 2, 1 Chron. xi. 2, Psal. lxxviii. 71, Isa. xlv. 28, Jer. xii. 10, xxiii. 1, 2, 4, and i. 6, Zech. x. 3, and xi. 4, 9, Rev. ii. 27, and xix. 15. Of the latter, Jer. xvii. 16; and iii. 15, John xxi. 15, 16, Acts xx. 28, Eph. iv. 11, 1 Pet. v. 2, 3, &c. See Prov. x. 21, xiii. 20, xxix. 3, and xxii. 24.

A serpent is brought, Gen. iii. 13, to denote the devil, because (lurking in a natural serpent) he seduced man, and the head of the serpent denotes the chief power, rule, tyranny, and virulence of devils. The same appellation, as also that of a dragon, we meet with, Rev. xii. 7, 9, and xx. 2. Hence the wicked are called the generation of vipers, Matt. iii. 7, xii. 34, and xxiii. 33, Luke iii. 7. See John viii. 44, 1 John iii. 8. The eggs of an asp, adder, or cockatrice, out of which those venomous creatures are produced, are metaphorically put to signify the malice and perverseness of their minds, Isa. lix. 5. The poison of asps, denotes filthy, naughty speeches, calumnies and blasphemies, Psal. cxl. 3, Rom. iii. 13, Jer. viii. 17. Serpents, biting cockatrices, signify the Chaldeans, the cruel and implacable enemies of the Jews, Job xx. 14, 16; the gall, head, and tongue of asps, is put for a very mischievous and deadly thing: so the asp and the basilisk, are put for extreme perils. In two other places a serpent has a different signification from these, as Gen. xlix. 17. The appellation and action of a serpent is attributed to the tribe of Dan, because of a certain likeness: for as a serpent hurts men by craft and treachery, so the Danites made use of subtlety and stratagems as the sacred history testifies, as when they went to surprise Laish, Judges xviii. And Sampson by stratagem, not by open war, destroyed so many of the Philistines, Judges xiv. The papists wrest this text to denote antichrist, which

they say is to be of the tribe of Dan, and is the serpent here meant; but that conceit is grounded upon some obsolete figments of Jewish traditions, and upon no scripture foundation, &c.

By the root of the serpent, Isa. xiv. 21, the progeny of king Uzziah is understood, who grievously afflicted the Philistines, 2 Chron. xxvi. 6, and by the viper king Hezekiah, who yet afflicted them more, and almost involved them in incurable mischiefs, 2 Kings xviii. 8. Betwixt those two Ahaz reigned, by reason of whose sloth (God punishing his impiety) the Philistines became insolent, harassing and wasting Judea without control, 2 Chron. xxviii. 9—11. But the prophet here denounces that they should be no longer suffered to rage at that rate, but that they shall be destroyed, &c.

Scorpions denote most malignant and perverse men, Ezek. ii. 6. Also most grievous and intolerable strokes, 1 Kings xii. 11, 14. Spiders' webs denote the vanity of wicked designs, Job viii. 14, Isa. lix. 5, 6. Moles, to which bats are joined, Isa. ii. 20, denote such as are spiritually blind and ignorant of God; because moles live obscurely under ground; and bats in dark nights fly about, as if he had said, when they are converted to Christ, they will leave their idols which they worshipped, to such as are obstinately blind and unbelieving; but they themselves shall serve God, being divinely illuminated.

A worm denotes a thing vile and contemptible, Psal. xxii. 6, Isa. xli. 14; sometimes perpetual affliction, Isa. lxvi. 24, Mark ix. 44, 46, 48; because it is always gnawing and consuming the wood, or living creature wherein it is. A flea denotes extraordinary vilifying, extenuation of worth, 1 Sam. xxiv. 14, and xxvi. 20.

Hitherto we have treated of terrestrial creatures: now of volatile or flying creatures, and aquatile, that is, such as live in waters; we will give what metaphors are met with, which are but few. Of the wings and flight of birds we have spoken before. Eccl. x. 20; fame or report (because of its swiftness) is expressed by the metaphor of a bird, "Curse not the king, no, not in thy conscience, and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter:" that is, because fame is an evil, than which nothing is more swift, and shall with great speed, like a flying bird, convey thy words to the hearing of such as will create thee danger. Some refer this to a hyperbole, that the sense may be, that princes and great men are full of ears, so that there is scarce any thing done or said, but they have notice of it by their spies and observers. Hence came the Greek proverb, πολλοὶ βασιλεὺς ὀφθαλμοί, καὶ πολλὰ ὦτα; *the king has many eyes and many ears*.

Of the warlike host of the king of Assyria, it is said, Isa. viii. 8, "That the stretching out of his wings shall be the breadth of thy land, O Immanuel:" upon which Musculus in his comment, h. l. says, "that by this metaphor of a great bird, the multitude of his host is denoted, which is of so vast a body, and of such large and spreading wings, that nothing in the whole land can escape its depredations, &c." The Lord says, Isa. xli. 11, that "he will call a* ravenous bird from the east," that is, Cyrus, a leader of a notable expedition, who subdues all difficulties, as if he had wings to fly over them. The epithet (ravenous,) denotes his cruelty which he exercised in the destruction of Babylon, as wings signify the swiftness of the execution.

Jer. xii. 9, "My possession is to me as a taloned bird," (or a bird with claws or talons.) In the former verse, he compared that stubborn people to a lion; and here to a rapacious fowl, which invades his prey with talons, as if they were fingers.† He proceeds in the metaphor, "the birds round about her, are against her; come ye, assemble all the beasts of the field, come to devour;" this is a summons to the Chaldeans and other Gentiles, to come against the Jews, &c.

The chattering of birds is put for the groans of men in sickness, Isa. xxxviii. 14, where some species of birds, as a crane, a swallow, and a dove, are mentioned. Also

* *ῥῥ* *Rapax volucris.*

See Pliny's Nat. Hist. lib. 11. c. 47.

in the Hebrew text, Isa. viii. 19, of wizards, or such as have familiar spirits, upon which place the paraphrase of Junius and Tremellius* is excellent: "Those seducers are not endued with such a faculty, as to show openly and with a clear voice, or expound in plain terms, what should be said, as we the prophets relate the judgments of God in an intelligible and most evident phrase: but they speak in their throat and keep a piping as chickens hardly hatched, or if they utter any thing with an audible voice, they do so mutter as the sybil out of her tripod:" which self-same reason the prophet explains, chap. xxix., verse 4, and historians almost every where.

Musculus upon the place says, "*Ecquid aliud vocandi sunt, qui inter missandum sic mussitant, &c.*", what shall we otherwise call them who mutter and murmur at that rate when they are a massing, as if they designed of set purpose to conceal their words from such as are present, and attribute a certain hidden virtue to that mussitation (or muttering) by which the substance of bread and wine are converted into the flesh and blood of Christ: that species of muttering and antic gesture bespeaks not an apostolical and Christian spirit, but rather that which consists of magic and legerdemain," &c."

A nest, the habitation of a bird, is put for rooms or chambers, Gen. vi. 14, "nests shalt thou make in the ark," so the Hebrew, that is, separate lodgings for the respective kinds of creatures in Noah's ark. Sometimes it is put for the dwellings on men, especially such as are built in high places, as ravenous birds build their nests in steep and craggy rocks, Job xxix. 18, Numb. xxiv. 21, Jer. xxii. 23, and xlix. 16, Obad. verse 4, Habak. ii. 9.

Of the kinds of volatiles, the turtle dove denotes the people of Israel, or the church, Psal. lxxiv. 19, "O deliver not the soul of thy turtle dove unto the multitude;" (of which he spoke verse 18,) that is, thy church and people, who worship none but thee, as a turtle dove, that never entertains conjunction with another, and who in their affliction, like a turtle dove, (Isa. xxxviii. 14;) express their grief in solitary groans and sighs to thee: and which is unarmed, weak, simple, and meek like a dove, yea, like a turtle dove, which is esteemed the least among the species of doves as Aristotle says. The Chaldee renders it, "the soul of such as learn thy law," (that word *תור* a turtle dove, being of some affinity with *תורה* law,) Christ calls his church a dove, Cant. ii. 14, v. 2, and vi. 8. And its eyes, the eyes of doves, Cant. i. 15, and iv. 1, by which metaphor its simplicity, (as Matt. x. 6,) its chastity, brightness, and its view and desire of heavenly things are denoted, &c.

Among insects, hornets denote terrors sent from God among men, by which the enemies of the people of God shall be as it were stung and rooted out, Exod. xxiii. 28, compared with verse 27, Deut. vii. 20, Josh. xxiv. 12. The enemies of the people of Israel are called flies and bees, Isa. vii. 18, because of their multitude and swiftness, or nimbleness as the flies, and the *δυναμεις*, or power of hurting as in bees. The word flies is attributed to the Egyptians, and bees to the Assyrians, which metaphor Jerome in his commentary elegantly expounds thus; he calls the Egyptians flies, because of their filthy idolatry (see Eccl. x. 1,) and because they were a weak people: but the Assyrians he calls a bee, because they had at that time a powerful kingdom, and were very warlike, (as bees represent, as it were, a very well ordered monarchy, and are very resolute to annoy their enemies;) or because all the Persians and Assyrians went armed with darts, whose points were like the stings of bees. The metaphor is continued, verse 19, "and they shall come and rest all of them in the desolate vallies, and in the holes of the rocks, and upon all thorns, and upon all bushes." Because he once named these enemies flies and bees, he keeps to the same metaphor in the rest, as if all places were to be filled with those insects. Of the fulfilling of this prophecy thus writes Jerome in the same place—let us read the books of the Kings and the Chronicles, and we will find that the good king Josiah was slain by the Egyptians, and the Israelites subdued to an Egyptian yoke, so that they appointed them a king. And not long after comes Nebuchadnezzar, with an innumerable multitude of soldiers, took Jerusalem, destroyed the other cities of Judea, burnt the temple, and planted Assyrian inhabitants

* *Non sunt isti seductores tanta fa ultate præditi, &c.* † *Lib. 5. de Hist. Animal. cap. 13.*

in the land," 2 Kings xxiv. and xxv. 2 Chron. xxv. and xxxvi., &c. The sting of an insect metaphorically denotes the power of death, 1 Cor. xv. 55, 56. Brentius upon the place says, "As a bee that has lost her sting may threaten to sting, yet cannot, so when sin is pardoned, which is the sting of death, death may terrify, but cannot hurt us."

Aquiles follow. By the metaphor of fishing, a falling into the hands of enemies and captivity is understood. Amos iv. 2, "He (that is, the enemy) will take you away with hooks, and your posterity with fish-hooks;" as if he had said, you indeed are like fat kine, verse 1, but ye shall be dragged by the enemy, as if you had been little fishes, in spite of your pride and fatness. The same metaphor we find, Habak. i. 15, 16, 17.

By fishers, Jer. xvi. 16, are understood the Egyptians, Isa. xix. 8, 9, 10. See 2 Kings xxiii. 29. By hunters, the Chaldeans and Babylonians, so called from Nimrod, the builder of Babylon, Gen. x. 9, which prophecy is fulfilled, 2 Kings xxiv. and xxv.

Besides this translation of the terms fisher and fishing, the apostles are called fishers of men, Matt. iv. 19, and Mark i. 17, Luke v. 10, the explication is given elsewhere. See Ezek. xlvii. 12.

Of the kinds of *aquiles* תנין (*Thannin*;) a huge serpent, and the leviathan, that is, a great dragon or whale, is used metaphorically, Psal. lxxiv. 13, "Thou didst break the sea by thy strength, thou brakest the heads of whales in the waters;" verse 14, "Thou brakest the heads of the leviathan in pieces. By whales (or crocodiles, as Ezek. xxix. 3,) the grandees and captains of Pharaoh are understood; who persecuted the people of Israel, Exod. xv. 4. By the leviathan, Pharaoh himself, who with his entire host was swallowed up in the Red Sea. But that which follows, "thou shalt give it to be meat to the people inhabiting the wilderness," is not to be referred to the words immediately going before, but is a sentence by itself, and is to be understood of the manna and quails, which the people fed upon. See Isa. li. 9, and xxvii. 1.

CHAPTER XII.

OF METAPHORS TAKEN FROM MAN, AND WHAT BELONGS TO HIM.

IN man we are to consider, what are

- (1.) Essential.
- (2.) What are accidental.

The essentials are his body with its members; and its union with the soul, which is life.

The accidentals are partly internal, as some differences betwixt men, and their actions of divers kinds: partly external, as the containing subjects and various adjuncts.

Of which in order.

Metaphors from a human Body and its Members.

The body *σωμα*, (*Soma*;) is frequently put in the New Testament, for the people of God or the church, Rom. xii. 5, 1 Cor. x. 17, and xii. 13, 27, Eph. i. 23, ii. 16, iv. 4, 12, 16, v. 23, Col. i. 8, 21, ii. 19, and iii. 15. The explication of which trope is easy. And to speak concisely, we shall show it,

1. With respect to Christ the Head of the church, and whose body the church is called.

(1.) As the head is not at a distance from a living body, but most closely joined to it: so there is a sacred and most mystical union betwixt Christ and his church, or believers.

(2.) As the head rules the whole body, and influences it with a vital power; so Christ wisely directs, and moderates, strongly preserves, quickens by counsel, instructs and eternally saves his church, Eph. ii. 16, iv. 16, and v. 23, &c.

2. With respect to true Christians, who are spiritual members of that body.

Of these the metaphor of a body signifies many things, chiefly these three.

(1.) The various gifts and offices of Christians, especially the preachers of the gospel. For,

1. As one body has divers members, which have their particular and distinct offices; so there are peculiar gifts and offices in the church, which particular persons fitted for their exercise, are chosen for.

2. As the members of a human body differ among themselves with respect to excellency and operation; yet those of an inferior office, do not envy the superior, neither does the superior despise the inferior: so among true Christians there is a society and conversation without envy in the lowest, or scorn in the highest rank, to each other; Rom. xii. 4, 5, 1 Cor. xii. 12, &c.

(2.) Of the bond of perfection, which is love, with its fruits and virtues. The members of a human body have a natural instinct of love and sympathy, one to another; if one be in pain, the rest are unquiet and ill at ease: if one be well, the rest rejoice, and each contributes to supply the necessity of the other of its own accord, neither will one willingly part with the other; so true believers sincerely love each other, and by tender, sympathizing, compassionate, fellow-feeling, love, and mutual aid of each other, declare themselves to be living members of the mystical body of Christ, Rom. xii. 5, 1 Cor. xii. 14, 27, Eph. iv. 3, 4, 16.

3. With respect to the spiritual knowledge of faith and increase of godliness, from the similitude of a human body, which increases and grows greater and stronger, &c., Eph. iv. 13, Col. ii. 19.

The head of a man is his chief, supreme, and principal member, and therefore carries a threefold metaphorical notion.

1. The beginning or original of any thing, Gen. ii. 10, Exod. xii. 2, Deut. xx. 9, Isa. xli. 4, and li. 20, Ezek. x. 11, and xl. 1, &c.

2. Superiority and eminency, as well with respect to quantity or place; as quality and rule. ראש *caput*, a head, the very top or highest part of a thing, Gen. xxviii. 12, 18, where what we translate "top of Jacob's ladder," in the Hebrew is head, Gen. xlvii. 31, Exod. xxxiv. 2, 2 Sam. xv. 32, and xvi. 1, 2 Kings i. 9, Psal. xxiv. 7, 9, and lxxii. 16, Isa. ii. 2, Amos i. 2.—"The head-stone," Zech. iv. 7, is the highest in a building, which finishes the work.

It denotes a superiority of government, as a prince or chief ruler, Numb. xiv. 4, and xxxvi. 1, Deut. i. 13, 15, and xxvii. 44, Judg. x. 18, and xi. 8, 2 Sam. xxii. 44, and xxiii. 13, 2 Chron. xxxi. 10, Job xii. 24, Psal. xviii. 43, and cx. 6, Jer. lii. 24, Lam. i. 5, Eph. ii. 20, 1 Cor. xi. 3, &c.

The head of the corner denotes the extreme corner-stone, which by another metaphor is attributed to Christ, Psal. cxviii. 22, Matt. xxi. 42, Luke xx. 17, Acts iv. 11, 1 Pet. ii. 7.

3. The chiefest or most desirable in any thing, Exod. xxx. 23; the head species, that is, the best. See Cant. iv. 14, Ezek. xxvii. 22, Deut. xxxiii. 15, Psal. cxli. 5. (Head oil, that is, excellent oil) Psal. cxix. 160, Isa. vii. 8, 9. "The head of Syria is Damascus,—the head of Ephraim is Samaria;" that is, the principal or metropolitan city. Head is put for the chief or principal place, 1 Sam. ix. 22, 1 Kings xxi. 9. It is put for the sum or contents of any thing, Exod. xxx. 12, Numb. i. 2, 49, iv. 2, 22, and xxxi. 26, Psal. cxxxix. 17. See Lev. vi. 5. Hence comes the word κεφαλαιον, to reduce into one sum, which is elegantly spoken of the precepts of the divine law of the second table, the sum, or whole contents of which is charity or love, as the apostle has it, Rom. xiii. 9. See Acts xxii. 28, Heb. viii. 1. The distinct squadrons of an army are called heads, because they consist of a certain or select number, Judges vii. 16, and ix. 34, 37, 43, 1 Sam. xi. 11, and xiii. 17, Job i. 17. Finally, the sections or divisions of books are called heads, (*capita*) vulgarly chapters, to which we may refer what is spoken, Psal. xl. 7, "In the volume of thy book," which the apostle, Heb. x. 7, renders ἐν κεφαλίδι βιβλίου, "in the head (or chapter) of thy book." Upon which Cunaeus, Lib. 3. *de Repub. Heb. cap. 1*, says— "These κεφαλίδες are nothing else, but those which the Jews, and especially the Talmudists, call פרקים, that is, the members or parts of books. Therefore the apostle being himself a Jew, and writing to the Jews, very significantly makes use of that

word. There is a synecdoche, joined with the metaphor here, and by κεφαλιδα the whole body and volume of the Old Testament, in which the prophecies and types of the Messiah are extant, is to be understood. Jerome on Isa. xxix. says, "In the head of the book (says our Saviour in the psalm,) it is written of me, not of Jeremy or Isaiah, but in all the Holy Scripture, which is called one book."

A face, the foremost part of a man's head; bare and fit for seeing; and apt to vary its posture or aspect according to the different actions of the mind, carries a threefold metaphorical notion.

1. It denotes the first part of anything, 2 Sam. x. 9, Jer. i. 43, Ezek. ii. 10.
2. The superficies and external species of any substance, which appears to, or is beheld by men, Gen. i. 2, 1 Sam. xiv. 25, 2 Sam. xvii. 29, Isa. xiv. 21, Luke xxi. 35.
3. The mind or inward faculty or affections, as anger, joy, benevolence, magnanimity, &c. Gen. xxxii. 20, 1 Sam. i. 5, 18, Job ix. 27, Prov. xvi. 15, and xvii. 17, Ezek. iii. 8.

A forehead, the superior part of the face, is metaphorically brought to denote the interior affection of the mind. A hard forehead denotes obstinacy in wickedness, Isa. xlviii. 4, and a persevering magnanimous zeal against the wicked, Ezek. iii. 7, 8, 9. A whore's forehead, Jer. iii. 3, signifies extreme impudence, the metaphor being taken from those graceless, shameless, and immodest prostitutes.

An eye, the organ of sight, by a metaphorical translation oftentimes denotes the mind, judgment, and knowledge; Gen. xvi. 4, 5, Deut. xv. 18, 2 Sam. xv. 17, and xviii. Sam. vi. 22, Job xxxii. 1, Psal. xv. 4, Prov. iii. 7, xxviii. 22, and xxx. 12, Isa. v. 21, Zech. viii. 6, Matt. vi. 22, John v. 35. Hence the right eye is put for the greatest prudence, Zech. xi. 17. An evil eye, for a persevere and malignant mind, Deut. xv. 9, Prov. xxiii. 6, and xxviii. 22, Matt. xx. 15, Mark vii. 22. A good eye, for a good and benevolent mind, Prov. xxii. 9, Eccl. xxxv. 9.

An eye signifies a providential carefulness, sometimes a solicitude in evil, as Psal. x. 8—xvii. 8, (see 1 Sam. xviii. 9,) sometimes in good, Gen. xlv. 21, Num. x. 31, Ruth ii. 9, Job xxix. 15, Prov. i. 25, and xx. 9, 12, Eccl. ii. 14. Sometimes it denotes experience, Gen. iii. 6. Sometimes spiritual illumination or renewing of heart, Psal. xiii. 3, and cxix. 18, Isa. xxxii. 3, Eph. i. 18. Sometimes spiritual blindness, Psal. lxxix. 23, Isa. vi. 10, Matt. xiii. 15, John xii. 40, Acts xxviii. 27, Rom. xi. 8, 10. See Lam. v. 17.

* It denotes a fountain, Gen. xlix. 22, Exod. xv. 27, Psal. lxxxiv. 6, and cxiv. 8.

A tear, a humour flowing from the eyes of such as weep, metaphorically denotes wine and oil, because they drop as tears do, when the grapes or olives are bruised in the press, Exod. xxii. 29, see Deut. vii. 13.

Eye-salve denotes the spiritual healing of our natural darkness, Rev. iii. 18, three things are said of a man corrupted by sin, verse 17, viz., that he is poor, naked, and blind, and therefore miserable. To remove these three, verse 18, are medicines proposed;

- (1.) Gold tried in fire, (that is heavenly treasure) which makes one divinely rich.
- (2.) White raiment (that is, the merits of Christ applied by faith) by which nakedness being covered, a man may be preciously adorned.
- (3.) Eye-salve to anoint the eyes (that is, the saving word of the Gospel, by which a man is illuminated) which restores or gives spiritual sight.

A ear, as well as the eye, is translated to denote the mind, and when referred to the word of God, denotes a faithful attention and receiving of it, Psal. xlix. 4, lxxviii. 1, and xlv. 10, Isa. lv. 2, where you may note nevertheless that the external hearing of the word is not excluded, but presupposed.

Heaviness or shutting of the ears, denotes hardness and stubbornness of heart, Isa. vi. 10, Matt. xiii. 15, Acts xxviii. 27, Rom. xi. 8. Itching ears, denote such as with a perverse curiosity study after false opinions, 2 Tim. iv. 3, with Acts xvii. 21.

The phrase, Gal. vi. 7, "Be not deceived, God is not mocked," is emphatical, for the word *μυκτηρίζεται*, signifies more than to mock, viz., to flout with the nose and mouth. And in the times past (as Erasmus* and Pliny say,) they were wont to use gestures of derision or mockery by the nose, for which term (*μυκτηρ*), the word here is derived. By another metaphor the Jews call their own king the "breath of their nostrils," Lam. iv. 20, that is, under whose protection they did breathe and were refreshed, &c.

A mouth is more used in a metonymy than a metaphor, yet sometimes it denotes the mind and will of man, Gen. xxiv. 57, "We will ask her mouth," that is, learn her mind and will, 2 Sam. xvii. 5. To fight with one mouth, so the Hebrew, Josh. ix. 2, that is, with one consent. See Psal. cxxvi. 2, ciii. 4, 5, and lxxxi. 10, 11, Exod. iv. 16.

Prov. vi. 13, A perverse man is said to "speak with his feet, and teach with his fingers," which denotes some composed artificial gestures of deceit, as when by treading upon another's foot, he signifies something, which is metaphorically called speaking: and so by the gestures or numbering of his fingers, informs another of something he knows not, by way of confederacy to deceive a third person.

A shoulder, because it bears burdens, signifies affliction and tribulation, Psal. xxi. 12, Isa. ix. 4, and xiv. 25; sometimes obedience, Zeph. iii. 9, Zech. vii. 11, Hos. vi. 9, Isa. xi. 14, Deut. xxxiii. 13.

Isa. ix. 6, "The government shall be upon his shoulders." The sense of this is variously given by interpreters. The Chaldee understands it of the fulfilling of God's law: thus rendering it, he took the law upon himself to keep it. Many of the fathers understand it of the cross of Christ, and quote Isa. xxii. 22. But it seems plainly to denote the whole administration of Christ's office. Brentius upon this place, says, *Mundani Monarchæ non gestant principatum super humeros suos, sed*, &c. "Worldly monarchs do not bear the burden of government on their own shoulders, but transfer it upon their servants, counselors, and civil military officers," &c. But Christ is such a king, that he bears all the weight of government on his own shoulders; for he alone rules, preserves, and governs his church. He only expiated sin. He had no helper, as earthly princes are wont to have, &c.

An arm, because it exerts a man's strength, is put for power or strong aid, 1 Sam. ii. 31, Job xxii. 8, xxxv. 9, xxxviii. 15, and xl. 4, Psal. xlii. 3, Jer. xvii. 5, and xlviii. 25, Ezek. xxx. 22, xxxi. 17, and xxii. 6, Zech. xi. 17, Isa. ix. 20. "They shall eat every man the flesh of his own arm," that is, they will destroy and consume those of their friends and neighbours from whom they were wont to be supplied, &c.

A hand, the extreme part of the arm, by which works are promptly performed, is also put for strength, Exod. xviii. 9, Deut. xxxii. 36, Josh. viii. 20, Job xxxiv. 20, Psal. lxxxix. 25, Isa. xxviii. 2, Dan. xii. 7. Hence it is proverbially said,

An necis longas regibus esse manus ?

Dost thou not know that royal hands are long ?

that is, the king's power reaches a great way.

It is likewise put for help, ministry, and machination, which require power, Exod. xxiii. 1, 1 Sam. xxii. 17, 2 Sam. iii. 12, and xiv. 19, 2 Kings xvii. 13, Isa. xxii. 2, Hag. i. 1, and ii. 1. In these last four texts, a hand signifies the ministry. For the prophets are the organs or instruments, of the Holy Spirit, and the dispensers of the mysteries of God, which they receive, to be communicated to the people, or to be reached forth as it were, by the hand. As if when one remits money or treasure, to be distributed or paid by him, it is said to be by such a hand, &c.

Lev. xxv. 35, It is said, "and if thy brother waxeth poor and his hand faileth," (so the Hebrew) that is, if through poverty he be rendered incapable of business, trade, or employment, and so not able to provide for his family, &c., then relieve him. The metaphor being taken from a man that is consumed or weakened by a disease, who cannot labour with his hands. On the contrary, to strengthen the hand, is by counsel

* *μυκτηρ* *Authore Pallace Nasum significat* *Erasm.*

and help to assist, 1 Sam. xxiii. 16, Job iv. 3, Isa. xxv. 3. When a hand is attribute to the earth, it signifies a certain place or space, Deut. xxiii. 12, Numb. xxxiv. 3, 2 Samd viii. 3, Isa. lvi. 5, and lvii. 9, Jer. vi. 3, &c.

The back denotes alienation, estrangedness, or neglect, 1 Kings xiv. 9, Neh. ix. 26. Sometimes it is a symbol of oppression and affliction, Psal. cxxix. 3, "The ploughers, ploughed on my back," &c., Rom. xi. 10, Jer. xxxii. 33.

The loins, because the strength of the body consists in them, Job xl. 7, are metaphorically, (or it may be rather metonymically,) put for strength itself, Isa. xlv. 1, "I will loose (or dissolve) the loins of kings," the Septuagint has it *καὶ ἰσχυρὸν βασιλεῶν διαβῆξω*, "And I will break the strength of kings."* See Psal. lxi. 23, Rom. xi. 10.

This metaphor chiefly respects the girding of the loins, which denotes a confirmation of strength and activity, in order to run, labour, or fight, 1 Kings xviii. 46, 2 Kings iii. 21, Psal. xviii. 40, Prov. xxxi. 17, Job xxxviii. 3, Jer. i. 10, Isa. v. 27, &c. Hence the phrase of girding the loins, is translated to spirituals, Isa. xi. 5, denoting the faithfulness, alacrity, and expedition, of the Messiah, in his great mediatorial and redeeming office, Psal. xlv. iii. In the faithful members of Christ, it denotes Christian vigilancy and perseverance in the profession of truth and piety, Luke xii. 35, 1 Pet. i. 13, Eph. vi. 14. Upon which place Hieronimus says, "As the loins, in which is the chiefest strength of the body, are made more firm by girding, making the soldier in fight more steady and active: so the heart is made more firm by the truth of God, which causes, that in our doubts and hesitations, the devil cannot overthrow and destroy us."

A navel, by which nourishment is conveyed to the infant in the womb, is by an elegant metaphor transferred to the sons of the church, Prov. iii. 8, "It (that is, to fear the Lord, and depart from evil,) shall be health (or a medicine,) to thy navel;" as if he had said, as the child is nourished by the navel, so the knowledge and fear of, and obedience to God, will, by the blessed Spirit feed, educate, and comfort. It is added, "and watering or moistening to thy bones," that is, it shall be thy whole strength, as the bones are moistened and strengthened by marrow, as Job xxi. 24, &c. Not cutting the navel, is allegorically translated to denote the primitive, miserable, and abominable state of the Jewish people, Ezek. xvi. 4. It signifies the middle or an eminent place in the earth, as the navel is in the midst, Judg. ix. 37. Hence God is said to work salvation in the midst of the earth, Psal. lxxiv. 12, because Judea was esteemed so by the geographers of those times.

A bosom is put for the middle concavity of a chariot, 1 Kings xxii. 35, Ezek. xliii. 13, 14, 17. And because that part for modesty's sake is covered with a garment, it is applied to the hidden and inward parts of man, Job xix. 27, Eccl. viii. 10, Psal. lxxix. 12, and xxxv. 12, 13. It carries the notion of love, because of conjugal embraces, Deut. xiii. 6, and xxvii. 56.

Eternal life, is called the bosom of Abraham, Luke xvi. 22. Upon which Brentius in his commentary: † "By the bosom of Abraham, you are not to understand a certain corporal or external place in this world, but either the promise of Christ made to Abraham; 'In thy seed shall all nations be blessed;' or Christ himself, who came of the seed of Abraham; for in this sense all the godly that sleep in the Lord are deposited, or rest in Christ himself, till in the last day they rise together with their bodies, Acts vii. 59, Phil. i. 23. Therefore when Lazarus is said to be carried by angels into Abraham's bosom, we are to understand, that he was in the enjoyment of supreme felicity in Christ, which in the latter day shall be revealed," &c.

Abraham is proposed as the father of all believers, Rom. iv. 11, 12, because such as follow his steps, and constantly persevere in faith and godliness to the end, shall, as our Saviour shows, be gathered together in immortal life: for tender children are wont to be carried and cherished in the bosom of their loving parents, Ruth iv. 16, 1 Kings xvii. 19.

This term denotes the condition of eternal life, for the carrying of infants in the .

* *Et fortitudinem regum frangam.*
exteriorum hujus seculi locum, &c.

† *Sinum Abrahe intelligas non corporalem quandam et*

bosom of the parent, denotes love and intimate good will; so in the heavenly life, there is most pure love, from whence arises true joy. In the bosom of the parent, the infant finds rest and defence, so in heaven, there is certain security and a most quiet tranquillity, &c.

A bosom, by a metonymy signifies a garment, that covers it, which being loose, is convenient to receive and carry things, Prov. vi. 27, and xvi. 33. Therefore metaphorically it is put for the retribution of reward or punishment. Of reward, as 2 Sam. xii. 8, Luke vi. 38. Of punishment, as Psal. lxxix. 12, Isa. lxxv. 6, 7, Jer. xxxii. 18.

To strengthen feeble knees, signifies to comfort such as are cast down by anguish or sorrow of mind, and confirm them by instruction and counsel, Job iv. 4, Isa. xxxv. 3, Heb. xii. 12; the metaphor being taken from outward perils which invade upon a sudden, in which the knees of an affrighted and fearful man are weakened, because the strength of the nerves and muscles, by the terror of sudden danger, leaves its operation, which for bearing the body resides in the knees. Hence a sudden, or panic fear is expressed by the weakness or beating together of the knees, Psal. cix. 24, Ezek. vii. 17, Dan. v. 6, Nahum ii. 10.

The feet are metaphorically (as well as by another trope) taken divers ways; of which take some of the chief.

1. With respect to externals, Job says, chap. xxix. 15, that "he was feet to the lame," that is, he relieved the miserable, as feet help men to get out of danger. See Gen. xxx. 30, noting the marginal reading. The foot of the pride, Psal. xxxvi. 11, denotes the violence of proud enemies—The slipping, halting, &c., of the feet, &c., denotes danger and calamity, Job xii. 5, Psal. xxxviii. 17, cxvi. 8, and cxi. 4, 11, &c. See Jer. xxx. 16.

On contrary, to deliver the feet from falling, denotes divine protection against any malignant enemies, Psal. lvi. 13, xviii. 36, and cxxi. 3, &c. To tread with the feet, denotes to disgrace, or insult over one, as an enemy, Psal. vii. 5, and xci. 12, 13, Ezek. xxxiv. 18, 19, Matt. vii. 6, Luke x. 19, Heb. x. 29.

Lameness or halting, which is a disease, or accidental hurt of the feet, denotes calamity, affliction, and dangers, Psal. xxxv. 15, "In mine halting (we translate it adversity) they rejoiced." Psal. xxxviii. 17, Jer. xx. 10, Micah iv. 6, 7, Zeph. iii. 19. In which two last places the term צַדִּיק is feminine, alluding to sheep, upon which Illyricus says, "That it is a speech taken from sheep: for many of them in the summer, especially those of hotter countries, do halt, or go lame: or else it may relate to the people and church, of which the scripture speaks in the feminine gender, as before."

2. With respect to internals and spirituals, because the life of man and the exercise of godliness is compared to walking or running, and so the feet translated to the mind, signify desire and a holy endeavour, as the outward running or hastening to a place is performed by the feet, Psal. xvii. 5, and cxix. 59, 105, with verse 32,) Prov. iv. 26, 27, Eccl. v. 1. The beautifulness of the apostles' feet, Isa. lii. 7, Rom. x. 15, is not to be understood of their bodily feet, but of the interior and divine, as well with respect to their mission, or being sent, as also the *παραφοια*, or *fervour* in teaching, as a foot-man in an errand of great concern performs his journey speedily, Nahum ii. 1. Some interpret it thus: "It is not prancing horses, cathedral seats, costly and magnificent vestments, cardinals' hats, and other precious worldly accoutrements, that are commended, but simply the feet, which denotes the humility of their apostolical legation or embassy, and all their successors are exhorted to the same virtue, 1 Cor. ii. 3, 4, Gal. iv. 13, 14, &c.

Eph. vi. 15, the feet are said to be shod, upon which a learned expositor says, "The feet signify the ministry of the Gospel, which must be shod, that is, defended with boots or shoes, from thorns, briars, and dirt," that is, that they may be able to go through all dangers in teaching and confessing the Gospel. See Ezek. xvi. 10. What we translate (uprightly) Gal. ii. 14, is in the Greek *ορθοποδουσι*, *recto pede incederent*, that is, walk with a right foot, viz., according to the rule and measure of the Gospel. See Heb. xii. 13.

Hitherto we have treated of the dissimilar parts of a human body. The similar parts yield but few metaphors.

The biting of the flesh, Job xiii. 14, is transferred to the mind, "why should I take away my flesh with my teeth," that is, consume myself with cares. See 1 Sam. xix. 5, Eccl. iv. 5.

Blood in a metaphor, as Illyricus says, Cl. Script. Col. 1083, signifies spiritual death, or eternal destruction, Ezek. iii. 18, and xxxiii. 8, Acts xviii. 6, and xx. 26, &c.

Of Metaphors from such things as concern the Life of Man.

To the body, and its members, aptly succeeds its union with the soul, whence life proceeds. The word soul has no metaphorical notion, except when attributed to God, which belongs to an anthropopathy, as was before expounded.

Life is used metaphorically: as living waters are put for such as flow briskly, and plentifully, Gen. xxvi. 19, Prov. x. 11, Jer. ii. 13, and xvii. 13, &c. Time is said to live, and a building to be quickened, of which before chap. 9, sect. 4. See Hab. iii. 2. To live, and life, are put for happiness, strength, and health, 1 Kings i. 25, Psal. lxix. 32, 33, Eccl. vi. 8.

Health, or soundness, is put for the word or doctrine of God and eternal life, the consequence of receiving it, 1 Tim. i. 10, and vi. 3, 2 Tim. i. 13, and iv. 3, Tit. i. 9, 13, and ii. 1, 2, 8. Hereby is denoted the condition and quality, as well as the fruit and efficacy of both, &c.

To cure, or heal, metaphorically signifies a deliverance or restoration from calamity, adversity, or trouble, Exod. xv. 26, 2 Chron. vii. 14, and xxxvi. 16, John xiii. 4—12, Prov. iii. 8, xii. 18, xiii. 17, and xiv. 13, Isa. iii. 7, and lviii. 8, Jer. viii. 22, and xxx. 13, 14, 17, Lam. ii. 13, Hos. xiv. 4. And when translated to the soul, it denotes the free pardon and remission of sin, (that disease of the soul,) through the merits of our blessed Redeemer, Psal. vi. 2, xli. 4, and cxlvii. 3, Isa. vi. 10, xix. 22, xxx. 26, and liii. 5, Jer. iii. 22, Mal. iv. 2, Matt. xiii. 15, (with Mark iv. 12,) John xii. 40, Acts xxviii. 27, 1 Pet. ii. 24, &c.

And in regard the knowing and manifestation of the disease and its cause, is the beginning of a cure, therefore this term is elegantly transferred to the ministers of the word, whose office it is to show people their sins, and rebuke them, Jer. vi. 14, "They have healed the bruise of the daughter of my people slightly,"—that is, did not reprehend, as much as need was.

To health, are opposed in general, diseases, griefs, pains, wounds, stripes, &c., in which there is a metaphorical translation,

1. To Inanimates, 2 Kings iii. 19, "And ye shall grieve, (or pain,) every good piece of land with stones;" מכאב, that is, cover, corrupt, or mar it. It denotes the irruptions of the enemies to annoy the whole Jewish polity, Deut. xxix. 22, 23, Isa. i. 5, 6, 7, 8.

2. To man, denoting his depraved nature, Jer. xvii. 9, Psal. xxxviii. 3, 5, 7, 8, Isa. liii. 4, Matt. ix. 12, 13, Mark ii. 17, Luke v. 31, 32, 1 Tim. vi. 4, a corrupt captious wrangler about words and questions is called *νῶστωρ sick about questions*, to which is elegantly opposed, verse 3, of the wholesome words (*λογαὶ ὑγιαίνοντες* for sound speeches) of our Lord Jesus Christ.

All human calamities which afflict a man, like a disease, are represented by this similitude, Psal. lxxvii. 10, Jer. x. 19, Job ix. 17, Eccl. v. 12, 15, and vi. 2, Isa. i. 6, and xxx. 26, Jer. xv. 8, and xxx. 12, 14, 15, Lam. ii. 13, Hos. v. 13. Wounds denote sharp reprehensions, Prov. xxvii. 6, see Psal. cxli. 5.

More especially what are adverse to health, and metaphorically used are,

Brands, or marks, or scars of wounds, are put for the persecution for the confession of Christ, which St. Paul gives an account of with respect to himself, as you may see by their catalogue, 1 Cor. iv. 10—13, 2 Cor. vi. 5—10, and xi. 23—30. What a seared conscience is, we have before spoken in metaphors taken from fire.

Leanness, thinness, &c., are put for calamities, punishments and anguish, Isa. xvii. 4, and xxiv. 16, Ezek. xxxiii. 10, Zeph. ii. 11, (Psal. lxxiii. 8; it is spoken of tyrants.) Rotteness of bones, denotes dolours and terrors of mind, Prov. xiv. 30, Hab. iii. 16, Prov. xii. 4. To rot, is to perish, Prov. x. 7.

The plague denotes a very mischievous and destroying man, Acts xxiv. 5, where Paul was accounted by the wicked Jews a pestilent fellow. Poison, a very killing and fatal ingredient, that commonly destroys men, unless expelled by very sovereign and powerful antidotes, denotes devilish doctrine, as also the malice and malignity of the wicked, who (as far as they can) destroy the souls, bodies, and good name, of honest, pious men, Deut. xxxii. 33, Psal. lviii. 4, Rom. iii. 13.

To life is opposed death, which is either the privation of natural life, because of the separation of the soul from the body: or the privation of spiritual and heavenly life, because of the separation of the soul from God through sin. Both these not metaphorically, but properly, are to be understood, Gen. ii. 17.

But to die is used metaphorically, when believers are said to die to sin, Rom. vi. 2, 7, 11, that is to renounce it, and to be idle and unfruitful with respect to it, as a dead man naturally neither acts nor operates.

But "to be dead in sins and trespasses" is quite another thing, Eph. ii. 1, 5; for that denotes spiritual death, when men by sin separate themselves from the grace of God, and the hope of eternal life, when their sins are not remitted: in which sense Matt. viii. 22, John v. 25, 1 Tim. v. 6, are taken. Paul asserts himself to "be dead to the law," Gal. ii. 19, that is, the accusation or curse of it, for he could not by that be justified, nor did he depend upon works, but upon free grace, and so was dead as to that hope, (viz., of a legal justification,) as a dead man has not the power of operation, see Rom. vii. 4, 10. To be dead from the elements of the world, Col. ii. 20, is to be freed by Christ from the observance of the difference of Levitical meats and the Mosaical ceremonies (this was the Jewish Pædogy,) by which God informed the world, Gal. iv. 3, and Col. ii. 3, (see 1 John iii. 1.) Believers are said to be dead to the world, &c., which denotes a renunciation of its depraved concupiscences, and mad pleasures. The text says, "for ye are dead, and your life is hid with Christ in God;" that is, as Erasmus says in his paraphrase: "ye seem dead to this world, because ye do not relish the glories thereof, nor are moved with those vanities which worldlings admire. Therefore you do not live here, so as to attract the splendid notice of men, but you live in Christ with God, although your life is hid according to the judgment of the world, &c."

Death is attributed to seed, or corn cast into the earth, John xii. 24, 1 Cor. xv. 36, not because it perishes, but because of its change, it becoming the root of much fruit. In the first text, it tacitly denotes the death of Christ, and in the second the death of believers, whose resurrection is also denoted by this similitude or metaphor of a corn, or grain.

Of Metaphors from Human Sense.

Generally, feeling, sense, or the instrument of sense, (called in Greek *αἴσθημα*, *αἰσθησις*, *αἰσθητηριον*.) are transferred to the mind, which metaphor is frequent among the Latins, Luke ix. 45, "that they may not, *αἰσθωνται*, feel it," that is understand it, as it is expounded, chap. xviii. 34, Phil. i. 9, what we translate "judgment" in the Greek is *αἰσθεσις*, *sense*, viz., a lively faith in Christ. Tit. i. 1, 2, John xvii. 3, Isa. liii. 11. See Rom. v. 1, 5, viii. 10, 17, and xiv. 17. See also Heb. v. 14, with 1 Cor. ii. 13, 15.

Sight, or seeing, denotes experience, or enjoyment, Exod. xx. 18, Psal. iv. 6, 7, xvi. 9, 10, xxvii. 12, 13, xxxiv. 12, 13, xlix. 10, 11, lxiii. 2, lxxxix. 48, 49, xci. 15, 16, xcvi. 2, 3, and cxxviii. 6, Eccl. xv. 16 (where, to see sleep, denotes to sleep; so, to see corruption in death, Psal. xvi. 9, (vii. 10), Eccl. ix. 9, Isa. xlv. 16, Jer. xvi. 10, Lam. iii. 1, Luke ii. 26, (where to see death signifies to die,) Luke xvii. 22, John viii. 51, 56, Rev. xviii. 7, &c.

Especially the verb to see, is used to denote a real experience of promises of great things, Isa. liii. 11, lx. 5, and lxvi. 14; and of punishment under commination, Isa. xxvi. 11.

2. It is transferred to the mind and intellect, and signifies to know or understand, Gen. xlii. 1, Eccl. i. 16, Jer. ii. 31, Matt. ii. 16, and ix. 2, 4, Rom. vii. 23, with verse 7, Rev. i. 12; to think or consider, Gen. xx. 10, and xlix. 15, Eccl. i. 14, Isa. xxii. 9, and v. 12, Matt. vi. 26, (see Luke xii. 24,) Rom. xi. 22, Col. iv. 17, James i. 25; to provide carefully, Gen. xli. 33, &c., or, avoid hurt, Matt. ix. 30, Mark xii. 38, &c.

3. It signifies spiritual vision, as the prophecies, Numb. xxiv. 16, 17, 1 Sam. ix. 9, Isa. xxx. 10, &c.

It is said of angels, that they desire *παράκψαι* to look into the mysteries of the Gospel, 1 Pet. i. 12, that is, they coveted a full and perfect knowledge of it, such is the majesty and beauty of that blessed mystery.

To sight, is opposed blindness, by which the want of true faith and Gospel illumination is noted, Isa. xlii. 18, 19, Lam. iv. 14, Matt. xv. 14, and xxiii. 16, 24, 26, John ix. 39, Rom. ii. 19, 2 Pet. i. 9, 1 John ii. 11, Rev. iii. 17.

Blindness, attributed to the wicked denotes three things, as

1. 1 John ii. 11, "Darkness hath blinded his eyes," that is the proximate and immediate cause, viz., a corrupt mind and will expressed by the term darkness, (see Eph. iv. 18).

2. 2 Cor. iv. 4, it is said, that "the god of this world hath blinded the eyes of them that believe not," &c., that is the first cause of all evil and condemnation, viz., the devil seducing and hardening men.

3. John xii. 40, it is said, "He (that is God) hath blinded their eyes," in what respects this is attributed to God the great and sole Fountain of goodness and mercy, you may find expounded in *Gram. Sacra*. p. 285, 286.

It is said, Exod. xxiii. 8, that "gifts blind the seeing," that is, bribes corrupt the wise and skilful to pervert justice. And therefore blindness with the synonymous terms is ascribed to the wicked that will not take counsel, Deut. xxviii. 28, Isa. viii. 21, 22, and lix. 9, 10, Zeph. i. 17.

The object of sight are colours. Of these whiteness is a most exact symbol of inward purity and cleansing from sin, Psal. li. 7, Isa. i. 18, Rev. vii. 14. A metaphor taken from linen, which when foul is restored to its colour by washing, and cleansing it from all spots.

Outward whiteness, as by rubbing with chalk or washing with lime, denotes hypocrisy, Acts xxiii. 3, see Matt. xxiii. 27, Ezek. xiii. 10, and xxii. 28, &c. Of the white stone, Rev. ii. 17, we will treat anon.

Redness, or a red colour, is attributed to sin, Isa. i. 18, where the prophet means blood, as verse 15, by which, not only homicide or killing of men, is metonymically understood, but also all enormous sins, by a synecdoche. For as blood rashly spilt, contaminates the homicide, and renders him guilty, 1 Kings ii. 5, 6, 31—33, so sins are nothing but an abominable spot and contamination in the sight of God.

To this cursed redness, the blessed blood of Christ is opposed, which expiates sin, and converts it into whiteness. See Rev. i. 5, and vii. 14, &c.

Blackness, with comeliness, is mentioned as the beauty of the spouse, Cant. i. 5. The first denoting sin and affliction, the latter divine grace, which regenerates and renews. Augustin* says, "Black by nature, fair by grace; black in original sin, fair by regeneration. Beda, upon the place, "Black by the adversity of oppressions, but fair by the beauty of virtues." Whiteness and redness are attributed to the heavenly spouse, Cant. v. 10, denoting extraordinary beauty, loveliness, and health, the native sign of which that colour is. Some say, that he is called white, with respect to his divinity, and red, with respect to his humanity: white, because of his purity, and *αναμαρτυριαν* (that is,) being without sin and red, because his blood was poured out, &c.

* *Serm. 8. de Temp.*

Hearing, and to hear, denotes,

1. The inward understanding, intelligence, or discretion of the mind, Gen. xi. 7, xli. 5, and xlii. 23, 2 Kings xviii. 26, Isa. xxxvi. 11, Jer. v. 15, Matt. xiii. 13, 1 Cor. xiv. 2, &c.

2. Approbation and obedience, Gen. iii. 17, and xxi. 12, Josh. i. 17, 18, Judg. ii. 17, 20, Deut. xviii. 19, 1 Sam. ii. 25, Prov. iv. 1, Isa. xxxiii. 15, Matt. xvii. 5, John viii. 47, ix. 27, and x. 27, 1 Tim. iv. 16, see James i. 22, &c.

To hearing is opposed deafness, denoting unbelieving, wicked, and obstinate sinners, Isa. xlii. 18, 19, with vi. 10; it is spoken of the converted, Isa. xxix. 18.

Smell; what relates to this sense we have in part shown before, a thread of tow is said to smell the fire, so the Hebrew, Judg. xvi. 9, when it touches it, and finds its force. See chap. xv. 14, also Job xiv. 9, and xxxix. 25. Bad report is said to stink, Gen. xxxiv. 30, Exod. v. 21, 1 Sam. xiii. 4, 2 Sam. x. 6, and xvi. 21, Dan. vi. 14.

To taste, is put for to understand, experience, or enjoy, Psal. xxxiv. 8, 9, Prov. xxxi. 18, Matt. xvi. 28, John viii. 52, Heb. vi. 4, 5, 1 Pet. ii. 3. Hence the noun *gustus*, taste, translated to the mind, signifies counsel, judgment, or reason, 1 Sam. xxi. 13, and xxv. 33, Psal. cxix. 66, Prov. xi. 22, Job xii. 20, Dan. iii. 10, 12, Jonah iii. 7.

Sweetness, or to be sweet, is a metaphor well known, and signifies to delight, or to be well pleased in a thing, Job xx. 12, Psal. lv. 14, Prov. iii. 24, and ix. 17, (where by a metaphor of stolen waters, which are said to be sweet, and bread of secrecies to be pleasant, wicked company-keeping with an adulteress is expressed,) Cant. ii. 3, 14, and v. 16, Jer. xxxi. 26, Psal. xix. 10, 11, and cxix. 103.

Bitterness, or to be bitter, denotes an overwhelming with calamity, which is as hateful to the mind and sense as bitterness is to the taste, Gen. xxvi. 35, Exod. i. 14, Ruth i. 20, 1 Sam. xxx. 6, and i. 10, 2 Kings iv. 27, Job xiii. 26, and xxi. 25, Prov. xvii. 25, Isa. xxxviii. 17, Lam. iii. 15, Ezek. iii. 14, Zech. xii. 10, &c., Isa. xxiv. 9.

It betokens that which is evil and hurtful, Prov. v. 4, Jer. ii. 19, and so is applied to idols, Hos. xii. 14. More especially it denotes anger, or fierceness and cruelty of mind, Gen. xlix. 23, Judg. xviii. 25, 2 Sam. xvii. 8, Hab. i. 6, Eph. iv. 31, Col. iii. 19. It denotes calumny, Rom. iii. 14, James iii. 14, with verse 8—11; sin, as Acts viii. 23, Rom. iii. 14, Heb. xii. 15, Matt. xxvi. 75, Luke xxii. 62.

The object of touch is hard and soft. Hardness is spoken,

1. Of men; and denotes,

(1.) Depravity, pertinacy, and stubbornness of mind, Exod. vii. 3, and xiii. 15, Deut. ii. 30, and x. 16, Prov. xxviii. 14, Isa. xlviii. 4, and lxiii. 17, Ezek. ii. 4, Matt. xix. 8, Mark x. 5, Acts xix. 9, Rom. ii. 5, and ix. 18, Heb. iii. 8, 13, 15, and iv. 7.

(2.) It denotes cruelty and unmercifulness, Gen. xlix. 7, Judg. iv. 24, 1 Sam. v. 7, Isa. viii. 22, and xix. 4, Matt. xxv. 24.

(3.) Afflictions and sadness, 1 Sam. i. 15, Job xxx. 25, Psal. lx. 5, &c.

2. Of things, and so their perplexity, difficulty, and grievousness, is intimated, Gen. xxxv. 16, 17, Deut. i. 17, and chap. xv. 18, 2 Sam. ii. 17, Acts ix. 5, James iii. 4.

3. Of speech, and words, as when they are bitter, xlii. 7, 2 Sam. xix. 43, Psal. xxxi. 18; when they are difficult to be understood, 2 Kings ii. 10, John vi. 60. He is called hard, who denounces evil or adversity, or any misfortune, 1 Kings xiv. 6.

Softness is applied,

1. To the heart of man, and denotes consternation and fear, Deut. xx. 3, Job xxxiii. 16, Jer. li. 46, Isa. vii. 4; also contrition and repentance, 2 Kings xxii. 19, with Ezek. xxxvi. 26. By softness or effeminacy, 1 Cor. vi. 9, are meant those impure wretches that unnaturally abuse themselves or others, as Illyricus says.

2. To speech, as flattery, Psal. v. 9, xii. 3, and lv. 21, Prov. ii. 16, vii. 5, xxvi. 28, xxviii. 23, xxix. 5. In which places the term *molle*, mild, or soft, is used for flattery. Sometimes it notes mildness and humanity joined with prudence, Prov. xv. 1, and xxv. 15, where the word* *ἡ* is used. See Job xl. 4.

Sleep is the cessation of the senses, by which is signified,

1. Security, as that of faith, by those that depend upon and acquiesce in the Lord, Psal. iii. 5, and cxxvii. 2, Ezek. xxxiv. 25. Sometimes it denotes the carnal security of wicked and unbelieving men, Rom. xiii. 11, Eph. v. 14, 1 Thess. v. 6, 7. Hence it is said, Isa. xxix. 10, "He hath poured on them the spirit of deep sleep," &c.

2. Sloth, laziness, or sluggishness, which sleepy persons are very subject to, Prov. vi. 9, 10, and xxiv. 33, Isa. lvi. 10, Nah. iii. 18, Isa. v. 27, 2 Pet. ii. 3, &c.

3. Death and destruction, Job iii. 13, and xiv. 12, with xvi. 22, Psal. xiii. 3, and lxxvi. 6, Jer. li. 39. Hence the profane authors call sleep the "Image of death;" Homer calls sleep and death twins, and Hesiod calls sleep the brother of death.

Believers are said to sleep when they die a corporeal death, Matt. xxvii. 52, John xi. 11, 13, Acts vii. 60, and xiii. 36, 1 Cor. xv. 18, 20, 51, 1 Thess. iv. 13, 14, 15. The reasons are elsewhere given, the substance of which is, that their souls have blessed rest with God, and their bodies have rest in the grave, Isa. lvi. 1, 2, in the certain hope of a future resurrection, Acts ii. 26, Rev. xiv. 13, Psal. xvii. 15. Sleep being a representation or figure of both, in which there is rest from labour, and a refreshing of strength, &c.

To sleep is opposed watching, therefore the reason of it in signification is opposite with respect to sleep.

1. As sleep denotes carnal security, so watchfulness signifies true repentance, and a serious and diligent exercise of piety, Matt. xxiv. 42, and xxv. 13, Mark xiii. 35, Luke xxi. 36, 1 Cor. xvi. 13, Rom. xiii. 11, 1 Cor. xv. 34, Eph. v. 14, and v. 18, Col. iv. 2, 1 Thess. v. 6, 10, 1 Pet. v. 8, Rev. iii. 2, 3, and xvi. 15, &c.

2. As sleep denotes sloth and laziness, so watchfulness signifies alacrity, diligence, and prudence, in the management of duty or office, Psal. cxxvii. 1, Acts xx. 31, Heb. xiii. 17.

3. As sleep denotes death, so watchfulness denotes life, both are joined together, 1 Thess. v. 10. See Rom. xiv. 8, more comparisons might be made, but they are obvious.

Metaphors from the various Differences of Mankind.

We will consider the differences of human kind with respect, 1. To sex. 2. Age. 3. Relation. 4. Country or family. And although some of these belong to the head of adjuncts, yet for more commodious order we will place them here.

1. As to sex; they are man and woman. A man *ἄνθρωπος* metaphorically denotes a stout, courageous, eminent person. 1 Sam. xxvi. 15. In that irony of David, "Art not thou a man?" that is, hast thou not behaved thyself gallantly? Jer. v. 1, "Seek in the broad places thereof (that is, Jerusalem) if ye can find a man;" that is, a wise man, &c. 1 Kings ii. 2, 3, Psal. xlix. 10, iv. 3, cxviii. 5, 6, cxliv. 3, 4, and lxxxii. 6, 7, 1 Cor. iii. 21, vii. 23, and xvi. 13, &c.

A woman on the contrary, denotes one that is timorous, weak, and dispirited, Isa. iii. 12, Jer. li. 30, Nah. iii. 13. See Jer. xlviii. 41, Isa. xix. 16. Hence a sort of men are called effeminate, &c.

The church is likened to a chaste virgin; 2 Cor. xi. 2, see Hos. ii. 19. This metaphor alludes to the legal type of the High-Priest, who might marry none but a virgin, Lev. xxi. 14, see Cant. i. 3, Zech. ix. 17, Rev. xiv. 4. To which spiritual whoredom and adultery is opposed.

2. The age of man may be thus distinguished, viz., infants, boys, youths, men, old men. A sucking infant and boy, metaphorically denote,

(1.) True believers, Psal. viii. 2, 3, Matt. xi. 25, Luke x. 21, see Matt. xviii. 3, 4, 1 Cor. xiv. 20, 1 Pet. ii. 1, 2, &c.

* *Mollis*, mild.

(2.) Such as are ignorant in the faith, Rom. ii. 20, 1 Cor. iii. 1, 2, Heb. v. 12—14, Gal. iv. 3.

(3.) Fools and wicked men destitute of the knowledge of truth, Isa. xxviii. 9, and lxxv. 20, Eph. iv. 14. Sucking is attributed to the church, Isa. xlix. 23, and lx. 16, 2 Cor. viii. 1—4. The consolation of the gospel which the faithful enjoy in the church, is compared to sucking, Isa. lxvi. 11, 12.

When the term boy, or little one, is attributed to princes or magistrates, it denotes folly and lack of prudence, Eccl. x. 16, Isa. iii. 4, 12.

Childhood signifies the time of Israel's departure out of Egypt, Jer. iii. 4, "Thou art the Guide of my childhood." See Hos. ii. 15, and xi. 1, Ezek. xxiii. 19. It denotes spiritual strength, Psal. ciii. 4, 5.

Manhood, Eph. iv. 13, denotes the perfection of wisdom and knowledge in believers, viz., so much as is attainable in this world, to which childhood is opposed, ver. 14.

Old age sometimes has the notion of wisdom. Hence the term elders is applied to senators, in whom not always age, but prudence is respected, 2 Kings x. 1, &c. Hence also the term is used of the chief officers of the church, 1 Tim. v. 1, 17, 19, Tit. i. 5, Heb. xi. 2, James v. 14, 1 Pet. v. 1, 5.

3. The relations which afford any metaphors are, a spouse, husband, wife, widow, father, mother, son, brother, sister; lord, servant; master, scholar.

By the metaphor of espousals, (which is the most pleasant metaphor of all,) the spiritual union between Christ and the church is expressed, Hos. ii. 19, 20, Matt. xxii. 20, and the following verses, 2 Cor. xi. 2, Rev. xxi. 2, 9, 10, &c. See the metaphor of a bridegroom in the second book, where the parallel is run.

From the names of husband and wife, a few metaphors are taken, as Isa. liv. 5, where God calls himself the אֱלֹהֵינוּ husband of the church. The text is word for word from the Hebrew, "Thy Makers are thy Husbands," which plural phrase denotes the mystery of the Trinity. Hence the land of Sion, (that is the church,) is said to be בְּעֻלָּהָ, *Beulah*, that is married, Isa. lxii. 4, &c.

Widowhood denotes desolation, Isa. xlvii. 8, 9. Hence it is said, Jer. li. 5, "Israel hath not been אַלְמָנָה widowed (or left a widow) nor Judah of his God."

A father אָב with respect to diverse attributes, yields diverse metaphors.

1. With respect to begetting and production, he is put for the author of any thing, Gen. iv. 20, 21, Job xxxviii. 28, John viii. 41.

2. With respect to the education of his children, he is put for a doctor, teacher, or master, Judg. xvii. 10, 2 Kings ii. 12. (Hence comes the appellation of the children of the prophets, 2 Kings vi. 1, and elsewhere, by which their disciples are understood,) Matt. xxiii. 9, 1 Cor. i. 17, Acts xviii. 8—11.

3. Because he governs his children, he is put for a prince or superior, 1 Sam. xxiv. 11, 2 Kings v. 13, Isa. xxii. 21. Hence Deborah is called a mother, Judg. v. 7.

4. Because of his conversation with his children, he is put for any thing most conjunct, Job xvii. 14.

5. Because of his love, he is put for any thing loving or benevolent, Gen. xlv. 8, Job xxix. 16.

6. He is put for an example (or exemplar rather,) proposed for imitation, Rom. iv. 11, 12, 16, 18. Of the word (mother) see chap. ix. sect. 5, §. 4. Babylon or the antichristian church is called the mother of fornications and abominations of the earth; that is, that invented, confirmed, propagated, and defended the idolatries, damnable doctrines, errors, nefarious wickednesses of all sorts of men, which are mystical whoredom, and the greatest abomination in the sight of God.

By allusion to the man's words that said to Christ, Matt. xii. 47, "Thy mother and thy brethren stand without, desiring to speak with thee;" Christ calls his disciples, and all believers "his mother, brothers, and sisters," that is, they were as dear to him as such, and denotes, that spiritual relation is of higher value, than earthly. The parting of two ways is called a mother, Ezek. xxi. 21, because two ways, as if they were two daughters, proceed from it.

A son בֶּן, *Ben*, what signification this is of, may be read, chap. vii. All believers

are called "the sons of God," John i. 12, 13, Rom. viii. 14, 16, 17, 19, 21, Gal. iii. 26, and iv. 5, 6, 1 Pet. i. 14, 23, 1 John iii. 1, 2, &c., because of the mystery of regeneration, and because this is effected by preaching the word. Paul calls his converts his sons, 1 Cor. iv. 14, 17, Philemon, verse 10. Thus such as believe as Abraham did, and only such, are called his seed or children, and he their father, Rom. iv. 16. See Rom. ix. 7, 8, 9, and Gal. iv. 22, &c.

The impious and unbelieving, on the contrary, are called the children of the devil, Acts xiii. 10, 1 John iii. 10, (see verse 8,) and John viii. 44, because they imitate him in wickedness.

Princes and magistrates, are called sons of the Most High, Psal. lxxxii. 6; not with respect to their faith, but

(1.) Because they are on earth as it were God's heirs, succeeding in a certain part of judiciary authority.

(2.) Because they are of such authority on earth that God tenders and loves them, and commands reverence and obedience to them, Rom. xiii. 1, &c.

First-begotten son, in a metaphor, obtains the notion of excellence and prerogative, and is put for one very dear and precious, as the eldest son is to the parent, Exod. iv. 22, Jer. xxxi. 9, 20.

An orphan denotes a forlorn and helpless condition, Psal. x. 14, 18, Lam. v. 3. Hence John xiv. 18, Christ promises his disciples that he would not leave them (*ορφανους*) orphans, that is, destitute of help. A brother is put for that which is like a thing, Job xxx. 29, Prov. xviii. 9. A man and his brother denote society or mutual engagement, Gen. xxvi. 31, xxxvii. 19, and xlii. 21, 28, Exod. xvi. 15, Numb. xiv. 4, Jer. xxiii. 25, and xxv. 26, Mal. ii. 10. See Exod. xxv. 20, Joel ii. 8; a woman and her sister, Exod. xxvi. 3, 5, 6, 17, Ezek. i. 9, 23, and iii. 13, &c. See also Jer. xxiii. 35, and xxxi. 34, Isa. xxxiv. 15, 16.

A Lord, *βασις* [*Basil*] the metaphorical significations hereof are at large given* elsewhere. The principle species of lordship is royalty, which to figure the eminency of heavenly glory is attributed to believers, who are called kings, Rev. i. 6, and v. 10, see Matt. xxv. 34, Dan. vii. 22, 27, 1 Pet. ii. 9. Hence is the mention of thrones, Rev. iii. 21, and iv. 4, Matt. xix. 28, and xxiii. 20. Of royal government, Rev. ii. 26, 27. And a crown, verse 10, and elsewhere frequently.

A servant, to serve, and servitude, have many metaphorical acceptations, denoting sometimes good, sometimes evil.

1. Good, as the service of God, (of which there is frequent mention in scripture,) by which his sincere worship, in faith and obedience, is noted. So a man is said to be the servant of righteousness, when he serves God in faith, holiness, and righteousness, Rom. vi. 16, 18, 19, Luke i. 75. To serve other men, Matt. xx. 27, Mark x. 43, 44, Gal. v. 63, denotes an officious humility, and beneficence, the fruit of faith. So Paul was the servant of Christians; 2 Cor. iv. 5, see 1 Cor. ix. 19. Paul says that he brought his body into *δουλαγωγην* "servitude," 1 Cor. ix. 27, which denotes mortification.

2. It denotes evil, when it respects sin, and what relates to it. To serve sin, denotes impenitence, John viii. 34, Rom. vi. 6, 17, 19, 20, Tit. iii. 3, 2 Pet. ii. 19. To serve mammon, denotes worldly-mindedness, and a greedy desire after ill-gotten riches, Matt. vi. 24. To serve the belly, denotes an indulging one's self in carnal pleasures, Rom. xvi. 18, see Phil. iii. 19, Tit. ii. 3. To serve much wine (*οινω πολλω δεδουλευμενος*) denotes drunkenness, Tit. ii. 3. To serve men, denotes an obedience to their precepts in opposition to the commands of God; 1 Cor. vii. 23, Gal. v. 1, and iv. 9, with Acts xv. 10, which two last texts respect the legal ceremonies, and hence that phrase is taken, Rom. viii. 15, "spirit of bondage," to which is opposed the "Spirit of adoption;" the one denotes legal strictness and terror, the other evangelical grace. See Heb. xii. 18, &c., also Heb. ii. 15.

The law is called a school-master, because it taught the way to Christ, Gal. iii. 24. There is a very fair metaphor taken from a schoolmaster's instruction, Isa. xxviii. 10. "For precept must be (or hath been) upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (was added,) as rules and precepts are given and inculcated into the minds of children, and their hands guided to write (as

* *Gram. Sacr. p. 120. seq.*

in the old verse, *Adde parum parvo superadde pussillum*, i. e. "Add little to little, and to little superadd very little, that at length they may acquire the whole treasure of learning;" so God, by his prophets, (2 Chron. xxxvi. 15,) and ministers, instructs his people in divine learning, &c.

4. The metaphors from a country or family are these;

A Canaanite, is put for a stranger or impure person, Zech. xiv. last verse, Isa. xxx. 8. For a merchant, because their country was near the sea, Prov. xxxi. 24, Isa. xxii. 8, Jer. x. 67, Hos. xii. 8, Zeph. i. 11.

An Arabian is put for a thief or robber, because they were infamous that way, Jer. iii. 2, Isa. xii. 20; the Edomites and Moabites are put for the church's enemies, because they were such to the Jews, (Psal. cxxxvii. 7, Lam. iv. 26, Amos i. 11, Obadiah verse 60, Ezek. xxv. 12,) Isa. xxxiv. 5, 6, lxiii. 1, and xxv. 10. Chaldeans are put for mathematicians or fortune-tellers, because that nation was given to it, Dan. ii. 2, &c. The names of Sodom and Gomorrah are attributed to the rebellious and stubborn Jews, Isa. i. 10, see Isa. iii. 9, Ezek. xvi. 48, 49, 53.

Rome, the seat of Antichrist, is called Sodom and Egypt, Rev. xi. 8; Sodom, because of its corporeal and spiritual whoredom, and other enormous sins; Egypt, because of its tyranny and cruelty against the people of God.

Metaphors from the various Actions of Men.

Such of the actions of men as we have not treated of before shall be briefly given, these may be distinguished into such as are necessary, and such as are contingent.

1. Necessary actions, as to eat and drink, denotes,

(1.) To consume or destroy, Gen. xxxi. 15, Exod. iii. 2, Deut. xxxi. 17, and vii. 16, Prov. xxx. 14, Psal. xiv. 4, and lxix. 10, Isa. i. 20, Jer. xxx. 16, Gal. v. 15, James v. 2, 3, &c.

(2.) To enjoy, or receive benefit, as eating nourishes the body—this enjoyment is either corporeal, as Gen. xlv. 18, Psal. cxxviii. 2, Isa. i. 19, and iii. 10, &c.; or spiritual, Prov. ix. 6, and viii. 5, 6, 10, &c., Jer. xv. 16, 1 Tim. iv. 6.

2. It denotes a participation of the merits and blessings of Christ, John vi. 60, &c., 1 Cor. x. 16.

3. The completing of eternal happiness, or everlasting life itself, Luke xiv. 15, and xxii. 30, John vi. 27, Rev. ii. 7, and iii. 20. &c. To be filled, that is after eating, denotes any fulness, as when an old man is said to be *שבע* (Sept. *πληρης ημερων*) full of days, Gen. xxv. 8, and xxxv. 29. See Hos. xiii. 6, Luke vi. 25, 1 Cor. iv. 8. It denotes a sufficient enjoyment of things pleasing and profitable, Psal. xvi. 11, xvii. 15, lxxxi. 10, ciii. 5, and cvii. 9, Matt. v. 6, Luke vi. 21. Sometimes it denotes loathing, as a full stomach does meat, Psal. lxxviii. 3, Hab. ii. 16. Hence by an anthropopathy it is attributed to God, Isa. i. 11.

To hunger and thirst denotes an ardent desire in the godly after heavenly things, Psal. xlii. 2, and lxiii. 1, Isa. xli. 17, and lv. 1, Matt. v. 6, Luke vi. 21, and i. 53. In the wicked it denotes eternal malediction for the want of those blessings, Isa. lxxv. 13, Luke vi. 25, see Luke xvi. 24, and Amos viii. 11.

To drink denotes the enjoyment of good and pleasant things, Jer. ii. 18, victory, as Numb. xxiii. 24. See Prov. v. 15, Isa. xxxvii. 25; participation of heaven, Prov. ix. 5, Isa. lxxv. 13, John iv. 14, and vii. 38. See Rev. xxii. 17, &c.; to suffer inconveniences, as Job xxi. 20, Jer. xxv. 16, and xlix. 12, Obad. 16, Hab. ii. 16, Prov. xx. 5, Matt. xx. 22, and xxvi. 39, &c.; to be accustomed to a thing, Job xv. 16, and xxxiv. 7, Rev. xviii. 3, Prov. ix. 5.

To be drunk denotes to be filled with good things, Deut. xxix. 19, Psal. xxxvi. 8, 9, Prov. v. 19, and xi. 25, Cant. v. 1, Jer. xxxi. 14; to be overwhelmed with calamities, Isa. li. 21, and lxiii. 6, Jer. xlviii. 26, Ezek. xxiii. 33; to be obstinately confirmed in impiety by the just judgment of God, Isa. xxix. 9, 10. Hence sobriety, on the contrary, both of body and mind, is attributed to a godly man, 1 Thess. v. 6, 8, 2 Tim. iv. 5, and ii. 25, 1 Pet. i. 13, iv. 17, and v. 8.

To beget and bring forth is put for the production or event of any thing, Job xxxviii. 22, Psal. xc. 2, Prov. xxv. 23, and xxvii. 1, Zeph. ii. 2, James i. 16, hence generations signify things done, or histories, Gen. ii. 4, v. 1, and xxxvii. 2. It is attributed to spiritual renovation, Isa. lxvi. 9, John i. 13. The church being as it were the mother of believers, Isa. liv. 1, and lxvi. 7, 8, Gal. iv. 26, 27; to the ministers of the gospel, 1 Cor. iv. 15, Gal. iv. 19, Philemon, verse 10, &c. When a man is said to bring forth wind, stubble, vanity, &c., it denotes the ill success of his malignant endeavours, Job xv. 35, Psal. vii. 14, Isa. xxvi. 18, xxxiii. 11, and lix. 4.

Hitherto of the necessary actions of men; now we shall briefly touch such as are contingent, which are good or bad; with respect to the agent or others.

What concerns site or local motion, as to go or walk, is put for the life, manners, and actions of men, Gen. xvii. 1, Psal. i. 1, and cxix. 1, 3, 9, &c., Rom. viii. 1, Eph. ii. 2, 10, &c., 2 Cor. xii. 18. Hence "a way" is put for the course of life or conduct of men, Gen. xviii. 19, and xxxi. 35, Prov. xxviii. 6, Jer. vi. 16, Matt. xxi. 32, Acts xiv. 16, &c. To go signifies to die, Gen. xv. 2, Josh. xxiii. 14, Luke xxii. 22, &c. To stay or tarry signifies to live, John xxi. 22, Phil. i. 25. To follow signifies imitation and conformity in life and actions, 1 Kings xviii. 21, Matt. xvi. 24, John viii. 12, 1 Pet. ii. 21, 2 Pet. i. 16. To run betokens diligence, Psal. cxix. 32, Cant. i. 4, Jer. xii. 5, Rom. ix. 16, 1 Cor. ix. 26, Gal. v. 7, Phil. ii. 16, 2 Tim. iv. 7, Heb. xii. 1. The word of God is said to run, when it is largely propagated, 2 Thess. iii. 1, and when the will of God is fulfilled, Psal. cxlvii. 15. To hasten signifies temerity, rashness, precipitancy, and folly, Job v. 13, Isa. xxxv. 4. To stand signifies to be happy, or in a good condition, 1 Sam. xxiv. 21, Psal. xxx. 7, 8, Dan. xi. 2, Rom. xiv. 4; to believe firmly and persevere, Exod. xiv. 13, Rom. v. 2, and xi. 20, 1 Cor. x. 12, and xvi. 13, 2 Cor. i. 24, Phil. iv. 1.

It denotes perseverance in sin, Psal. i. 1, Eccl. viii. 3, Hos. x. 9. The confirmation or ratifying a word or decree, Lev. xxvii. 14, Deut. ix. 5, and xix. 15, Isa. xl. 8, Jer. xlv. 28, 2 Cor. xiii. 1, &c.

To sit denotes to be quiet and steadfast, Gen. xlix. 24, Psal. cxiii. 9, Micah v. 3, &c. To fall denotes to sin, Jer. viii. 4, 1 Cor. x. 12, and to be overwhelmed with calamities, Isa. xxiv. 16, 17, 18, Amos v. 2; to be despicable or low, Neh. vi. 16, Esth. vi. 13, John xii. 3; to die, Gen. xxv. 18, 1 Cor. x. 8. See more examples, Gal. v. 4, 2 Pet. iii. 17, Rev. ii. 5, Matt. viii. 11, Luke xiii. 29, Matt. xxii. 1, &c., Isa. xxv. 6, &c.

To gird denotes fortitude, preparation, and dispatch of business, 1 Sam. ii. 4, Job xxxviii. 3, Prov. xxxi. 17, Jer. i. 17. To put on denotes a close union, Job x. 11, Jer. xliii. 12. Putting on, denotes regeneration or renovation, 2 Cor. v. 3, Rom. xiii. 12, 14, Eph. iv. 24, Col. iii. 9, 10, 1 Pet. v. 5.

There are many transient actions of men used metaphorically, of which take a few examples instead of many, by which you may judge of the rest.

To take is put for to learn or understand, Job xxii. 22, Prov. i. 3, &c. To build (בנה *banah*,) for getting of children, Gen. xvi. 2, Deut. xxv. 9, Ruth iv. 11. To restore, exalt, or make prosperous, Job xxii. 23, Isa. lviii. 12, Jer. xii. 16, and xxxi. 4, Mal. iii. 15, (to which, to destroy, is opposed, Jer. xlii. 10, &c.) To establish and confirm, Psal. lxxxix. 2, Matt. vii. 25. To inform by doctrine and example, Rom. xv. 20, 1 Cor. viii. 1, x. 23, and xiv. 4, 17, Gal. ii. 18, 1 Thess. v. 11, Jude, verse 20. (Hence *οικοδομη*, edification, is put for information by word and life, Rom. xiv. 19, and xv. 2, 1 Cor. xiv. 3, 5, 12, 2 Cor. x. 8, and xiii. 10.) Thus is the church built, which is the house and city of God, Psal. li. 18, and cii. 14, Isa. lx. 10, and liv. 11, 12, Matt. xvi. 18, 1 Cor. iii. 9, Eph. ii. 21, 22, and iv. 12, 1 Pet. ii. 5. Hence such as should preserve and restore the church are called builders, Psal. cxviii. 22, Matt. xxi. 42, Acts iv. 11, 1 Pet. ii. 7. To build is also put for seducing by false doctrine, 1 Cor. viii. 10, &c.

To war, fight, &c., is put for the spiritual fight of believers against the devil, the world, and the flesh, Isa. xl. 2, 2 Cor. x. 4, Eph. vi. 12, 1 Tim. i. 18, 2 Tim. ii. 3, 4, and iv. 7, Phil. i. 27. It is said of such things as disagree amongst themselves, as flesh and spirit, Rom. vii. 23, James iv. 1, 1 Pet. ii. 20. Prayers are spiritual

weapons, Rom. xv. 30, Col. iv. 12, &c. To commit adultery, or play the whore, is put for idolatry and impiety, of which there are abundance of examples in scripture, Exod. xxxiv. 15, 16, Deut. xxxi. 16, Judg. ii. 17, and viii. 27, 33, 2 Kings ix. 22, 1 Chron. v. 25, Isa. i. 21, and lvii. 3, 4, Jer. ii. 20, iii. 1, 6, 8, 9, xiii. 27, and xxiii. 14, Ezek. xvi. 15, 20, and xxiii. 3, Hos. i. 2, iv. 12, v. 3, and vi. 10, Nahum iii. 4, Rev. ii. 20, 21, 22, xiv. 8, xvii. 2, and xviii. 3, &c. The reason of the metaphor is, because God hath joined, and as it were espoused his church to himself in a spiritual contract or covenant, that thereby he may beget spiritual children, to be eternally saved. If the church therefore will basely forsake him, and run to idols, without any respect to the violation of that conjugal engagement, it is spiritual adultery, and the scripture so styles it, &c. To bewitch is put for to seduce by wicked doctrine, Gal. iii. 1.

Apostates and such as persecute the saints are said, Heb. vi. 6, "To crucify the Son of God afresh." In which sense Rome, the seat of Antichrist is thus described, Rev. xi. 8, "The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Which periphrasis denotes the cruel persecution of true Christians, with all the oppression, and massacres, perpetrated by Rome and its instruments, whereby they have power to act. For whatsoever injuries are offered to believers, are by the Holy Spirit said to be offered to Christ himself; because none of the members can be hurt, but the head sympathizes and suffers with it, as was said before. * Origen says, "By every martyr's condemnation, Jesus is condemned: for if a Christian be condemned for this alone, that he is a Christian, it is Christ then, that is condemned;" (and so crucified.)

Metaphors taken from the containing Subjects.

To this belong

- (1.) Generally place and its dimensions.
- (2.) Particularly the habitations of men.

To the dimensions or differences of place, belongs altitude or height, which when referred to the mind and understanding of man, metaphorically denotes an abstruse thing, or that which is difficult to be understood, Prov. xxiv. 7, "Wisdom is too high for a fool," that is, he cannot attain it. See Prov. xiv. 6. A word that has affinity with this denotes the distraction of an irresolute mind, by reason of divers cares and doubts, Luke xii. 29, *καὶ μὴ μετεωριζέθε*, "Be ye not lifted up on high," we translate it, "be ye not of a doubtful mind;" this metaphor is taken from meteors, and denotes a mind as it were hung up in the air, apt to be blown hither and thither by every blast; the meaning is, be not distracted with various cares for your sustentation, but acquiesce in the hope of divine help.

Gen. xliii. 18, "We are brought in, that he may roll himself upon us, and fall upon us, and take us for bondmen." This is an elegant metaphor taken from the fall of a body from an high place or precipice, upon which Junius says, *Metaphora duplex, a corporibus magnæ et ponderosæ molis*, &c. "A double metaphor taken from bodies of a great and weighty bulk, which by wheeling (as it were) are tumbled down from on high, and the higher they are, with so much the more violence do they fall; as if he had said, whereas he has no lawful cause of quarrel against us, he will make us captives, or bondmen, by this pretext of money," &c.

To go backward denotes apostacy, Jer. vii. 24. To turn their hearts back again, signifies repentance, and their abhorring Baal whom they thought to be a God, 1 Kings xviii. 37, see Isa. i. 5.

To turn to the right hand, or left hand, Gen. xxiv. 49, signifies a desire what to do, or not to do; the metaphor being taken from such as are doubtful, when they come to a parting-way, which to take, and are wont to be directed by that phrase, turn to the right or left hand.

This phrase is used with respect to divine obedience, when men are commanded to walk neither to the right nor left hand, that is, to keep exactly to that rule and order with respect to God's worship, which he hath set down in his word, Deut. v. 32.

* *Homil. 11. in Jer.*

xvii. 11, 20, xxviii. 14, Josh. i. 7, xxiii. 6, Prov. iv. 27, Isa. xxx. 21, &c. The right side is a symbol of prudence, circumspection, and honesty; and the left of imprudence, temerity, and incogitancy, Eccl. x. 2, &c.

Latitude or largeness gives some metaphors, *רחב dilatare*, to enlarge, signifies a deliverance and help from calamity, Psal. iv. 1, xviii. 19, and xxxi. 8, 9, Prov. xviii. 16. So narrowness betokens trouble and affliction, Psal. xxv. 16, 17, xxxi. 9, cxxxviii. 6, 7, Prov. xi. 8, xxiv. 10. The metaphor being taken from narrow places, or men shut up, besieged, or surrounded by an enemy in a narrow compass, which exposes them to much distress and difficulties of deliverance. A heart enlarged signifies joy, Psal. cxix. 32, Isa. lx. 5. See 2 Cor. vi. 11—13, &c.

This enlarging of heart, denotes sometimes great wisdom and virtue, 1 Kings iv. 29. Sometimes pride and audacity, Psal. ci. 4, 5, Prov. xxi. 4, and xxviii. 25. See 1 Sam. ii. 1, 2 Cor. vi. 11, Eph. vi. 19, Psal. lxxxi. 10, 11, and cxix. 131, &c.

Of places where men dwell we will show, (1.) Their parts. (2.) Their species or kinds. The parts, from which metaphors are taken, are,

1. Foundation, in which we are to consider,

(1.) Its dignity, being the principal part of the edifice, which supports the whole weight of the building. Hence Christ is called the Foundation of the Church, which is his spiritual house, Isa. xxviii. 16, 1 Cor. iii. 10, 11, Eph. ii. 20. See Matt. xvi. 16, 18, 1 Pet. ii. 4, 5, Jude verse 20, Rev. xxi. 14, because from him and by him are all things, which are needful for the gathering, preserving, and saving of his church.

(2.) Its steadfastness, stability, and firmness; which makes the whole building strong and durable. Hence it is said of the creation of the earth, that solid and immoveable body, together with its parts, Exod. ix. 18, Job xxxviii. 4, Psal. xxiv. 1, 2, civ. 5, Prov. iii. 19, viii. 29, Heb. i. 10. Hence it is put for the ground, which we tread upon, Hab. iii. 13, "by making naked the foundation," (so the Hebrew,) that is, by clearing your land of its enemies, who so covered it, as if they had taken a perpetual root in it, verse 6. More metaphors you may find, Prov. x. 25, 2 Tim. ii. 19, John vi. 27, Isa. xiv. 32, Eph. iii. 17, 18, Col. i. 23. It is put for to consult or deliberate, because every design must have a beginning, Psal. ii. 2, xxxi. 13, 14, and to appoint, decree, or ordain, so as that a thing should be firm and certain, 1 Chron. ix. 21, Esther i. 8, Psal. viii. 2, "Out of the mouths of babes and sucklings hast thou founded (so the Hebrew) strength," &c.

(3.) Its order, because it is the first thing in a building, and the last in destroying of a house; hence it is put for beginning with respect to time, Isa. vii. 9, and for the very extreme or end in the destruction or utter rooting out of the people, Psal. cxxxvii. 7.

A wall is transferred to a human body, Jer. iv. 19, "I am pained at the walls of my heart," (so the Hebrew) that is, my bowels and sides which environ or encompass my heart, in which places, such as are troubled with an hypocondriac disease, are much pained, &c., Acts xxiii. 3, Paul calls the chief priest a "whited wall," that is, an hypocrite and vain speaker, who bragged of the dignity, and title of his office, whose outward appearance was gaudy and splendid, bespeaking much sanctity, whereas within he was full of impiety and uncleanness. See Matt. xxiii. 27. It seems this kind of wall which he alludes to, was made of mud, that is a slight wall of untempered mortar, as Ezek. xiii. 10, which had no solid or durable substance in the inside, but was curiously whited with lime on the outside.

Eph. ii. 14, *μεσοτοιχον intergerinus paries*, "the middle wall of partition," denotes the Mosaical law, which like a partition divided the Jews from Gentiles, which being now taken away they are all one in Christ.

A wall, in a metaphor, is a symbol of strength and defence, 1 Sam. xxv. 16, Psal. xviii. 29, Isa. xxvi. 1, Jer. i. 18, and xv. 20. A hedge denotes also defence, Ezek. xiii. 5, and xxii. 30, Jer. v. 10, Psal. cvi. 23.

A step, stair, or degree, *βαθμος*, is put for increase of spiritual gifts, 1 Tim. iii. 13. See Matt. xiii. 12. A pillar metaphorically signifies things like it, whether with respect to figure and shape, Exod. xiii. 21, 22, Judg. xx. 40, Rev. x. 1: or use, for it is firm, and bears great weight, and therefore denotes firmness, constancy,

and lastingness, Prov. ix. 1, Jer. i. 18, Job ix. 6, and xxvi. 11, Tim. iii. 15, Rev. iii. 12; dignity and pre-eminence in the church, Gal. ii. 9; the commonwealth, Psal. lxxv. 3.

A corner denotes extremity, because it is the extreme part of the building, as

1. The extremes of the earth, Exod. xxvii. 9, Numb. xxxiv. 3, Neh. ix. 22, Jer. ix. 26, Deut. xxxii. 26.

2. Of a field and country, Lev. xix. 19, Numb. xxiv. 17, where the Chaldee and Septuagint understand princes.

3. Of the head, as the forehead and temples, Lev. xiii. 41, and xix. 27. The outward corner of a house, signifies a prince or grandee, Judg. xx. 2, 1 Sam. xiv. 38, Isa. xix. 13. Hence Christ is called a Corner-stone, Psal. cxviii. 22, expounded Eph. ii. 15, 16, 17, 20.

A nail signifies one fixed for common good, Isa. xxii. 23. The Chaldee renders it faithful governor, and the Septuagint *αρχων*, a prince.

A gate or door, is put for a populous city, through which the passage of traffic or commerce is wont to be, Ezek. xxvi. 2; for the entrance into a country, Micah v. 5; for the lips, Job xli. 19, See Psal. cxli. 3, and lxxviii. 22, 23, Job iii. 10. What a door of hope denotes is shown before in the mention of the valley of Achor, Hos. ii. 15. The opening of a door denotes preaching the gospel, Isa. xxvi. 2, and ix. 11, Acts xiv. 27, 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3, Rev. iii. 8. "The door of heaven" denotes the means of arriving to blessedness, Gen. xxviii. 17, Matt. vii. 14, Luke xiii. 24. Christ calls himself a door, John x. 1, 2, 7, 9, because none can get into heaven or rightly into the church but through him. See metaphor Door in the second book.

Matt. xxiii. 13, the Pharisees are said "to shut the kingdom of heaven and prohibit entrance therein," because they hindered men from looking after the saving graces of the Messiah, who is the only Door of salvation, and because they depraved his holy word: to be at the door denotes nearness of time, Matt. xxiv. 33, James v. 9. The gates of death denote extreme peril, Job xxxviii. 17, Psal. ix. 13, and cvii. 18, Isa. xxxviii. 10. The gates of hell, Matt. xvi. 18, denote the stratagems, machinations, plots, and power of the devil and his ministers, &c. Believers are said to knock at the door, when they pray earnestly, Matt. vii. 7, 8, Luke xi. 9. God is said to knock at the door (of our heart) when he earnestly invites men to repentance, Rev. iii. 20, &c.

Bars, which strengthen gates, 1 Sam. xxiii. 7, are metaphorically put for any kind of fortification or strength, Job xxxviii. 10, Psal. cxlvii. 13, Ezek. xxx. Amos i. 5, Isa. xv. 5, and xliii. 14.

A key denotes authority and power, Isa. xxii. 22. It is attributed to Christ with respect to hell and death, Rev. i. 18, and the church and heaven, Rev. iii. 7, which denotes chief dominion. The keys of the kingdom of heaven, Matt. xvi. 19, denote the ministry and office of the apostles, (Job xx. 23,) in retaining sins, (viz., excommunicating scandalous sinners) and remitting sins, (that is, receiving the penitent,) set forth by the metaphors of a key, which shuts or opens the door.

The species of buildings, are (1.) A city, which metaphorically denotes the church militant, Isa. xxvi. 1, Heb. xii. 32, see Matt. v. 14. The church triumphant, Heb. xi. 10, and xiii. 14, Rev. xxi. 2, &c. See Phil. iii. 20, and i. 27, where heavenly conversation is expressed by a word derived of *πολις* a city, as civility is from *civis* a citizen, because their conversation should be civil, in opposition to the rudeness and barbarity of such as live in the country. It is said of a fool, Eccl. x. 15, "that he knows not how to go to the city," that is, he cannot perfect what he undertook.

Strong holds, or munitions, are elegantly used by the apostle, 2 Cor. x. 4, for all that which the church's enemies put their confidence in, as carnal wisdom, learning, eloquence, &c., which those divine weapons pull down, &c.

Towers sometimes denote proud tyrants, and worldly grandees, Isa. ii. 15, and xxx. 25. Other significations of these, see before, chap. viii., and in the metaphorical parables, Book 2.

A house denotes the church militant, Psal. xxvii. 3, 4, and lxix. 9, (John ii. 17,) lxxxiv. 4, and xcii. 13, Isa. lvi. 5, 7, Eph. ii. 19, 22, 1 Tim. iii. 15, Heb. iii. 6, and x. 21, 1 Pet. ii. 5, and iv. 17. Hence the apostles are called *οικονομοι*, the house-servants or stewards of God, 1 Cor. iv. 1. The temple of Jerusalem is frequently called the house of God, 2 Sam. vii. 5, 6, Psal. xxvi. 7, 8, Jer. vii. 11, Matt. xxi. 13, &c. The church triumphant and eternal life, is called a house, Psal. xxxvi. 8, John xiv. 2, 2 Cor. v. 1, 2. The reason is, because.

- (1.) God lives there with the blessed, as the master of a family with his domestics.
- (2.) Because it is a most quiet and secure habitation.
- (3.) Because of the perfect and clear vision of God.
- (4.) With respect to the glorious ornaments of his family; for the grandees of the world maintain their families as splendidly as they can.
- (5.) Because all the spiritual sons of God are gathered into this house, where there is perfect harmony and concord, &c.

A tabernacle is almost of the same signification, and is put for the church militant, Psal. xv. 1, xxvii. 4, 5, and lxxxiv. 1; for the church triumphant, Rev. xxi. 3. The tabernacle of David, Amos ix. 11, Acts xv. 16, denotes the kingdom and church of the Messiah, &c.

The word "tabernacle" is said of the sun's tarrying in heaven, Psal. xix. 4; and of a human body, 2 Cor. v. 1, 4, 2 Pet. i. 14, because the soul dwells in it, as its habitation till death.

*A chamber or inner room, which the Latins call *Penetræle*, is attributed to God, which is a symbol of that divine and intimate communion which the saints enjoy with him, Cant. i. 4, see John xiv. 2, where the many mansions there, are thus to be metaphorically understood, viz., variety of heavenly joys.

Chambers of the south, Job ix. 9, and xxxvii. 9, this denotes that part of heaven which is near the Antarctic pole, or southern Axis, which being below our horizon cannot be seen of us. See Prov. xxiv. 4, and xviii. 8.

By chambers of death, Prov. vii. 27, is denoted damnation. The chambers of the people, Isa. xxvi. 20, are temporal death, or the graves of the godly, from which at the last day there will be a resurrection.

A prison and imprisonment, is most elegantly translated to denote God's vengeance against his enemies, Isa. xxiv. 21, "And it shall come to pass in that day, that the Lord shall visit (that is, take notice of) the host of every high one, with him that is on high, and the kings of the earth with their land," (that is, he will punish high and low, king and subject,) verse 22, "And they shall be gathered together with the gathering of prisoners into the dungeon, and shall be shut up in prison (that is, they shall be held captive by the power of God, whosoever they are that are his adversaries, for this shutting up in prison denotes any kind of punishment,) and after many days they shall be wanting," that is, they shall never be able to extol or lift themselves up more against God. See 2 Cor. x. 4, 5. A freeing from prison, denotes divine deliverance, Psal. cxli. 7.

A ship, Isa. xxxiii. 21, denotes all the force of the church's enemies, Psal. xlviii. 7, "The breaking of the ships of Tarshish," betokens (as many interpreters say) the confusion of those enemies. See Isa. ii. 16, 17. Besides this *ναυαγισμ* to make shipwreck of faith, denotes apostasy from the faith, &c.

A grave denotes the depraved nature of man, Psal. v. 9, Rom. iii. 13, "Their throat is an open sepulchre," the metaphor being taken from the noisome scent of a grave, which is translated to the corrupt and wicked discourse of ill men. See Matt. xxiii. 27, 28, &c. See also Isa. xiv. 11, "Thy pomp is brought down to the grave," that is, none will honour thee, &c.

Metaphors from the various adjuncts of Men.

These may be divided into internal and external; of the internal we have before expounded many; of the external, by which the various utensils or instruments, &c., useful for human life are to be understood, we will here treat briefly.

* *חדר cheder*. This word signifies the inmost and most retired part of any place.

Arms are translated by a notable emphasis, to denote the spiritual fight or struggling of a pious soul against sin and temptation, Rom. vii. 23, and xiii. 12, 2 Cor. vi. 7, and x. 4, 1 Pet. iv. 1. Of which the apostle treats most elegantly, Eph. vi., upon which see Mr. Gurnal, who hath well handled the subject.

The devil is said to be a strong man armed, Luke. xi. 21, that is, well provided with craft, guile, and subtlety, to over-reach and overcome a soul.

A sword denotes, 1. A thing hurtful, because it is cutting, and so betokens most bitter griefs, Psal. xxii. 20, Luke ii. 35. Hence it is said of an ill-speaking and virulent tongue, Psal. lv. 21, lvii. 4, and lix. 7, Job v. 15. see Psal. lxiv. 3, &c. To put a knife to the throat, denotes extreme peril, Prov. xxiii. 2.

2. It denotes a thing very penetrating, and efficacious, Psal. cxlix. 6, Micah v. 5, Eph. vi. 17. It is said of the word of God, that it is "sharper than a two-edged sword," Heb. iv. 12, *Gladio ancipiti τομωτερος, scindendo penetrabilis esse*, which denotes its piercing efficacy, to reach the heart, when set home by the Spirit. See Isa. xlix. 2, Rev. i. 16, and ii. 12, 16, &c.

A bow and arrows signify the same thing, that is, are put for an ill-speaking and lying tongue, Psal. lxiv. 3, and cxx. 4, Jer. ix. 3. "An arrow flying by day," denotes any sudden or invading danger, Psal. xci. 5. How attributed to God, we have shown in the chapter of an anthropopathy, page 70.

A quiver, wherein arrows are kept, is put for a family wherein children are well educated; Psal. cxxvii. 5, (see verse 3, 4, and Psal. viii. 2, Isa. xli. 16, Psal. xlv. 5, Isa. xlix. 2,) the Chaldee renders it, "It is good for that man that fills his school with them."

A shield is put for princes, Psal. xlvii. 9, Hos. iv. 18; who defend their subjects as a shield does the body. Paul calls the word of God, "the shield of faith," Eph. vi. 16, which "quenches all the fiery darts of the wicked one;" because when received in faith, it defends a soul from all the temptations of the devil, which are as darts, that would obstruct its passage to heaven. See Gurnal as before. See 1 Thess. v. 8, &c.

Elisha and Elijah are called the chariots and horsemen of Israel, 2 Kings ii. 12, and xiii. 14, that is, their principal strength, as chariots and horsemen are in war, &c.

A staff, because it is the supporter of a weak or lame man, denotes help and support, 2 Kings xviii. 21, Psal. xviii. 18. Hence the staff of bread, water, &c., is put for meat and drink, by which the life of man is supported and refreshed, Lev. xxvi. 26, Psal. cv. 16, Isa. iii. 1, Ezek. v. 16, and xiv. 13, &c. Hence bread is said to support (in our version, strengthen) the heart of man, as a staff does the body; that is, comforts and refreshes him. Hence also *סוּף fulcire*, to prop, is put for eating, 1 Kings xiii. 7, &c.

On the contrary, a staff is a symbol of meanness and poverty, as in the prayer of Jacob, Gen. xxxii. 10, "With my staff I passed over this Jordan," that is, weak and poor, the metaphor being taken from such as are taken captives in war, and despoiled of all their arms, and are dismissed with a staff.

Because a staff is an instrument whereby men use to beat, it is put for tyranny, cruelty, and severe government, Prov. x. 13, xxii. 8, and xxvi. 3, 2 Sam. vii. 14, Psal. lxxxix. 32, Isa. x. 5, 24, and xiv. 5.

A prize is put for the reward of the godly; the metaphor being taken from such as win a race, or overcome any challenger or adversary that contended with them at any exercise, 1 Cor. ix. 24, Phil. iii. 14. For the exercise of faith and piety is compared to a race or strife, 1 Cor. ix. 24—26, Gal. v. 7, Heb. xii. 1, &c.

Col. ii. 18, *καταβραβεύειν* "signifies to defraud of that reward"—the metaphor is taken from the custom of heathens, who in their games and public exercises of wrestling, and the like, had some that used to sit as umpires to give to them that did best, the

reward of a garland or crown, or some such thing, yet were sometimes unjust, and defrauded, by some corrupt dealing, those that really won the prize. The sense is, that they should not trust the judgment of divine matters, and the mysteries of God's law with respect to worship, to the folly of human reason, and the comments of will-worshippers, lest they should lose truth, and consequently the prize of eternal salvation, Col. iii. 15.

The white stone, Rev. ii. 17, is a symbol of heavenly glory, "To him that overcometh will I give a white stone, and in the stone, a new name written," &c. The metaphor (as some conjecture) is taken from an ancient custom, that a white stone was given to an acquitted person that was accused and tried; and a black one, to guilty and condemned, according to that of *Ovid*. 15. *Metam*.

*Mos erat Antiquis, niveis, atrisque lapillis
His damnare reos, illis absolvere culpa, &c.*

"The custom was, by white and black small stones,
T' acquit the guiltless; and damn guilty ones."

"The writing of a new name in the white stone," is said by interpreters to denote, not only a freedom from condemnation, but also an adorning with heavenly glory, 1 John iii. 2. Others say that it is a symbol of victory, &c.

A cup, *כוס*, because the guests drink out of it, Jer. xvi. 7, Luke xxii. 17; and because it holds sometimes bitter liquor, sometimes sweet, metaphorically denotes sometimes a prosperous and happy condition, as Psal. xvi. 5, xxiii. 5, and cxvi. 13. Sometimes punishment and affliction, Psal. xi. 6, and lxxv. 8, Isa. li. 17, 22, Lam. iv. 21, Jer. xxv. 15, and li. 7, Ezek. xxiii. 33, 34, Matt. xx. 22, 23, and xxvi. 39, 42, &c.

A hand-writing, commonly called a bond, Col. ii. 14, is put for an obligation, or that guilt that sinners incurred by sinning; the cancelling of which, and fixing it upon the cross, is the full or plenary satisfaction for sin made by Christ, and applied to the soul by true faith, upon which see Erasmus in his paraphrase, who does excellently expound it.

A crown, that peculiar and principal ornament of the head in general, denotes any beautiful or very pleasing ornament or profitable thing, Prov. iv. 9, and xvii. 6, Jer. xiii. 18, Phil. iv. 1, 1 Thes. ii. 19. Hence to crown is put for to adorn, bless with good things, and so to make joyful, Psal. viii. 5, and ciii. 4, see Psal. lxxv. 11, Isa. xxiii. 8. Tyre is called the "crowning city," that is, a place that made its inhabitants great and wealthy; for it is added, whose merchants are princes, whose traffickers are honourable of the earth."

2. A crown is the symbol of an empire or a kingdom, hence the kingdom of Israel is called a crown of pride, Isa. xxviii. 1, (see Hos. v. 5, and vii. 10,) viz., a most proud kingdom. More examples are to be read, Psal. xxi. 3, and lxxxix. 39, Lam. v. 56, Ezek. xxi. 26. But this rather belongs to a metonymy of the sign. But it is metaphorically, when crowning is attributed to Christ the heavenly King, Zech. vi. 11—14, Psal. viii. 5, Heb. ii. 7, 9, &c.

3. It denotes heavenly reward or eternal life, 1 Cor. ix. 25, 2 Tim. ii. 5, iv. 8, Jam. i. 12, 1 Pet. v. 4, Rev. ii. 10, and iii. 11, &c.

Riches, *πλοῦτος*, are put for plenty of heavenly things, and the spiritual gifts received through Christ, Luke xii. 21, 1 Cor. i. 5, 2 Cor. vi. 10, and viii. 9, Heb. x. 34, and xi. 26, Col. ii. 2, James ii. 5, Rev. iii. 18. See Isa. liii. 9. Serious Piety, 2 Cor. viii. 2, and ix. 11, 1 Tim. vi. 18; the conversion of the Gentiles, Rom. xi. 12.

Treasure denotes plenty of heavenly good, Isa. xxxii. 6, Matt. vi. 20, &c.; which is called *κληρονομία* the inheritance of believers, Acts xx. 32, Eph. i. 14, 18, Col. iii. 24, Heb. ix. 15, 1 Pet. i. 4. And believers themselves are called "heirs and co-heirs with Christ," Rom. viii. 17, Gal. iv. 7, Tit. iii. 7, Heb. vi. 17, James ii. 5,

1 Pet. iii. 7. Hence the phrase "to inherit the kingdom of heaven," Matt. xix. 29, and xxv. 34, and sundry other places; the metaphor is taken from the Jewish inheritance, which were kept very sacredly and strictly by the possessors, and left to their posterity, as appears by that heroic speech of Naboth, 1 Kings xxi. 3, who refused to exchange his vineyard for a better, &c.

To riches, treasure, &c., are opposed poverty and begging, which denote the want of spiritual good things, Rev. iii. 17. Sometimes repentance and contrition, with a desire after them, Matt. v. 3, and xi. 5, Luke iv. 18, and vi. 20, &c.

A debt denotes sin, Matt. vi. 12. (See Luke xi. 4,) Luke xiii. 4, because we become thereby obnoxious to the wrath of God, as a debtor does to the arrest and suit of his creditor. See the parables, Matt. v. 26, and xviii. 23, &c., Luke vii. 41, 42, 47, and the appellation of a bond, Col. ii. 14, of which before.

A whip metaphorically denotes affliction, calamity, and loss, 1 Kings xii. 11, 14, Josh. xxiii. 13, Job v. 21, and ix. 23, Isa. x. 25, and xxviii. 18, Mark iii. 10, and v. 29, 34, Luke vii. 21, Heb. xii. 6, &c.

The hammer of the whole earth, is a metaphorical epithet of the Babylonian monarch, Jer. i. 23, because God (as if it were with a great hammer) made use of him at that time to break in pieces the kingdoms of the whole world. See Jer. xxiii. 29, and li. 20.

A table denotes heavenly good things, Psal. xxiii. 5, and lxix. 22, Prov. ix. 2, Rom. xi. 9.

A Measure, *μετρον*, *metron*, has three metaphorical significations,

1. Because it contains part of an entire heap or parcel, it is put for that portion or proportion of the gifts of the Spirit which believers have, Rom. xii. 3, Eph. iv. 7, 16. Thus it is said of Christ, John iii. 34, "That God giveth not the Spirit by measure unto him;" on which* Tertullian most elegantly, "*Spiritus Sanctus habitat in Christo plenus et totus, nec in aliqua mensura, aut portione mutilatus sed cum tota sua redundantia cumulate admissus, ut ex illo delibationem, quandam gratiarum cæteri consequi possint, totius Sancti Spiritus, in Christo, fonte remanente, ut ex illo donorum atque operum vena ducerentur, Spiritu Sancto in Christo affluenter habitante;*" that is, "The Holy Spirit dwells fully and entirely in Christ only, neither does he so in a defective way or measure, but heaped up to the full in the greatest redundancy, that others may receive the communications of graces from him, the whole spring or fountain of the Spirit remaining in Christ, that the veins of gifts and works may convey influence from him, the Holy Spirit dwelling most abundantly in him."

2. In regard a measure is filled, when a thing is sold, it is put for a large remuneration of benefits, (Luke vi. 38,) or blessings. As also the abundance or termination of evil and wickedness, Matt. xxiii. 32, (with 1 Thess. ii. 16,) "fill up then the measure of your fathers;" viz. of the sins of your fathers, as Erasmus paraphrases it, go on, imitate your ancestors, and what they wanted of extreme cruelty, do ye make it up; they killed the prophets, and you him, by whom, and of whom they prophesied. The highest pitch of villany is noted by this phrase, beyond which there is no further progress, and makes ripe for divine vengeance, and severest punishment, which certainly follows it, as payment follows things fully measured and sold. See the examples of the Amorites, Gen. xv. 16. Of the Sodomites, Gen. xviii. 20, &c. Of the Amalekites, Exod. xvii. 14, 1 Sam. xv. 2, &c.

3. Because there is a mutual equality and proportion, in giving and restoring, therefore it is metaphorically said in a proverb, "with what measure ye mete, it shall be measured to you again," which we find three times, with a different or diverse scope.

(1.) Denoting just retaliation, either with respect to reward or punishment, Matt. vii. 2., Luke vi. 38, relating to our neighbour.

(2.) A legitimate and saving handling of the word of God, Mark iv. 24. As Euthymius says, "As ye attend the word, so ye shall profit in knowledge." Or,

(3.) As Piscator says, "If ye communicate the word of God liberally, God will communicate the knowledge of his divine mysteries more liberally to you, and augment your gifts," &c. For this heavenly talent is improved and multiplied by communicating it to others.

A razor which shaves off hair, is put for the king of Assyria, Isa. vii. 20, denoting that God would permit him to destroy Israel. It is called "hired," with respect to the fact of Ahaz, who hired the king of Assyria to assist him against the king of Syria, 2 Kings xvi. 7, 8. Moab is called a wash-pot by David, Psal. lx. 9, denoting the baseness of those people, and that they were only fit for the vilest offices, 2 Sam. viii. 2.

A burden denotes things troublesome and difficult, Exod. vi. 6, Psal. lv. 22, Isa. ix. 4, x. 27, and xiv. 25, Matt. xxiii. 4, &c.

Weight, *Bapos*, signifies the greatness of heavenly glory, 2 Cor. iv. 17; frequently, trouble and misfortune, Acts xv. 28. Gal. vi. 2, 1 Thess. ii. 6, Rev. ii. 24. See Prov. xxvii. 3. Sin is called heavy, Heb. xii. 1, because it is an impediment in our heavenly race or course to heaven.

Of a seal we have treated before.

A looking-glass denotes an imperfect knowledge of the mysteries of God in this life, 1 Cor. xiii. 12, because it gives but an imperfect reflection of the figure or object, compared to the object itself. And because some looking glasses reflect the rays or beams of the sun when it shines on them to an object. The Apostle elegantly uses the verb (*κατοπτρίζεται*) beholding in the glass for a light of divine knowledge, 2 Cor. iii. 18, "But we with open face, beholding as in a glass the glory of the Lord, are changed into the same image (that is, are eminently illuminated, and communicate light to others) from glory to glory, as by the Spirit of the Lord.

Spoils taken from an enemy, denote Christ's victory over Satan, Isa. liii. 12, Luke xi. 22, Col. ii. 15. A man's life is said to be to him for a prey, which denotes deliverance from present death, as he that takes a body exposes his life to danger, Jer. xxi. 9, xxxviii. 2, xxxix. 18, and xlv. 5. Stipend or wages given to a soldier, are attributed to sin, Rom. vi. 23, whose due wages is death eternal. A table is attributed to the heart, when it is fixed upon any thing, Prov. iii. 3, Jer. xvii. 1. A cover or covering, denotes ignorance, because if a thing be covered we cannot see it, Isa. xxv. 7, 2 Cor. iii. 14, 15, 16, Lam. iii. 44. A sheath, or scabbard, is put for the body, because the soul lodges there as a sword in the sheath, Dan. vii. 15. A vessel is put for a man's body, 1 Sam. xxi. 5, 1 Thess. iv. 4. Paul calls himself and his colleagues earthen vessels, 2 Cor. iv. 7, because of the contempt, calamities and hazards that they were exposed to in the world; as earthen vessels are more despised and more obnoxious to be broken, than such as are made of silver and gold, 1 Pet. iii. 7. Peter calls a woman the weaker vessel, because more subject to weaknesses and infirmities than men. Paul is called a "chosen vessel" by Christ, Acts ix. 15, that is, a most choice and excellent instrument whom he would use to convert the Gentiles. Vessels of grace or honour are such as are saved by grace; and vessels of wrath and dishonour, such as are rejected and damned for their infidelity and contempt of the Messiah, Rom. ix. 21—23. See 2 Tim. ii. 20, 21, where there is an express comparison. See Isa. xxii. 8, &c.

A garment which covers the body, defends and adorns it, yields a double metaphor.

1. It denotes salvation by the application and appropriation of the great benefits of Christ as well in this life as in that which is to come, Psal. xlv. 8, 13, 14, Isa. lxi. 10, Rev. iii. 18, vii. 14, and xvi. 15. The reason of the comparison is excellent.

(1.) From the hiding of indecent nakedness, of which Psal. xxxii. 1, Rom. iv. 6, 7.

(2.) Because thereby the body is defended from cold, and other noxious things, Matt. xxiv. 12, Rom. viii. 30, &c.

(3.) Because it adorns and beautifies, Psal. cx. 3, &c. See the parables, Ezek. xvi. 10, &c., Matt. xxii. 11, 12, Luke xv. 22. The typical visions, Zech. iii. 3, &c.,

Rev. vii. 13, 14, xix. 8, and xxi. 2. The typical actions, Gen. iii. 21, and xxiv. 53. The putting on and constant keeping of this spiritual garment is, primarily, by faith in Christ, Rom. xiii. 14, Gal. iii. 26, 27, and consequently, by the renovation of the Holy Spirit, and the conversation of a holy life, Rom. xiii. 12, Eph. iv. 24, Col. iii. 10, 12, 1 Pet. iii. 3, 4. Contrary to this, is the "garment spotted with the flesh," Jude verse 23; the defiling of garments, Rev. iii. 4, which is the old man, Eph. iv. 22, Col. iii. 8, 9: see Isa. lix. 5, 6, &c.

2. With respect to outward conversation, "sheep's clothing" is attributed to the false prophets, and false teachers in the church, Matt. vii. 15, which denotes any outward things which are specious, and made use of craftily to acquire authority and popular favour, as when men make use of a dissembling, personated, or hypocritical sanctity, as a cloak to inveigle and deceive others; when they pretend to be called of God, Jer. xxiii. 25, 30, 1 Kings xiii. 18, Matt. vii. 22; when they make a flourish about the knowledge of tongues, universal learning, great eloquence, and other acquired ornaments, Rom. xvi. 18, 1 Cor. xiii. 1, 2, and gifts, especially the working of miracles, whether truly done, or by mere imposture, Deut. xiii. 2, Matt. vii. 22, 2 Thess. ii. 9, see 1 Tim. iv. 1, 2, 3, 2 Tim. iii. 5, 6, Col. ii. 18. To this "sheep's clothing" is fitly opposed a wolfish mind, denoting,

(1.) The quality of their doctrine, viz., it was damning, and a wolf is a destroyer of sheep.

(2.) Their bloody principles, that would cruelly lord it, and tyrannize over men's consciences, &c.

Matt. xi. 8, "a man clothed in soft raiment," that is, one given to pleasures, as appears, Luke vii. 25, and withal a court flatterer, who either approves of, or at least connives at, the sins or debaucheries of grandees; and if he admonishes, does it in fawning, flattering expressions, with all his artifice of extenuation. Christ says, that John is no such person, but was very remote from the pleasures of the flesh, living by a slender and coarse diet, Matt. iii. 4, and xi. 18, and was no flatterer, as appears by his reproof of Herod for his incest, Luke iii. 19.

Bonds and ropes or cords are metaphorically symbols of oppression, calamity, and punishment, Psal. xviii. 5, 6, and cxvi. 3, Prov. v. 22, Isa. xxviii. 22, and xlix. 9, lii. 2, and lviii. 6, Nahum i. 13; it denotes also a covenant, obedience and obligation prescribed by law, Psal. ii. 3, Jer. ii. 20, Ezek. xx. 37. God is said to lay bonds upon the prophet, Ezek. iv. 8; when he obliges him to a constant perseverance in his prophecy. See Ezek. iii. 15. Charity is called the bond of perfection, Col. iii. 14, by which is not meant that it makes us perfect in the sight of God, but that the faithful are so joined together by love, as members of the same body, which have a perfect harmony, sympathy, and concord towards each other. The same is called the bond of peace, Eph. iv. 3, see Zech. ix. 12, Acts xx. 22. Cords of iniquity or bonds of iniquity, Isa. v. 18, Acts viii. 23, denote the conspiracy of the wicked and the spiritual captivity of sin.

A rod denotes any castigation or correction, Job xxi. 9, Isa. ix. 4, 1 Cor. iv. 21, see staff, for the Hebrew* word properly signifies both. See also chap. vii., towards the end.

CHAPTER XIII.

OF METAPHORS TAKEN FROM SACRED PERSONS AND THINGS, AND WHATSOEVER RELATES TO DIVINE WORSHIP.

THESE may be reduced into three heads,

- (1.) Men.
 - (2.) Places.
 - (3.) Customs, rites, or ceremonies.
- Of which in order.

Metaphors from Men sacred to God.

Men that belong to this, are either singular or conjunct, viz., the whole people. Single or singular, as David a man according to God's own heart, who is put for the Messiah, Isa. lv. 3, "I will make an everlasting covenant with you, the most sure mercies of David." R. Kimchi, clearly asserts, that the Messiah is to be understood here, and it evidently appears from verse 4. Some understand by "the mercies of David," the blessings that God promised David, viz., that the Messiah and Saviour of the world should be born of his race; which is the same thing in effect with the former explication. This text is applied to the resurrection of Christ, Acts xiii. 34.

The name of David* and some of his attributes are ascribed to the Messiah, Psal. cxxxii. 10, Jer. xxx. 9, Ezek. xxxiv. 23, 24, and xxxvii. 24, 25, Hos. iii. 5. The kingdom of David typified the kingdom of the Messiah, Isa. ix. 7, Luke i. 32, 33, see Isa. xi. 1, 2 Sam. vii. 12, 13, 14, (Heb. i. 5,) Psal. lxxxix. 20—27, Col. i. 15,) Amos. ix. 11, (Acts xv. 16,) Psal. xviii. 60, (Rom. xv. 9, 10. Hence the royal seat of David, Sion and Jerusalem, were types of the church of Christ, Psal. ii. 6, Isa. ii. 2, 3, &c.

That the name of Solomon (the Son of David) is attributed to the Messiah, plainly appears from Cant. iii. 11. So in a certain and mystical sense of the promise made to David, 2 Sam. vii. 13, 14, and 1 Chron. xvii. 12—14, is understood.

Zerubbabel the son of Shealtiel was also put for Christ, Hag. ii. 23, as interpreters show, because Christ came of his race, Matt. i. 12, 16, and because he was the captain of the Jews, Hag. ii. 21, as Christ is the Prince and Captain of his people. As he brought the people out of the Babylonish captivity; so Christ, hath freed his people from the devil's captivity, &c. Zerubbabel sounds as if it were *זרובבל* that is, the great, or master of Babylon, or as others say, *qui dispersit Babylon*, "who hath scattered Babylon;" which name may be properly attributed to Christ, who hath conquered the spiritual kingdom of Babylon, (viz., of the devil, the world, and antichrist.) Shealtiel is derived of *שאל* *petiit*, he sought; and *אל* God, so Christ is passively; for he receives the petitions of all the godly, who seek God, and by his merits renders them efficacious.

John the Baptist is called Elias the prophet, Mal. iv. 5, as Christ himself expounds it; Matt. xi. 14, and xvii. 11, 12, 13.

Christ is called the church, which relates to a metonymy of the subject; as chap. iii. sect. iii. There is a metaphor taken from the conception of Christ, to denote that the restoration of his church, and the renovation of men's hearts is only through him, Gal. iv. 19, see Rom. vi. 4, 5, 6, Gal. ii. 20, Col. ii. 12, 14. To crucify the flesh, Gal. v. 24, denotes a subduing of its depraved lusts, which is painful and unpleasing, as if they were set upon a cross. Paul says, he was "Crucified to the world, and the world to him" Gal. vi. 14, that is, he judged the world condemned, and the world had no better opinion of him; † he execrated the actings of the unconverted world, and they likewise hated his doctrine, calling him pestilent fellow, so that there was no concord between him and the false deluding pleasures of the world. See Matt. x. 38, and xvi. 24, Mark viii. 34, and v. 21, Luke ix. 23, and xiv. 27, John xix. 17, Gal. vi. 12, where the cross is put for the afflictions and sufferings of believers, whereby their faith is tried, and their conformity to Christ is denoted, &c.

The people of Israel and Judah are frequently put for the New Testament church; see Gen. xxii. 17, 18, Jer. xxiii. 6, xxx. 10, and xxxiii. 14, 16, Ezek. xxxvii. 23, 28, Luke i. 33, Rom. iv. 13, 17, Gal. iv. 28, 31, 1 Pet. ii. 9, 10. The reason is, because of the old covenant made with them, which typified the kingdom of the Messiah.

Metaphors taken from Places sacred to God.

The land of Canaan, where the Israelites dwelt, because of its fruitfulness and the peaceable state of things there, is frequently put for the church; Isa. xxvi. 1, xxxv. 1, 2, lvii. 13, lx. 13, and lxxv. 9, 10, Ezek. xxxvii. 25, Joel iii. 23, Amos ix. 13, 14, 15, Micah iv. 4, Zech. iii. 10.

* *דוד David, amabilis, amicus, a דוד dilectus amicus, amator.* † *a דוד dispersit et בבל Babel.*

‡ Luther in comment. h. l.

Jerusalem, the metropolis of Judea, metaphorically denotes the church of Christ, because God peculiarly revealed himself in that city, and gave promises of the Messiah there, Isa. iv. 3, xl. 2, 9, and lii. 1, 2, Zech. ix. 9, and xii. 2, Gal. iv. 26, Heb. xii. 22.

Sion was a hill in Jerusalem upon which stood David's royal palace, and is by way of eminency (*κατ' ἐξοχὴν*) sometimes called the mountain of the Lord, the holy hill, &c., is proposed metaphorically as a Symbol of the New Testament church, Psal. ii. 6, lxxviii. 15, 16, lxxxvii. 1, 2, 5, and cxxxii. 13, 14, Isa. iv. 4, 5, xi. 9, xxviii. 16, xl. 9, xlix. 14, lvi. 7, lix. 20, lxii. 11, and lxxv. 25, Zech. ix. 9, Heb. xii. 22.

2. It denotes the church triumphant in heaven, Psal. xv. 1, and xxiv. 3, Isa. xxxv. 10, and li. 11, &c.

The magnificent temple built by Solomon in Jerusalem is frequently called the house and habitation of God, and is metaphorically put for the heaven of God's glory, Psal. xi. 4, Micah i. 2; for the church, Psal. xxvi. 8, xxvii. 4, xxix. 9, xlviii. 9, and lxxxiv. 1, 2, 4, Isa. lvi. 7, Eph. ii. 21, 1 Cor. iii. 16, 17, and vi. 17, 2 Cor. vi. 16, Heb. iii. 6, and x. 21. God is said to be the temple of the elect, Rev. xxxi. 22, (of which see chap. viii. before) Rev. xi. 19.

A temple is put for the body of Christ, John ii. 19. In unity with the *ο λόγος* the word, "for in him dwelt all the fulness of the Godhead bodily," Col. ii. 9, that is, most truly, perfectly and unchangeably, not typically or in a shadow, as in the temple of Jerusalem, &c. See Heb. ix. 11, x. 19, 20, viii. 2, ix. 24, and vi. 19, 20.

An altar is used to denote the whole mystery of Christ the Mediator, Heb. xiii. 10, 1 Cor. x. 18, and ix. 13; sometimes divine worship in the New Testament, Isa. xix. 19, the similitude being borrowed from the ancient rites, &c.

Christ is called the propitiator, *λασθηριον* (*hilasterion*) Rom. iii. 25, because he became the great sacrifice that satisfied for our sins. He is also called *λασμος* (*hilasmos*) atonement, with respect to the type to which the apostle alludes, 1 John ii. 2, &c. The church is called "the pillar and stay of truth," 1 Tim. iii. 15. Some think that this metaphor is taken from the two pillars which were set up in Solomon's temple, 1 Kings vii. 21, 2 Chron. iii. 17, "The name of the one was יָחִין (Jachin) he shall establish, and of the other בּוֹאֵז (Boaz) "In it is strength." By which names doubtless this most wise king had respect to the stability and firmness of the kingdom and church of the Messiah, which names Paul expresses by the word *εδραιωμα*, *stabilimentum*, *firmamentum*, same *stabiliment*, or *firmament*, adding a pillar in allusion to those typical pillars. Hence in the verse he mentions the house of God, that is the temple, by which he means the church of the living God.

Verse 16. He says, "without controversy great is the mystery of godliness." But what is that? the description follows which alludes to the temple of Jerusalem; for,

1. In that old temple God appeared in a cloud and thick darkness, 1 Kings viii. 10, 11, 12. Paul says of the truth of the New Testament, that "God is manifest in the flesh." Which illustrious manifestation, was adumbrated or shadowed out, by that obscure one.

2. In the old temple the propitiator or mercy-seat was placed upon the ark of the covenant in the Holy of Holies. Of Christ, Paul says, "that he is justified in Spirit:" viz., when he was risen from the dead, and so declared himself the true (*hilasterion*) atonement, having made satisfaction for the sins of the world, and perfectly fulfilled the divine law (the tables of which were contained in the ark of the covenant) Rom. iv. 25.

3. In the old temple, there were cherubims over the propitiator or mercy-seat, 1 Kings viii. 6, 7, Heb. ix. 5. Of Christ, Paul says that "he was seen of angels," who were glorious and true witnesses of his resurrection and glory, Matt. xxviii. 2, &c. See Pet. i. 2.

4. In the old temple the Jews were taught the doctrine of the Messiah, who was to come. Paul says of Christ, that "he was preached unto the Gentiles" (not to the Jews alone) "believed on in the world;" (the sound of the apostles went out into all the earth, Rom. x. 18, and their doctrine was received by all true believers, Col. i. 5, 6.)

5. In the old temple the visible appearance of God was not ordinary or perpetual. But Paul says of Christ, having manifested himself in the earth, that "he was received up in glory;" as if he had said, he hath withdrawn his visible presence from his church, yet he is gloriously, truly, and invisibly (for that is received up in glory, viz., at the right hand of the Father) present with it to the end of the world, Matt. xxviii. 20, Eph. i. 20—23.

But what means *της αληθείας, of truth?*]

Answer, 1. Either that word must be expounded in the concrete, that it should be the same with *αληθες, true*, and opposed to that which is typical and shadowy, of future realities, or antitypes, as John i. 17, vi. 32, and xv. 1, Heb. viii. 2, and ix. 24, where the word is so taken. So in Acts xxvi. 25, *ρηματα αληθείας, words of truth*, that is, true words: so Eph. iv. 24, *οσιωτης της αληθείας, holiness of truth*, signifies true holiness. Or,

(2.) The word must be expounded in the abstract, to denote the doctrine of saving faith as it is taken, 2 Thess. ii. 10, 13, 1 Tim. ii. 4, and vi. 5, 2 Tim. ii. 18, Heb. x. 26, Jam. i. 18, &c., in which sense, this genitive, of truth, notes the efficient cause, by which the church is made firm and steadfast, being built upon Christ the true Rock; for the cause of its firmness, is the heavenly truth, or the word of truth. See 1 Cor. xv. 58, Acts xx. 42, Rom. i. 16, Col. i. 23, 2 Thess. ii. 13, John xvii. 17, 1 Thess. v. 24. Some expound this, of the *subjectum circa quod*, the subject about which the church is employed, viz., to confess, publish, and keep carefully, that heavenly doctrine contained in the scriptures of truth, &c.

Metaphors from Sacred Rites.

These may be distinguished into two classes.

First, holy rites ascribed to God as their immediate agent, or actor.

Secondly, holy rites performed by men, according to God's command and prescription.

To the first class belong the visions and dreams which God sent to men for more secret information, as to the patriarch Jacob, Gen. xxviii. 12, 13, viz., the ladder set upon the earth, "the top of which reached heaven," &c., which vision our Saviour applies to himself, and uses metaphors taken from it, John i. 51, &c.

From the divine prophecies, dreams, and visions, a metaphor is taken, Joel ii. 28, where the various gifts, and the clear light and revelation of the gospel to the evangelical preachers is noted, as Acts ii. 16, 17, where Peter quotes this very text of Joel; that *bread sent from heaven to refresh the people in the desert is largely applied by Christ to himself, John vi. 31, &c., Rev. ii. 17, &c.

The other kind of sacred rites, we thus distinguish, (1.) Persons. (2.) Actions. (3.) Times. Of persons, one directs, and is (as it were) the head of the rest, who are inferior, and ministering or serving.

The director was the high priest, the eldest son of the posterity of Aaron, having a constant prerogative in the ecclesiastical government, Exod. xxviii. 1, &c., Hag. i. 1, 12, and ii. 4, Zech. iii. 1, 8; whose name and office is mystically transferred to Christ in the epistle to the Hebrews; hence he is so often called *ἱερεὺς, High Priest*, Heb. ii. 17, iii. 1, iv. 14, 15, v. 5, 10, vi. 20, vii. 26, viii. 1, ix. 11; and Great Priest, Heb. x. 21, (see Zech. vi. 12, 13,) the reason of the comparison may be read at large in the epistle.

The appellation of priests is attributed to believers in Christ, Psal. cxxxii. 9, 16, 1 Pet. ii. 5, 9, Rev. i. 6, v. 10, and xx. 6, because they sacrifice spiritually to him.

The ministry of the Gospel is expressed by the name of the Levites, Isa. lxvi. 21, Jer. xxxiii. 18, 21, 22.

Paul is said, Rom. xv. 16, *ἱεουργεῖν, sacra operari, vel sacerdotio fungi*, to act the priesthood, whence the papists infer that he said mass, which is a ridiculous and false conclusion; for he adds immediately the gospel of God, so that the term is metaphorical, and signifies the preaching of the gospel, as verse 19, 20. Upon which Illyricus well says, † "If the apostle had not spoken so clearly of this metaphorical sacrifice of preaching, the adversaries would by all means from thence have endeavoured to confirm their mass," &c.

Secondly, sacred actions have either God, or men, immediately for their object. Of the first kind are sacrifices offered to God according to his word. This word metaphorically denotes the whole obedience, passion, and death of Christ, and so his satisfaction for

* Manna, Exod. xvi. Numb. xi. † *Si non satis clare locutus fuisset Apostolus de metaphorico sacrificio predicationis, omnino adversarii inde suam Missam confirmare conati fuissent.*

the sins of the world, Eph. v. 2, Heb. ix. 23, 26, 28, and x. 10, 12, 14, of which the old sacrifices were types and shadows.

Then the whole worship of Christians is called a sacrifice, Isa. xix. 21, and lvi. 7, and ix. 7, 1 Pet. ii. 5. More particularly by the word sacrifice, is expressed serious contrition of heart, Psal. li. 18, 19; faith and holiness, Mal. i. 11, Rom. xv. 16, (see Rom. i. 5,) Phil. ii. 17; new obedience and mortification of the flesh, Rom. xii. 1. See Psal. iv. 5, "Sacrifice the sacrifices of righteousness."

Devout prayer is called a sacrifice, Psal. cxli. 2, Isa. i. 7. So is glorifying of God, Psal. i. 14, cvii. 22, Hos. xiv. 2, Heb. xiii. 15; helping our neighbour, Phil. iv. 18, Heb. xiii. 16; martyrdom for the truth, Phil. ii. 17, 2 Tim. iv. 6; God's vengeance on his enemies, Isa. xxxvi. 6.

The offering of first fruits mentioned, Lev. xxiii. 9, 10, Numb. xv. 21, Deut. xxvi. 2, &c., yields some metaphors. 1 Cor. xv. 20, it is said that Christ is *απαρχή*, "The first-fruits of them that sleep," that is, of the dead, that shall rise again; verse 23, for as a plentiful harvest followed the offering of first-fruits; so shall an universal resurrection (in due season) succeed or follow the resurrection of Christ.

Some observe from Lev. xxiii. 11, that the first-fruits were to be offered to the Lord on the morrow after the sabbath, that is, our Christian sabbath or Lord's-day, (vulgarly after the custom of the heathens called Sunday,) and that in that very year, wherein Christ suffered, the day of offering first-fruits fell on that day, wherein our Lord rose from the dead, so making an excellent congruity with this allusive metaphor which Paul used.

2. Believers are said to be first-fruits, (*απαρχή*, *Aparche*.) that is, selected from the whole lump of mankind, and consecrated to himself into the adoption of the sons of God; as the first-fruits were separated from the rest of the fruits, and consecrated to God. The glorified saints in heaven are so called, Rev. xiv. 4. Believers are said to have the first-fruits of the Spirit, Rom. viii. 23; for as the Israelites by the oblation of first-fruits, had hopes to receive the remaining part in the season by the blessing of God: so believers, by those gifts they receive in part, of the Holy Spirit, have hopes of a fulness of joy, and a full harvest of glory.

Some understand this of the apostles only, who received the first-fruits of the Spirit miraculously, Acts ii., but the former explication is more conformable to the scope of the text.

3. It is said of the Jews, Jer. ii. 3, that they were "the first-fruits of his increase," that is, chosen out of, and before, all other people of the world, and consecrated to him. The metaphor is continued, "All that devour him shall be desolate," that is, because as any who converted the sacred provision of offerings to their own use, against God's order, were guilty, and punished, Lev. v., so the people that would eat, that is, make Israel desolate, shall themselves be destroyed.

Rom. xi. 16, "If the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches;" that is, as the whole lump was holy according to the law, when the first-fruits were offered, so whereas the patriarchs and elders of the Jews were holy unto the Lord, or a people peculiarly separated from all people to him, this prerogative shall not expire with respect to their posterity, but these also shall enjoy the participation of heaven and blessedness, provided they believe the gospel and heartily embrace it.* Neither does the apostle speak of a spiritual, but of a legal holiness.

Sacred actions of the latter kind, which have men immediately for their objects, (although primarily directed to the worship of God) are these.

Circumcision, the peculiar character of the people of God, is put for regeneration, called the "circumcision of the heart, Deut. x. 16, and xxx. 6, Rom. ii. 28. Of which there is a fair periphrasis, Col. ii. 11, "In whom also ye are circumcised, with the

* *Neque enim de spirituali, sed legali sanctitate Apostolus loquitur, Glass. Rhet. sacra. p. 430.*

circumcision, ἀχειροποιήτω made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ," and verse 12, adjoins baptism a principal medium of renovation, &c.

As the Jews were metonymically called the circumcision, of which we have spoken in the chapter of that trope, so Christians are metaphorically so called, Phil. iii. 3; and the profane and wicked, are called the uncircumcision, Lev. xxvi. 41, Isa. lii. 1, Jer. iv. 4, vi. 10, and ix. 26, Ezek. xlv. 9, Acts vii. 51, Col. ii. 13.

Moses is said to be of uncircumcised lips, Exod. vi. 12, 30, that is, dull of speech or not eloquent. Of the circumcising of trees we have treated before.

Sprinkling upon the people either by blood, as Exod. xxiv. 8, and xxix. 21, Lev. xiv. 7, &c.; or by water mixed with the ashes of a red heifer, Numb. xix. 17, Heb. ix. 13, &c.; because it was a type of cleansing by Christ from sin, is metaphorically put for it, Isa. lii. 15, Heb. x. 22, and xii. 24, 1 Pet. i. 2. In this are three things remarkable.

(1.) The satisfaction and merit of Christ, called the blood of sprinkling, Heb. xii. 4, compared, Heb. ix. 13, 14.

(2.) The evangelical word of Christ which (is, as it were, hyssop, Psal. li. 7, which the priest sprinkled upon unclean things, as the Chaldee paraphrases it; see the foregoing and following verses) is sprinkled (as it were) upon the soul in order to its cleansing from sin. See Rom. xvi. 25, 26, Gal. iii. 2, 5, &c.

(3.) True faith, which is that very sprinkling of the blood of Christ by the Holy Spirit, or the application of his merits and satisfaction, therefore they are joined together, Heb. x. 22.

Anointing or unction, because it was used to kings, 1 Sam. x. 1, and xvi. 13; to the chief or high priest, Exod. xl. 12, &c.; and to prophets, 1 Kings xix. 16; metaphorically denotes, any that have a singular call, or consecration to God, who are called משיח anointed, Psal. cv. 15, Isa. xlv. 1; and by way of excellency the Messiah (משיח *Χριστος*, *Unctus*,) our chief Priest, King, and Prophet, blessed for ever, is so called as the word denotes, Dan. ix. 24, Psal. ii. 2, John i. 41, and iv. 25. Hence the name of the Anointed One, is commonly given him in the New Testament, Matt. i. 16, 17, ii. 4, xi. 2, and xxii. 42, Luke ii. 26. See also Psal. ii. 6, and xlv. 7, 8, Isa. lxi. 1, Dan. ix. 25, Luke iv. 18, Acts x. 38, Heb. i. 9. See Col. ii. 9, and John iii. 34, 35.

From our Lord Christ we are called Christians, because we believe in him, Acts xi. 26; being made partakers* of that holy anointing, Heb. i. 9. Hence made kings and priests, Rev. i. 6. See Isa. lxi. 3, 2 Cor. i. 21, 22, Rom. v. 5, &c.

3. Holy days and times; of these the sabbath is most eminent, being a day of rest, the seventh in a week, instituted by God upon the completing of his creating work, Gen. ii. 3, and most exactly to be observed by the people of Israel by the command of God; this is metaphorically translated to express New Testament worship, Isa. lvi. 4, and to denote the rest of eternal blessedness, Isa. lxvi. 23, (where there is mention also of a new moon in the same sense, which was a Jewish holiday likewise.) Hence it is said, Heb. iv. 9, that there is a sabbatism left for the people of God.

From the Jewish passover, to which the days of unleavened bread were joined, the apostle makes a fair allegorical exhortation, 1 Cor. v. 7, 8, where Christ is called our passover, because he was sacrificed and slain for us, as the paschal lambs, which were types of the Messiah, were slain in the Old Testament.

The feast of tabernacles is put for the whole spiritual worship of the Old Testament, Zech. xiv. 16, 18, 19. All Christians, while they sojourn as strangers and pilgrims in this world, do celebrate a feast of tabernacles, whilst they long for the heavenly city to which they hasten, not with the feet of the body, but by the affection of the heart, and the progress of piety and good works. See Gen. xlvii. 9, Psal.

* μετοχοι, *consortes*.

xxxix. 12, and cxix. 19, 2 Cor. v. 4, 6, 8, Heb. xi. 13, 14. The words of Augustin are memorable, * "Use the world (says he) but let it not insnare you; that thou hast come into it, art upon thy journey out of it, and that thou didst come to depart, not to tarry is certain; thou art then upon a journey, let this life be thy inn, use money as a traveller upon the road does a table, cup, pot, and bed, that is, to leave them; not to tarry with them.

So much of Old Testament rites; those of the New Testament are two, Baptism and the Lord's supper. Baptism and to baptize are metaphorically put.

(1.) For the miraculous effusion of the Holy Spirit upon the apostles and other believers in the primitive church: to the Holy Spirit is sometimes added fire, which is a symbol of its external manifestation, Acts ii. 3, Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, and xi. 16. Some give a reason of the appellation from the analogical immersion, or dipping (for so βαπτίζειν, to baptize, signifies) because the house where the Holy Spirit came upon the apostles, was so filled, that they were as it were drowned in it.

Others say that the reason of the appellation is, from the great plenty and abundance of these gifts, as the baptized were wont to be plunged or dipped in water, or that they were wholly immersed in this. Likewise because by the efficacy of the Holy Spirit, they were cleansed from sin, refreshed and purified, as water quenches thirst and washes away spots and filth, &c.

2. It is put for calamities and afflictions, especially those of Christ, Matt. xx. 22, 23, Mark x. 38, 39, Luke xii. 50. The reason of this metaphor is likewise taken from multitude or abundance, as calamities are elsewhere compared to many and deep waters, Psal. xviii. 16, xxxii. 6, and lxix. 1, 2, &c.

3. For the miraculous passage of the Israelites through the Red Sea, 1 Cor. x. 2, which was a type of gospel baptism, &c.

From bread, (the other part of the Lord's Supper,) some think a metaphor is taken, 1 Cor. x. 17, *οτι εις αρτος, εν σωμα, οι πολλοι εσμεν quoniam unus panis, unum corpus, multi sumus*, which is word for word (in English) thus, because one bread, we being many are one body, in our translation for being many and one body: upon which Erasmus† in his annotations, "The Greeks think that we understand that bread which is the body of the Lord: whereas all Christians are members of Christ, as if he had corrected what he before had spoken, (viz., we partake) for it is more to be one and the same, than partaker." And in his paraphrase, thus; "We being all partakers of the same bread, do declare, that though we be many in number, yet in the consent (and harmony) of minds we are one bread and one body."

Others (*Glassius in Rhet. sacra. p. 434*, says,) more truly understand the word bread properly, and that there is an ellipsis of the verb substantive (is) in this sense: there (is) one bread (in the holy supper:) "so likewise we being many are one body;" the Syriac clearly expresses it thus, "As that bread is therefore one, so all we are one body: for we all receive of the self-same bread"—For that sameness of bread in the holy Supper, is to be understood with respect to the sacramental use of it, as well as the identity of matter, &c.

CHAPTER XIV.

OF A SYNECDOCHE.

HAVING largely gone through the most frequent and most eminent tropes in the scripture, principally metaphors, we will be more concise in what follows, and illustrate each, with a few scripture examples, by which the rest of that kind may be easily understood.

* *Utere mundo, non te capiat mundus. Quod intrasti, &c.*

† *Putant Græci nos, &c.*

A synecdoche is a trope, by which the whole is put for part, or part for the whole. And whereas the whole is either the genus or entire thing, and part is a species, or member; we will treat of the four kinds of synecdoches in order.

A synecdoche of the genus, is when the genus is put for species, or an universal for a particular, as when,

1. The term all, is put for the greatest part or many, as that rule of law in the pandects. § *quod Major*. * "All seem to do that which the greater part does." In doing this, there must be great heed taken to the scope and right meaning of the text, take a few examples out of the Old Testament, Exod. ix. 6, "And all the cattle of Egypt died;" that is, all that was in the field, as verse 3, and some were left, as verse 19, chap. xiv. 26, 28, and ix. 29. Exod. xxxii. 3, "All the people;" that is, the greatest part, as verse 26. Hence Paul uses a particular word, 1 Cor. x. 7, viz., some. See more examples, Exod. xxxii. 26, with verse 29, and Deut. xxxii. 9, Isa. ii. 2, 3, Deut. xxviii. 64, 2 Sam. xvi. 22, Hos. vii. 4, &c. In the New Testament, Matt. iii. 5, "Jerusalem and all Judea, and all the region about Jordan, went to be baptized;" that is many men of those places. More examples are, Mark ix. 23, John x. 8, with verse 7, Acts ii. 5, Eph. i. 11, Phil. ii. 21, and iv. 13.

2. The word all or every, is put for the kinds of singulars, as Gen. ii.^s 16, "Of every tree of the garden thou shalt eat," that is, of every kind of fruit; Gen. xxiv. 10, "All the goods of his master were in his hands," that is, some of every sort; see verse 52, 53, so 2 Kings viii. 9, Joel. ii. 8, with 1 Pet. ii. 9, and Acts ii. 17, Zeph. ii. 14, Matt. iv. 23, Luke xi. 42, Acts x. 12, Heb. xiii. 4.

An universal negative is also sometimes to be restrained and understood by a particular negative, as Exod. xx. 10, "No work to be done on the Sabbath," that is servile or mechanic: as appears, Lev. xxiii. 7, 8, Numb. xxviii. 18, see 1 Sam. xx. 26, with 1 Kings xix. 11, 12, Jer. vii. 6, Matt. v. 34, "Ye shall not swear at all;" that is, rashly and lightly, Matt. x. 26, Luke vii. 28, John i. 31, iii. 32, 33, xv. 5, and xviii. 20, Acts xxvii. 33, 2 Thess. ii. 11. Always is put for often, Luke xviii. 1, and xxiv. 53, and every where for here and there, Acts xxviii. 22, 1 Cor. iv. 17.

Names of a larger signification are put for those which are of a narrower, as flesh is put for man, all flesh, that is, every man, Gen. vi. 12, Psal. cxlv. 21, Isa. xl. 5, and lxvi. 23, Matt. xxiv. 22, Luke iii. 6, Rom. iii. 20. A creature is put for a man, Mark xvi. 15, Col. i. 23; see Acts xii. 7, Luke xi. 51, Job xiv. 14, Acts x. 12, &c. A common name is put for a proper, hence God is often called *ⲉ* (El) which signifies strong and powerful, and that (*κατ' ἐξοχην*) by way of eminency, Gen. xiv. 22, and xxi. 33. So Christ is called Lord, Matt. xxi. 3, John xi. 3 12; and Master, John xi. 28; the "Son of Man," Matt. viii. 20; "the angel," Gen. xlvi. 16, the "Angel of the Lord," Exod. iii. 2, Judg. vi. 11; so "the Seed of the woman," "Messiah," "Servant of God," "Prophet," &c. Moses is called a prophet, Hos. xii. 13.

The plural number is sometimes put for the singular, as Gen. xx. 7, "Who would have said unto Abraham, Sarah shall give children suck?" that is, one child, as in the next verse. Gen. xlv. 7, it is said that there went down with Jacob into Egypt, all his daughters and all his sons' daughters, whereas, as verse 15, 17, appears, he had but one daughter, and one niece, or son's daughter.

See Acts xiii. 40, 41, with Hab. i. 5, Matt. ii. 23.

Some general verbs are put for special, as to say for to command or admonish; Rom. xii. 3; to open is put for to plough, Isa. xxviii. 24, to be is put for to live, Matt. ii. 18; and to dwell, Ruth i. 2. To speak, for stipulation or promise, Deut. xxvi. 17, &c.

CHAPTER XV.

OF A SYNECDOCHE OF THE SPECIES.

A SYNECDOCHE of the species, is when the species is put for the genus, or particular for the universal, and its distinction is conformable to the former kind. As

The word many is put for all, Dan. xii. 2, compared with John v. 28, Isa. lii. 15; see Matt. xvi. 28, and xxvi. 28, Rom. v. 18, 19.

* *Omnes videntur facere, quod facit Major pars.*

1. Words of a narrower or more special signification are put for those of a more large or universal signification. The word *vir*, a man, is the special attribute of the male sex, yet is put for any man or woman, Psal. i. 1, xxxii. 1, and cxii. 1, Jer. xvii. 5, 7, Joel ii. 7, 8. Fathers are put for ancestors, Psal. xxii. 4, and cvi. 6. Father is put for a grandfather, 2 Sam. ix. 7, and xix. 28, Dan. v. 11, 18. A mother for a grandmother, 1 Kings xv. 10, 13, see verse 2, &c. Brothers for kinsmen, Judg. ix. 1, 1 Chron. xii. 32, Matt. xii. 46, 47.

Jerom recites four kinds of brothers, or such as are so by nature, Gen. xxvii. 11, by country, Deut. xv. 3; by kindred, Gen. xiii. 8; by affection or union of mind, Psal. cxxxiii. 1. Hence the brotherhood of one faith in Christ, Rom. xiv. 10, 1 Pet. ii. 17. Sons and daughters for posterity, Exod. i. 7, Jer. xxxi. 29. A son for a nephew, and a daughter for a niece, Gen. xxix. 5, and xxiv. 48. See Josh. vii. 24, with verse 1. A son for more remote posterity. Hence Christ is called the Son of Abraham and David, Matt. i. 1; see Luke xix. 9.

2. A proper name is put for a common, as Abraham and Israel for the patriarchs, Isa. lxii. 16; Paul and Apollos for any gospel ministers, 1 Cor. iii. 6, see Rom. ii. 17, and ix. 19, 20, 1 Cor. vii. 16, where a speech is directed to one that concerns all.

3. The species is put for the genus; as a bow and spear for all kinds of weapons, Psal. xlv. 6, and xlvi. 9, Zech. x. 4. Gold for any gift, Psal. lxxii. 15, Isa. lx. 6. A lion, for any great beast, Isa. xv. 9. A command, for any doctrine, 2 Pet. ii. 21, and iii. 2. Honey for any sweet thing, Exod. iii. 8, 17, and many other places. "A land flowing with milk and honey," Ezek. xx. 6, 15, denotes abundance of good things; bread for any victuals, Gen. iii. 19, and xxxix. 6, Matt. vi. 11, Luke xiv. 1, &c. A garment for any necessities, Isa. iii. 6, 7. A widow and orphan for any in distress, Exod. xxii. 22, James i. 27.

4. A certain species of number, is put for an undetermined multitude; as two for many, Isa. xl. 2, and lxi. 7, Jer. xvi. 18, Zech. ix. 12, Rev. xviii. 6. Twice, for as often, Psal. lxii. 11. Five words are put for a few, 1 Cor. xiv. 19; and ten thousand words for prolix speech. The number seven is frequently put for an indefinite multitude, Lev. xxvi. 18, 21, 24, 28, 1 Sam. ii. 5. Sevenfold for a vast number, Gen. iv. 24, Matt. xviii. 12. Ten for many, Gen. xxxi. 7, Numb. xiv. 22. A hundred for many; Eccl. vi. 3, and viii. 12, Prov. xvii. 10, Matt. xix. 29. Thousands for very many, Exod. xx. 6. Myriads or ten thousands for a vast number, 1 Sam. xvii. 7. See Gen. xxiv. 60, Numb. x. 36, Dan. vii. 10, Rev. v. 11, &c.

5. The singular number is put for the plural, Gen. xxxii. 5, Exod. x. 12, Judg. iv. 5, Job xiv. 1, Isa. i. 3, and xvi. 1, Jer. viii. 7, Joel i. 4, Matt. vi. 17, Rom. ii. 18, &c.

6. Special verbs are put for general, as to go in and out is for the actions of life, or for life in general, Numb. xxvii. 17, 21, Isa. xxxvii. 28, Acts i. 21, &c. To call upon God, is put for divine worship, Gen. iv. 26, Isa. xliii. 22, John iv. 23, 24, with many others.

7. The scripture sometimes proposes any thing that is general, by some illustrious species, for evidence sake; as,

(1.) In the actions of men, Deut. xxx. 5, the example of the axe slipping from the helve, and killing a man by chance, is put for any involuntary man-slaughter. See Psal. cxii. 5, Prov. xx. 10, Matt. 22.

(2.) In the precepts and divine admonitions, Exod. xx. 12, "Honour thy father and thy mother," denotes reverence to all superiors. See Exod. xxii. 22, 26, and xxiii. 4, 5, Deut. xxii. 3, &c., Lev. xix. 14, Prov. xxv. 21, Rom. xii. 20, Luke iii. 11, John xiii. 14. The "washing of feet," denotes all sincere offices of love and humility to each other. See 1 Sam. xxv. 41, 1 Tim. x. 10.

CHAPTER XVI.

Of a Synecdoche of the Whole.

A SYNECOCHE of the whole is, when an entire or integer is put for a member, or the whole for any part. Which may be distinguished as they respect,

- (1.) A person or men.
- (2.) Certain things.
- (3.) Places.
- (4.) Times.

1. The whole person is put for part of him, as a man for his soul, Luke xvi. 23. where the rich man, Lazarus, and Abraham, are put for their souls. See Luke xxiii. 43. Man is put for the body, Gen. iii. 19, (see Eccl. xii. 7,) Gen. xxiii. 19. So Jesus is put for his dead body, John xix. 42, and xx. 2, 13, see verse 12, and Luke xxiv. 3.

Sometimes a thing is said of all, which yet concerns not some, as Matt. xix. 28, "sitting upon twelve thrones," belongs not to Judas Iscariot, who yet was included because of the number twelve. It is said of the church of Corinth, that they were "sanctified by faith in Christ Jesus, called saints, enriched in all utterance and knowledge," 1 Cor. i. 2, 5, when yet the following chapters evidence, that there were many hypocrites and notorious sinners among them, &c.

2. Part of a thing is put for the whole; flesh is put for the skin, Psal. cii. 5, which text describes extreme leanness, (see Lam. iv. 8.) Hence the common proverb is, he is but skin and bone.

3. A place is put for part of a place; as the world for the earth, which is a part of the world, 2 Pet. iii. 6, John xii. 19, Rom. i. 8, 1 John v. 19. See chap. 3. sect. 2. It is put for the land of Canaan, Rom. iv. 13, with Numb. xxiii. 13. The whole earth is put for a great part thereof, Isa. xiii. 11. For Chaldea, Isa. xiii. 5. The land is put for Judea, Hos. i. 2, and iv. 1, Joel. i. 2. For a certain city, Matt. ii. 6, "And thou Bethlem (*בְּלֶמ*) the land of Juda," that is, a city of Judea.

The east is put for the Medes and Persians, and other Oriental countries, Ezek. xxv. 4, 1 Kings iv. 30, Isa. ii. 6, Matt. ii. 1. The south of Egypt, with respect to Judea, Jer. xiii. 19, Dan xi. 5. Sometimes Judea is so called with respect to Babylon, Ezek. xx. 46, 47. The north, for Chaldea, and Babylon, with respect to Judea, Jer. i. 13—15, xiii. 20, and xlvii. 2, Zeph. ii. 13. The temple is put for the prime synagogue, Luke ii. 46, see John xviii. 20.

4. Time is put for part of time, Gen. vi. 4, "The giants from the age (so the Hebrew) were men of renown;" that is, of old, Gen. xvii. 8, "I will give unto thee, and thy seed after thee, the land of Canaan for an everlasting possession," that is, whilst the Jewish state remains, viz., to the coming of the Messiah, Gen. xlix. 10, &c., Exod. xxi. 6, "He shall serve him for ever," that is, to the year of jubilee, as the learned expound it. See 2 Sam. xii. 10, Dan. ii. 4, "O King, live for ever," that is, we wish you a long life. See chap. vi. 21, *xporos*, which signifies time, is put for a year, or some years, as Casauban thinks, Luke xx. 8.

CHAPTER XVII.

Of a Synecdoche of the Part.

A SYNECDOCHE of the member, is when a member is put for an integer, or part for the whole, thus distinguished;

- (1.) With respect to men.
- (2.) Other things.
- (3.) The common accident of things, viz., time.

(1.) In single men, the essential parts are put for the whole man; as the soul (*נֶפֶשׁ* *Nephesh*) for man, Gen. xii. 5, 13, and xvii. 14, Exod. xii. 19, Psal. iii. 2, xi. 1, and xxv. 13, Isa. lviii. 5, Ezek. xviii. 4, Luke vi. 9, Acts ii. 43, and many other places, &c. Sometimes it is said that the soul may die or be killed, Numb. xxiii. 10, Judg. xvi. 30, Job xxxvi. 14, John iv. 8, where the body must be understood. It is put for any brute, Gen. i. 24, &c.

A body is put for man, Exod. xxi. 3, where the Hebrew is body: See Rom. xii. 1, 1 Cor. vi. 15. James iii. 6.

The integral parts of man, are put for the man or his body or flesh; Gen. xvii. 13, Psal. xvi. 9, Prov. xiv. 30. See Acts ii. 26, 31, John vi. 51, (which is expounded, Luke xxii. 19, 2 Cor. vii. 1.) Flesh is put for the whole man, Gen. vi. 12, Luke iii. 6, Rom. iii. 20. 1 Cor. i. 29; for every living creature, Gen. vi. 13, 17. Blood is put for man, Psal. xciv. 21, Prov. i. 11, Matt. xxvii. 4, Acts xvii. 26.

The head is put for man, Judg. v. 30, 2 Kings ii. 3, 2 Sam. i. 16, Acts xviii. 6. See other examples, Gen. xix. 21, Matt. xiii. 16, Prov. viii. 13, Tit. i. 12, Judg. v. 30, Gen. xxxi. 26, where the Hebrew is, "What hast thou done, that thou hast stolen away my heart?" when he meant himself, as verse 27, Chaldee, "Thou hast stole myself."

See Luke xxi. 34, Prov. i. 16, and vi. 8, Isa. lii. 7, Rom. x. 15, &c.

The tribe of Ephraim is put for all Israel, Isa. vii. 2, 5, 8, 9, and ix. 9, because the royal seat, viz., Samaria was in it. So is Joseph (of whom Ephraim descended) Psal. lxxx. 1, and lxxxi. 5. See Amos v. 15, and vi. 6, Jer. vi. 1.

The general is put for the army, Exod. xvii. 13, Josh. x. 28, 40, 1 Sam. xviii. 7.

2. Part of a thing is put for the entire thing. As שדה a field, for a land or country, Gen. xiv. 7, 1 Sam. xxvii. 7.

A corner for a tower, Zeph. i. 16, and iii. 6, Zech. x. 4, because it has strong corners.

The baptism of John, is put for his whole ministry, Acts i. 22, x. 37, and xviii. 25. &c.

A nail for tents; because they are fastened with nails or stakes, Zech. x. 4.

Stones are put for the entire building, Psal. cii. 14.

The wall for a city, Amos i. 7, 10, 14, (with verse 12,) and ii. 2, 5.

The gate for a city, Gen. xxii. 17, Deut. xii. 12, and xiv. 27—29, and for the inhabitants, Ruth iii. 11, and iv. 10, Isa. xiv. 31.

A rafter is put for a roof, and consequently for a house, Gen. xix. 8.

Part of time is put for time, either indefinite or certain.

A year is put for time, Isa. lxi. 2, and lxiii. 4, Jer. xi. 23.

A day is put for time, Gen. viii. 22, 2 Kings xx. 1, Psal. xviii. 18, Matt. ii. 1, Acts v. 36, 37.

A day is put for a year, when there is no addition of a numeral word, Gen. xl. 4, Exod. xiii. 10, 1 Sam. i. 3, Lev. xxv. 29, Judg. xvii. 10, 1 Sam. xxvii. 7. Yet Amos iv. 4, three days signify three years with respect to the law, Deut. xiv. 28.

The Sabbath is put for the whole week, Luke xviii. 12.

The morning for continued time, Psal. lxxiii. 14, Isa. xxxiii. 2, Eccl. xi. 6, Lam. iii. 23.

Evening and morning are put for the whole day and night, Gen. i. 5, &c.

An hour is put for time, John iv. 25, v. 25, xvi. 2, and xvii. 1,

And for a little space of time indefinitely, Gal. ii. 5, 1 Thess. ii. 17, Phil. verse 15.

CHAPTER XVIII.

OF A CATACHRESIS.

HITHERTO we have expounded the kinds of tropes, now we are to treat briefly of their affections. Which are,

Catachresis,

Hyperbole, and an

Allegory. Which three words signify in English

Harshness,

Boldness, and

Continuation.

Καταχρησις, *Catachresis*, is called in Latin *abusio*, an abuse, not as if the sacred scripture had abused any words, but because the things that are catachrestical, differ in some things from the custom of speaking tropically, and have a harder utterance and coherence. The style of scripture is most holy, and pure from any blemish, or indecency, of which take a few examples from a threefold kind.

1. With respect to the acceptation and signification of words, Lev. xxvi. 30, the fragments of idols are called carcases, by a hard metaphor, alluding to the carcases of men before mentioned, Deut. xvi. 7. To boil בָּשָׁל is put for roasting the paschal lamb, which was not to be boiled, but roasted, by the command of God, Exod. xii. 9, &c. Live flesh, (in the Hebrew text,) is put for raw flesh. 1 Sam. ii. 15, the water, which the three worthies of David brought with the peril of their lives, is called (by a harder metonymy,) their blood. Job. iv. 12, "Now a word was brought by stealth to me," he speaks of an evangelical oracle that came secretly to Eliphaz. See more examples, Psal. lxxxviii. 5, where he calls [forsaken] "free," &c., Matt. xii. Rom. vii. 23, "Indwelling sin," is called a law, because it has a kind of command upon a man while he lives, unless the power of grace restrains it. See 1 Cor. xi. 10, the covering of a woman's head, is called ἐξουσία, "power," (because it is passively a sign of her being under command of the man,) by a catachrestical metonymy.

Sin is called μέλη, the members, which are on the earth, by a metaphor, see Col. ii. 11.

2. With respect to the joining of the words when some words (in a metaphor especially,) are joined together, which seem not so well to correspond, as Exod. v. 21, where it is said to stink in the eyes, which better agrees with the nostrils, which denotes great averseness. Exod. xx. 18, "And all the people saw the thunder and lightnings, and the noise of the trumpet," of which only lightning is seen, the others are heard. So to see a voice, Rev. i. 12. See more examples, Matt. vii. 21, 22, and x. 15, 1 Tim. vi. 19. 2 Cor. v. 7, 2 Tim. ii. 19, &c.

With respect to the change of words. This belongs to the writings of the New Testament, and the Greek tongue, in which certain words are used to signify different things, because one and the same Hebrew word, (whence that speech was taken,) may so signify. Thus Αἰῶνες (*Aiones*) *secula ages*, are put for the world, Heb. i. 6, because the Hebrew עוֹלָם signifies both ages and the world, Eccl. iii. 11. Δωρεάν, *gratis*, "freely," is put for μάτην, *frustra*, "in vain," Gal. ii. 21, from the Hebrew word יָרָם which signifies both, viz., (freely,) as opposed to merit, price, or reward, and, (in vain) as it is contradistinguished, from the hoped effect or event, Psal. cix. 2, 3. See more examples, Rev. xiv. 8, and xviii. 3, compared with Job vi. 4, Matt. vi. 34. A word that signifies malice, is put for affliction because the Hebrew word רָעָה signifies both. See Amos iii. 6, 1 Cor. xv. 54, with Amos i. 11, Heb. xi. 31, James ii. 25, 1 Cor. ii. 6, and xiv. 20, Col. iii. 14, and iv. 12, 1 John iv. 18—20, with Judges ix. 16, and Prov. xi. 3, &c.

CHAPTER XIX.

OF AN HYPERBOLE.

HYPERBOLE is that affection of a trope, by which, with greater access and enlargement for to amplify or extenuate things, a word is carried, or used, very far from its proper and native signification. Here we are not to take away an hyperbole from the Holy Scripture by that pretext, that is, a kind of lie, extolling or depressing a thing more than is true: for we are to observe, that this kind of speech, (as tropes are) is accommodated more to make expressions efficacious and powerful, than with any purpose to deceive, for that is inconsistent with the goodness and truth of its most true and blessed Author, the Lord God; and that there is no disagreement between the mind, and the words spoken, which is the thing that constitutes a lie.

There is a twofold species of an hyperbole.

(1.) Amplification, which the Greeks call *αὐξίσις*, *Auxesis*, and extenuation, which they call *μειώσις*, *Meiosis*.

Examples of this auxesis or amplification are partly rhetorical, partly logical. Such as relate to rhetoric are either in single words, or in a conjunct phrase. To single words these belong.

War is put for any private strife, James iv. 1, which answers the Hebrew word *מלחמה* which is taken in this sense, Jer. i. 19, and xv. 20. Heaven is put for very great height, as on the contrary, an abyss or hell, for great depth or dejection, Gen. xi. 4, "Let us build us a city and a tower whose top, (or head) may reach heaven," that is, higher than any thing on earth. See Deut. i. 28, and xi. 1, Psal. cvii. 26, "They mount up to heaven, they go down to the depths," which denotes the vehement and dreadful tossing of waves in a storm. Isa. lvii. 9, "Thou didst debase thyself to hell," that is, to be most abject of all: he speaks of the kingdom of Juda, who submitted themselves very basely by their king Ahaz to the Assyrians, because they would be assisted by them, 2 Kings xvi. 7, &c. See more examples, Matt. xi. 23, Lam. ii. 1, Luke x. 21, 1 Sam. v. 12, 2 Chron. xxviii. 9, Rev. xviii. 5, Isa. xiv. 13, Jer. li. 9, 53.

To vomit up is put for recompence or payment of what a man has eaten, Prov. xxiii. 8.

Matt. xix. x2, "To make one's self a eunuch," is put for, to suppress irregular lusts, yea, there are some, who by the gift of God, have gift of continency; this is a metaphorical hyperbole used by Christ, *κατ' ἀντανάκλασιν*, by way of *atanaclassis*. James iii. 6, "The tongue is a fire, a world of iniquity," that is, a thing full of wickedness, as the world is full of many things; see Jer. iv. 29, Ruth iv. 6.

To rob *εσπλησα*, is put for to receive, 2 Cor. xi. 8. This is a great auxesis, for he names the acceptance of due and moderate salary, depredation or robbery.

Rivers of oil are put for abundance of all good things, Job xxix. 6, Micah vi. 7, where there is a more illustrious exaggeration, "ten thousands of rivers of oil."

Thunder is put for the strong neighing of a horse, Job xxxix. 19.

A tower is put for a very high place, Neh. viii. 4, &c.

In a conjunct phrase, we have these hyperboles, Gen. xli. 47, "And in the seven plentiful years, the earth brought forth thy handfuls;" as if he had said, that from one grain they had gathered a handful. This hyperbolical speech denotes great increase, see verse 49.

More examples you may read, Gen. xlii. 8, Exod. viii. 17, Judg. v. 4, 5, (with Numb. xx. 18—21,) xx. 16, 1 Sam. vii. 6, Psal. vi. 6, and cxix. 136, Jer. ix. 1, Lam. iii. 48, 49, &c. 1 Sam. xxv. 37, 1 Kings i. 40, and x. 5, Isa. v. 25, with Deut. xxxii. 22, Lam. ii. 11, Ezek. xxvii. 28, 2 Sam. xvii. 13, 2 Kings xix. 24, Job xxix. 6, and xl. 18, Isa. xiii. 13, xiv. 14, xxxiv. 3, 4, 7, Ezek. xxvi. 4, xxxii. 5—8, and xxxix. 9, 10, Amos ix. 13, Nahum ii. 3, 4, Gal. iv. 15.

A logical hyperbole, which is used in proper words, shall be considered,

(1.) With respect,

1. To hyperbolical comparisons, when one thing is compared with another, which can bear no tolerable proportion with it, as Gen. xiii. 16, "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." The sense is, that the seed of Abraham should be a very great multitude, because innumerable, or not to be numbered. But inasmuch as it is compared to the dust of the earth, it is hyperbolical, because as Augustine* says, "it is obvious to every one's sense, that the number of the sands (or dust) is incomparably beyond the number of human kind, from Adam to the end of the world, much more beyond the number of Abraham's seed, whether natural Jews, or believers, who are called his seed, because

* Lib. 16. de Civ. Dei, c. 21.

they believed as he did. The same comparison of the sand of the sea, and the dust of the earth, is to be read, Gen. xxii. 17, and xxviii. 14, Judg. vii. 12, 1 Sam. xiii. 5, 1 Kings iv. 20, 29, 2 Chron. i. 9, Job xxix. 18, Psal. lxxviii. 26, 27, Isa. xxix. 5, Jer. xv. 8, Heb. xi. 12, &c. So other comparisons, swifter than eagles, 2 Sam. i. 23, that is, Saul and Jonathan; Jer. iv. 13, Lam. iv. 19. See 1 Kings x. 27, see ver. 21, 2 Chron. i. 15, ix. 20, &c., Job vi. 3, xli. 9, Hab. ii. 5, Lam. iv. 7, 8.

2. In certain hypothesis, where, for emphasis sake, the things are amplified more than really they are or can be, Psal. cxxxix. 8, 9, 10, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea: even there shall thy hand lead me, and thy right hand shall hold me." Now no man living can ascend unto heaven, nor descend into hell, nor take wings, and fly as fast as the morning. But these things are mentioned by way of hyperbolical fiction, to illustrate the infiniteness and omnipresence of God, which no man can avoid or fly from. There is an hyperbolical expression or hypothesis, Prov. xxvii. 22, which denotes that no endeavours will reclaim or bring men obdurate in folly to the right way. That hyperbole, Obad. verse 4, denotes the certainty of divine judgment against the Edomites. See Jer. xlix. 16.

Matt. xvi. 26, "But what is a man profited, if he shall gain the whole world and shall lose his own soul?" by the word world, all the power, riches, pleasure, and precious things there, are to be understood in one word. And by this hypothetical hyperbole, the most grievous state of the wicked, that (by those toys which are but transient) forfeit eternal life, is denoted. See Mark viii. 36, Luke ix. 25, 1 Cor. iv. 15, and xiii. 1, 2, Gal. i. 8, &c.

3. In some others, 1 Kings xx. 10, as that thrasonical or boasting speech of Benhadad king of Syria to the king of Israel is recorded, that "the dust of Samaria should not suffice for handfuls, for all the people that follow me," This is a high piece of hyperbolical boasting, as if he had said, all your land can be brought by handfuls, by my army, yea, shall not be enough for the numbers of bearers, (so great is my host); how easily therefore shall I overcome you? Hos. ii. 17, there is an hyperbole which denotes the contempt of idolatry, that will be, and that their names shall not be used with any reverence, which must be the meaning, for Paul names Baal, Rom. xi. 4. See Acts vii. 43, &c.

Matt. v. 29, "If thy right eye offend thee, pluck it out, and cast it from thee;" verse 30, "If thy right hand offend thee cut it off, and cast it from thee," &c. Christ would not have a man maim his body, but by this hyperbolical precept intimates, the great heinousness and extreme danger of scandal or offence, and that we are by any means to avoid it, and part from all occasions of giving it. That hyperbolical expression, Matt. xxiv. 2, denotes extreme destruction and razing of the foundation. See Hag. ii. 16, Matt. i. 6, and Luke x. 4. Of which before, in the metonymy of a sign.

John xxi. 25, "And there are also many other things, which Jesus did, the which, if they should be written every one, I suppose that even the whole world itself could not contain the the books that should be written." Some expound this of the capacity of the understanding, (hence Theophilact expounds *χωρησαι* by *υποσκειν* to understand, as the same word rendered here contained, is taken, Matt. xix. 11, 12,) that the sense may be, that there would never be such an one in the world, that could comprehend all in his mind because of the variety and multitude of the things done, and spoken by Christ, the world being metonymically put for the men, and books for their contents.

Others understand it of local capacity, properly so called, that the whole world was not big enough to contain all the books, if in every circumstance all the sayings and actions of Christ were written, which explication is savoured by the pronoun (*αυτος* *itself*) added to the world: take it which way you will, it is an hyperbolical expression, especially in the latter sense. Some compare Amos vii. 10, with it, "the land is not able to bear all his words," &c.

By that hyperbolical wish of the apostle, Rom. ix. 3, his great and exceeding love to the Israelites is noted. See Gal. iii. 13, 14, Jude verse 23, &c.

Examples of a Meiosis, or Extenuation.

1. To a rhetorical meiosis belong such things as are by any trope extenuated, or lessened, as Gen. xviii. 27, "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes," that is, a most low and abject creature. It is a metaphor or a metonymy, and alludes to the first creation of man, out of the earth.

So to be exalted out of the dust, denotes to raise one of the meanest sort of men to honour, 1 Kings xvi. 2, Psal. cxiii. 7, 8; 1 Sam. xxiv. 14, "Whom dost thou pursue? after a dead dog, after a flea," as if he had said, that it was beneath (or unworthy) so great a king to pursue me, that am but weak and mean, with so great a troop.

Psal. xxii. 6, "But I am a worm and no man," that is, a most afflicted man; trampled on by the enemy, like a worm, &c. so Job xxv. 6, Isa. xli. 14.

2. A local meiosis is when for extenuation sake, a comparison is made with a very little thing, as Numb. xiii. 33, "We saw men, and we were as grasshoppers before them:" that is, of small stature in comparison of those giants. See Isa. xl. 15, 17, Psal. cxliv. 3, 4.

3. Examples of grammatical meiosis, are 2 Kings xviii. 4, "and called it, (נְחֻשְׁטָן Nehushtan) little brass," by a diminutive word, by way of contempt of the brazen serpent that was made an idol, of these diminutives these are many in the Hebrew text, but we leave them for critics.

Some is put for a great many, Rom. iii. 3, 1 Tim. iv. 1.

Somebody, is put for an eminent man, Acts v. 36, "Boasting himself somebody," as Acts viii. 9. So Pindarus says, *τις δὲ τις; τι δὲ οὐδεὶς; σκίας ὅρα ἀνθρώπος*, that is, what is somebody? What is nobody? Man is the dream of a shadow.

Sick is put for one dead in sin, or desperately bad in his spiritual state, for these that are said to be ungodly, Isa. i. 5, sinners, and enemies, verse 10. These few instances of many we note for the illustration of this trope.

CHAPTER XX.

OF AN ALLEGORY.

ΑΛΛΗΓΟΡΙΑ, an allegory, with respect to its etymology or derivation, signifies that, when one thing is said, another thing is understood. It is the continuation of a trope, especially of a metaphor, and although metonymies, ironies, and synecdoches are likewise continued, yet not so frequently, nor with that emphasis, as in the other florid tropes, therefore we will in a particular chapter treat of this continued metaphor, not so much to show the fountains whence allegories are taken, (for that I presume is abundantly shown where we have treated of metaphors) but to discover and explain some difficulties in it, and show its peculiar nature.

These allegories we will distinguish into simple and allusive. The simple we call such as are taken from any natural things. The allusive we call such as respect other things, whether words or facts, and are from thence deduced into a translated description.

Examples of a simple Allegory.

Gen. iii. 15, "And I will put enmity between thee (O serpent!) and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." The first promise of the Gospel and the whole mystery of redemption to come, is proposed by God himself in this allegory. Here are almost all tropes in these words.

especially the continuation of a metaphor. When Jehovah speaks to the serpent, he understands the Devil, either by a metonymy, because the Devil lurked in the serpent, and by it spoke to Eve; or by a metaphor, because the natural serpent was cursed by the word of God, verse 14. And so made abominable to the race of man, and so bore the figure of the Devil, whence the Devil is called a serpent and dragon, Rev. xx. 2. By the woman mankind is meant (by a synecdoche) because mankind was to spring from those protoplasts or first-formed parents, Eve being called the mother of all living, Gen. iii. 20. The enmity denounced denotes the serious will of God to deliver men in due time from the power of the Devil; see Acts xvii. 26, 27, and xxvi. 18. He mentions the woman only, because she was first seduced to sin, as she confesses, verse 13; and to provoke her the more against her conqueror. By the seed of the serpent, the whole power and troop of Devils and wicked men, who study the overthrow of Christ's kingdom, is metaphorically represented. By the seed of the woman, by way of eminency, κατ' ἐξοχήν, the Messiah, the Son of man, is metonymically understood, who also was to destroy the Devil's machinations. The enmity between him and the serpent's seed, intimates God's immutable decree of man's redemption by Christ. The metaphor is continued with *ipsū*, It (that is, the רִיב *semen*, seed of the woman, mentioned immediately before) shall bruise thy head, and thou shalt bruise its heel. The first phrase (it shall bruise thy head) metaphorically declares, that Christ will destroy the power of the Devil, for as a venomous serpent when his head is bruised or broken, has neither strength or life; so the Devil's power being broken, they can no longer hurt or destroy men. * But more particularly,

By the head of the serpent is meant sin and death, for as the serpent's poison and power of biting lies in his head; so the Devil's poison is sin, which infects and destroys the whole man; hence it is deservedly called the poison of dragons, and the cruel venom of asps, Deut. xxxii. 33, where note, that in the Hebrew שׂוֹרֵף a †head is put for venom, and the epithet cruel, is added, as if there were a perfect allusion to the head of that most cruel serpent, Gen. iii. 15. Therefore when Christ takes away sin, he breaks the head of that infernal serpent: see John iii. 8. And because the serpent's life and strength lies in his head, and because the head is the supreme and most noble member in a creature, by whose virtue and influence the whole body is governed, it is put for power, dominion, and superiority, Deut. xxviii. 13, 44, Lam. i. 5. The power, strength, and dominion of the devil against men, consists in death or killing, Heb. iii. 14. Therefore when Christ abolishes spiritual death, he breaks the serpent's head, (viz. his power to destroy men spiritually,) See 1 Cor. xv. 54. The other phrase (and thou shalt bruise his heel) denotes the manner and medium of effecting men's salvation, viz. his passion, and most bitter death. Christ is proposed as a magnificent hero, who, as it were, with his feet tramples on the serpent, and breaks his head. And as a serpent when trampled upon, resists with all his strength, while he has any life, wrestling and winding himself, spitting poison, and biting his enemy; so Jehovah intimates, that the devil would do so, by his phrase; as if he had said, thou shalt defend thyself with all thy might, and use all endeavours to destroy thine enemy, the Messiah, (whilst I indulge thee for fallen man's sake to use thy worst), neither shall he escape unhurt, for he shall suffer a most ignominious death, by thine instruments: but this will not profit thee, for thou shalt not be able to touch his head, but only one of his heels, that is, the less principal part, will in some measure be hurt by thee; but my divine omnipotence shall cure that wound, by giving him a glorious resurrection from death, and by my Gospel, declaring him to the whole world to be conqueror of hell, and all its powers: whereas thou shalt utterly perish; not only thy heel, but the very head shall be broken.

We have insisted the larger upon this great oracle of divine truth, because it is the foundation of the prophecies concerning the Messiah, and all our hope and comfort, which we hope shall not seem tedious to the pious reader.

Gen. xlix. 11, 12, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes,—his eyes shall be red with wine, and his teeth white with milk." In the last words of the patriarch Jacob, there are many things spoken allegorically in this chapter, of which these words are most emphatical, which are spoken in the blessing of Judah; which the rabbies and some Christians understand by an hyperbole of an earthly inho-

* Vid. Gram. sacr. page 869.

† The same word in Gen. iii. 15.

ritance, and the great plenty and fecundity thereof; but verse 10 shows this to be a clear prophecy of Shiloh or the Messiah to come of the tribe of Judah; and surely the patriarch from so excellent a subject would not slip into the mention of those vain, earthly things,—and what he says of “the redness of eyes with wine,” it is reckoned amongst wickednesses, Prov. xxiii. 29, because a sign of drunkenness, which the patriarch (who severely taxed his son’s sins, verse 4, 5,) would not reckon among his blessings.

This is therefore an allegory, and is to this effect expounded by the learned Brennius.—“Binding his foal to a vine, this is a description of peace and tranquillity in the kingdom of Christ.” See Jer. xxiii. 17, and Zech. iii. 10; for in wars, they do not bind foals or asses to the vines, when men cannot dwell under their own vine and fig-tree, which are destroyed, which denotes the peaceable administration of Christ in his kingdom. See Isa. ix. 5. This is not to be understood of external tranquillity, but partly because Christ establishes his kingdom without warlike arms, by the preaching of the Gospel; and partly because it brings peace and tranquillity of conscience. “He shall wash in wine,” this is a description of abundance, and the vile esteem of worldly things in the kingdom of Christ. But we are to understand it of the abundance of spiritual things, as remission of sins, righteousness, &c. Matt. vi. 33, Psal. xlv. 2, &c.

Some expound this of the passion of Christ;—the vineyard of Christ is his church, Isa. v. 1, xxvii. 2, and lxxv. 21, Matt. xx. 1; and Christ is the Vine into which the branches are grafted, John xv. 1, 4, 5, and the meaning, say they, is, Christ compares his church (because of its simplicity, humility, and the burdens of trouble which it is forced to bear in the world) to an ass, which he will feed with most sweet grapes and spiritual joy, or inebriate it, that, being rendered courageous, it should despise death, devils, hell, and persecutions,—and so Christ will wash his garment in wine, and his clothes in the blood of grapes,—that is, will pour his most precious blood upon his garments, viz., his flesh, which his Deity puts on as a clothing, which will afterwards be excellent spiritual wine to comfort and refresh the faithful. “His eyes will be red with wine,” that is, in his passion, for then he had no form nor comeliness, Isa. liii. 2, viz., when whipped, spit upon, and crowned with thorns, and carried about in disgrace by Pilate’s order;—so he was deformed for other’s sins. But inasmuch as “in him was found no spot, nor was guile found in his mouth,” 1 Pet. ii. 22. His teeth are said to be white with milk, verse 12. Whiteness signifies purity and innocence, &c., see Isa. lxiii. 1—3, &c.

Ecc. xii.; there is an allegorical description of old age and death. Verse 2, by “the darkness of the sun, light, moon, and stars,” the languishing and consumption of vigour, strength, and judgment is denoted; verse 3, “by the trembling of the keepers of the house, and the bowing of strong men,” the weakness of the hands, knees, and arms is signified (see Isa. xxxv. 3,) which are keepers of the body from hurt. “The ceasing of the grinders, because few,” denotes the decay of the teeth, or their being almost gone. “The darkening of those that look out at the windows,” betokens dimness of sight, the eyes being the windows of the body; verse 4, “the shutting of doors in the streets,” betokens the contraction of the lips, and tiresomeness in speech. “The lowness of the sound of grinding,” signifies debility of voice. “Rising at the voice of the bird,” denotes want of sleep, for old men scarce sleep half the night, and are easily awaked by the cock’s crowing. “The bringing low of the daughters of music,” denotes dulness of hearing, and that those ears that could judge of music, delight not in it. (See 2 Sam. xix. 35.) Verse 5, “to be afraid of high places,” signifies difficulty of going. “The flower of the almond tree shall flourish,” that is, grey hairs. “The grasshopper shall be a burden,” that is, the back-bone shall bend and grow weak, so that it cannot bear any burden. “Desire shall fail,” that is, appetite to meat, and other things, (2 Sam. xix. 35,) then follows a description of death, &c. In the book of Canticles there are many continued metaphors or allegories that are very emphatical and obscure, yet contain many deep mysteries. It being a spiritual poem, setting forth the love of Christ to his church, &c., about which the reader is referred to our English expositors. See other allegories, Isa. xxviii. 20, Amos iii. 12, Isa. xxxviii. 12, Jer. xi. 16, and xii. 5, Ezek. xvi. 3, Hos. xiii. 15, Zech. xiv. 3, &c.

In the Old Testament you may find these allegories besides, Deut. xxxii. 13, 15, 22, 32, 33, 41, 42, and xxxiii. 19, 20, 24, 25, Judg. viii. 2, and xiv. 18, 1 Kings xii. 11, 14,

2 Kings xix. 3, Job iv. 10, 11, xx. 12, &c., xxvii. 20, &c., xxix. 14, &c., and xxxviii. 9, 10, Psal. xxiii. 1, &c., li. 8, 9, lxix. 1, 2, 3, lxxv. 8, 9, lxxx. 8, &c., cx. 2, 3, and cxxiii. 3, Prov. iii. 8, and ix. 1, &c., Eccl. xi. 1, &c., Isa. i. 5, 6, 7, 22, lxvi. 6, 7, xiv. 29, xxx. 33, xxxii. 22, xxxvi. 6, xlii. 3, xlv. 8, liv. 11, 12, lv. 1, 2, 12, 13, and lix. 5, 6, Jer. iv. 11, 12, v. 6, vi. 28, 29, 30, xii. 9, and l. 17, Ezek. xiii. 10, &c., xvii. 3, &c., xxii. 19, &c., xxiii. 2, &c., xxix. 3, &c., xxxi. 5, xxxii. 3, &c., and xxxiv. &c.

In the New Testament, Matt. iii. 10, 12, v. 13, vii. 3—6, ix. 15, &c., xii. 43, &c., and xv. 13, Luke ix. 62, Rom. xi. 16—18, &c., and xiii. 11, 12, 1 Cor. iii. 6, &c., v. 7, 8, and ix. 26, 27, 2 Cor. iii. 2, 3, v. 1, &c., x. 3—6, and xi. 2, Gal. iv. 19, v. 15, and vi. 8, 9, Eph. vi. 11, &c. The explication of all which, (at least for the most part) may be taken from our treatise of metaphors, that we shall leave them to be improved by the studious reader.

Examples of an allusive Allegory.

Psal. xi. 6, "Upon the wicked he shall rain snares, or coals, fire and brimstone, and the spirit of terrors, the portion of their cup," (so the Hebrew). This is an allegorical description of the grievousness of their punishment, by allusion to the destruction of Sodom, as Isa. xxxiv. 9, 10, &c., see Psal. xx. 3, where by an allegory of "burnt-offerings," &c., prayers are meant. More examples, Psal. l. 3, and lv. 9, Isa. x. 24, where he alludes to Moses's rod; see verse 26, Isa. xxiv. 18, with Gen. vii. 11; Isa. xxvi. 14, with Exod. xiv. 13; Isa. xxx. 22, with Exod. xv. 20, 1 Sam. xviii. 5, Psal. lxxviii. 25, 26, with many others.

In the New Testament you have these examples, Matt. v. 22, which allegory alludes to the form of civil judgments amongst the Jews, and their punishments. Matt. vi. 17, Christ alludes to the hypocritical practices of the Pharisees, who deformed their faces when they fasted, verse 16; the sense is, that you must not imitate them.

In New Testament worship, there are frequent allusions to that which is proper to the Old Testament, as was shown, chap. xiii., of a metaphor, Isa. iv. 5, there is an allegorical description of God's protection of his church by allusion to the pillar of a cloud and fire, Exod. xiii. 21, see Isa. xi. 14—16, and lii. 11, with 2 Cor. vi. 17, Isa. liv. 1, 4, 5, 6, see Gal. iv. 26, 27. There are other allegories, Isa. liv. 2, from enlarging of tents; from the inhabiting of desolated cities, verse 3, 5; laying the magnificent foundation, verse 11, 12; (where there is withal an hyperbole,) see Matt. xvi. 18, Eph. ii. 20, 21, from the abolition of hostile instruments, verses 16, 17. See Isa. lxi. 6—9, see Hos. ii. 15, Amos ix. 13—15, Zech. xiv. 10, 11, 2 Cor. iii. 13, where is the description of the New Testament church; there is an allusion to the vail of Moses, see John ix. 28, &c., the sense of which allegory is, that as the Jews could not behold the face of Moses because of the vail; so the carnal Jews (those *Χριστομαχοι*, enemies of Christ) could not see the splendour of this spiritual Moses, (that is, the chief end and scope of his writers) and do not understand that Jesus Christ is our Saviour, because of their willing blindness of mind, which as a vail keeps the shinings of that light from their hearts, which cannot be taken away but by true conversion. Then, by way of antithesis, says, verse 18, that we (viz., his disciples) with open face behold his glory, &c. See verses 7—9, 18, Gal. iv. 28, 31, with verses 22—24. See also another allegory, Rev. vii. 15, where there is another allusion to the Levitical ministry in the Old Testament temple.

CHAPTER XXI.

OF A PARÆMIA OR PROVERB.

THE generical consideration of a trope with respect to its continuation we have treated of in the last chapter; the special consideration of it, we will treat of in this. Which is either according to common use, and called paræmia, proverb, or an adagy; or with respect to its obscurity, and is called ænigma, or a riddle, or obscure allegory. The Hebrews call it מֶשָׁל, *mesal*, Ezek. xi. 22, and xviii. 2, from the root שָׁל which takes its signification from comparing or ruling, that so מֶשָׁל may be a proverb, or a comparative speech or likeness, or as it were κυρία γνῶμη, *a ruling sentence*, which has the principal place in a speech, and by its weight and gravity it makes it more illustrious. What other acceptations this word hath, shall be shown (with divine assistance) in the second volume of this book. To the sense we hold to, the word παροιμία, 2 Pet. ii. 22, exactly agrees, which some think is derived παρὰ το ὁμιος, *a via*, from, or, out of the way; that is, a departing from the vulgar or common way of speaking, or as others think from παρὰ ὁμιον, **præter vel juxta primum verbum*, (for ὁμιος signifies also a verb,) and from its sense is, as it were, another word and sense, as a proverb is called.

In proverbs words properly taken, or tropes, or their affections are used; which last only concern us in this place. And both are either entire sentences or proverbial phrases, which by common use, are brought into a sentence.

Proverbial sentences are to be read in Gen. x. 9, and xxii. 14, Numb. xxi. 27, 1 Sam. x. 12, and xxiv. 14, 2 Sam. v. 8, and xx. 18, Jer. xxxi. 29, Ezek. xvi. 44, and xviii. 2, Luke iv. 23, John iv. 37, 2 Pet. ii. 22, in which places the Holy Spirit affirms that those sentences are become proverbs. There are other phrases κυρία γνῶμη, to which the title of proverbs is not annexed, yet because of their emphaticness, they are so esteemed: as Deut. xxv. 4, 1 Kings viii. 46, and xx. 11, 2 Chron. xxv. 9, Job vi. 5, xiv. 19, xxvii. 19, and xxviii. 18, Psal. xlii. 7, and lxii. 9. Such is that famous sentence, Psal. cxi. 10, "The fear of the Lord is the beginning of wisdom." See Prov. i. 7, and ix. 10, with Job xxviii. 28. There are many in the book called מִשְׁלֵי, *the proverbs of Solomon*, as Prov. i. 17, 32, iii. 12, vi. 6, 27, x. 5, 13, 19, 25, xi. 15, 22, 27, xii. 11, 15, xv. 2, 33, xvii. 1, 10, 19, 28, xix. 2, 24, xx. 4, 11, 14, 21, 25, xxii. 6, 13, xxv. 11, 16, 27, xxvi. 4, 10, 11, 14, 17, 28, xxvii. 6, 7, 8, 10, 14, 17, 22, xxviii. 21, xxx. 15, &c.

So in the book of Ecclesiastes, chap. i. 15, 18, iv. 5, 12, v. 2, 6, 8—10, vi. 9, vii. 17, ix. 4, 18, x. 1, 2, 8, 9, 15, 19, 20, xi. 3, 4, 6, 7, xii. 12.

In the prophets, Jer. xiii. 23, and xxiii. 28, Ezek. vii. 5, Micah vii. 5, 6, Habak. ii. 6, Mal. ii. 10.

In the New Testament, Matt. v. 13—15, vi. 3, 21, 24, 34, vii. 2, 5, 16, ix. 12, 16, x. 10, 22, 24, 26, xii. 34, xiii. 12, 57, xv. 14, xxiii. 23, xxiv. 28, Mark ix. 50, Luke ix. 62, xii. 48, xxiii. 31, Acts ix. 5, xx. 35, 1 Cor. v. 6, x. 12, xv. 33, 2 Cor. ix. 6, 7, 2 Thess. iii. 10, Tit. i. 15.

Here we must note that Christ and his apostles used several proverbs, or vulgar ways of speaking, common to the Jews, which were partly written in their old books, yea, even in the Talmud, as Matt. vii. 2, Mark iv. 24, Luke vi. 38, "With the same measure ye mete, the same shall be measured to you again," which is in the Talmud tract. Sanhedrim in these words, בְּמִדָּה שֶׁאָמַר מִדֵּר בָּהּ מִדֵּרִים לוֹ, "By the same measure which ye shall measure, others will measure to you again." It is very plain in the Targum hierosolymitanum, Gen. xxxviii., in these words; "By what measure a man measures, by the same will others

* Beyond or besides the word.

measure to him ; as to good measure or bad measure." So the sentence, Matt. xix. 24, "It is easier for a camel," &c., is in the Talmud as Aug. Caninius says; "only it is said there, that an elephant cannot go through the eye of a needle, for which elephant, (a beast known to few) Christ said a camel, a beast well known in Syria." And the phrase, Luke vi. 42, Buxtorfius in *Glossatore Talmudico* says, is also in the Talmud. And 2 Thess. iii. 10, "If any will not work, neither shall he eat." Drusius, 2 *Tract. in Gen. magn. Bereschith Rabba Tract. Talmud*; says the same phrase is in the Talmud. And doubtless the apostle thence took it. See *Adag. sacra*, written by Zelmer from the whole Bible in 5. *Centur.*

Of proverbial phrases. See examples, Exod. xi. 7, that "a dog should not move his tongue," was a proverbial speech, denoting profound silence and peace in that place. Some refer this to a meiosis. See 1 Sam. xxv. 22, 24, 1 Kings xiv. 10, and xvi. 11, 2 Kings ix. 8, which last was also a proverbial phrase, denoting extreme destruction, even to the vilest animal.

See other proverbial speeches, 2 Kings xiv. 26, Deut. xxxii. 36, Esth. i. 22, Job xvi. 10, Psal. iii. 7, Lam. iii. 39, Micah iv. 13.

See Isa. iii. 15, 2 Cor. xi. 10, Matt. v. 39, Luke vi. 29, with 1 Kings xxii. 24, John xviii. 22, Acts xxiii. 2, 1 Cor. iv. 11, Prov. xxvi. 17, and xxviii. 21, Ezek. xiii. 19, Matt. iii. 11, John. i. 27, Matt. xxiii. 24.

To kick against the pricks, was a proverbial speech, Acts v. 39, ix. 5, xxiii. 9, xxvi. 14. The phrase, 1 Cor. xiii. 15, "But he shall be saved yet so as by fire," is a proverbial speech, as if he had escaped from a conflagration. That is, as Illyricus says,* "Such a teacher is together with his stubble in the midst of a terrible incendium (or fire,) these being condemned by the judgment of God shall perish, but he by the singular favour of God, shall be preserved, though with much hazard and difficulty." See Zech. iii. 2, Amos iv. 11, &c.

CHAPTER XXII.

OF AN ENIGMA.

In a continued trope, if there be a singular obscurity it is called *αινιγμα*, enigma, which signifies an obscure question, a knotty or dark speech; it is derived of *αινιθεσθαι*, which signifies to hint obscurely, and, as it were, to speak in the dark. And that comes from *αἶνος*, which amongst other things denotes not only praise, but a saying worthy of praise and admiration, because it is a symbolical and sinewy way of expression. It is said of the queen of Sheba, 1 Kings x. 1, that "she came to try Solomon with hard questions," that is, enigmas, such as we now treat of. See Ezek. xvii. 2, Psal. lxxviii. 2, with xlix. 4.

Judg. xiv. 14, Sampson says to his guests, "Out of the eater came forth meat, and out of the strong came forth sweetness," this is a continued synecdoche, with the addition of a metonymy. By the eater and strong is meant a lion, by a synecdoche of the genus; by sweetness, honey, by a metonymy of the adjunct, as verse 18. Vossius after he had called this an enigma, *Lib. iv. Instit. Orat. c. 11*, thinks it was not really so, because it was unknown to the Philistines, that Sampson had killed a lion, or got honey out of his carcass, being a thing he had told to no person, as Judg. xiv. 7, 10, 17. Psal. xlix. 5, "I will fear in the evil day, the iniquity of my heels shall compass me about," the question is, what this evil day is, and what is the sin of iniquity of the heels? As to the first R. Aben Ezra, by "evil day," understands "old age," compared with Eccl. xii. 1. In this sense, "Why should I trouble myself with the cares of this world, for the solicitude of old age?" R. Kimchi would have it in this sense, "why should I be solicitous for the riches of this world, which are its glory?" R. Solomon joining this with the next

* *Clav. Script. Col.* 870.

verse, thus expounds it. If the sins, which I do, as it were, trample upon my heels, and esteem light transgressions, yet in the judgment of God condemn me, how much more do riches condemn such as trust in them? See Eccl. ix. 10, &c.

Prov. xxvi. 10. It is a very perplexed text, and rendered variously by interpreters, which we leave to the inquiry of the learned. Erasmus calls that parabolical passage, Matt. xii. 43, 44, 45, Luke xi. 14, 25, 26, an enigma, upon which see his paraphrase. See *Glass. Rhet. Sacra. p.* 508.

To conclude, Franciscus Junius * says, that an enigma, is an obscure parable or allegory, which is more difficultly understood. Hence every parable or allegory is not to be reputed an enigma; but every enigma is an allegory, &c.

PHILOLOGIA SACRA;

WHEREIN THE

SCHEMES AND FIGURES IN SCRIPTURE ARE REDUCED
UNDER THEIR PROPER HEADS AND CLASSES.

WITH

A BRIEF EXPLICATION OF EACH, ETC.

BOOK I. PART II.

CHAPTER I.

Of the Figures of a Word.

THE word *Σχῆμα* *Schema*, principally and properly signifies the garb, habit, or ornament of the body; and by a metaphor is translated to signify the beauty, or ornament of speech, as* Aristotle and† Cicero say. The Latins render it figure, (as some say) because stage-players, by the variation or shifting of their habit, represented divers figures of men: these figures are called rhetorical lights and ornaments, and do not change the sense of words, as tropes do, but give an embellishment or beauty to speech.

There are figures *της λεξεως* of a word, and figures *της διανοιας*, of a sentence; the first belong to the matter, or as it were, the body of an oration; the latter, to the form, or as it were, the soul of a sentence.

The former are, when a speech is figured in words repeated in a certain order, or that mutually agree in sound, for emphasis, or ornament's sake. The latter are such, whose emphaticalness consists not in words singly, but in the things themselves giving weight and gravity to the speech. ‡ Vossius says, "That a scheme properly signifies two things, viz. the exterior garb, and the gesture of the body; as dancers who caper at the noise of musical instruments: for schemes of words may in this be resembled to habit, or garb, because without them the speech is naked, as a man without his clothes; and schemes of sentences may be compared to artificial gestures, because, without these, it will be like a man who moves or walks in his natural place or posture; of the first we will produce some examples.

* *Lib. 3. Rhet. cap. 8.*

† *In Bruto et Orat. perf.*

‡ *Lib. 5. Instit. Orat. c. 1.*

1. *Epizeuxis* ἐπιζεύξις, in Latin *Subjunctio*, is when the same word or sound is continued or repeated in the same sentence, as Exod. xxxiv. 6, "The Lord, the Lord, a God merciful and gracious," &c. Deut. xxviii. 43, "The stranger that is in thy middle (or within thee) shall ascend above thee, up, up, and thou shalt descend down, down," (so the Hebrew) which denotes, that the servants or vassals of the sinning Israelites, above whom they bore such a sway, should become their masters, and bring them into thralldom. 2 Kings iv. 19, "And he (the son of the Shunamite) said to his father (when he began to be sick in the field) my head, my head:" that is, my head most grievously aches. Psal. xxii. 1, "My God, my God, why hast thou forsaken me?" which repetition fervently denotes the overmuch cruelty of the enemy, and the mournful condition of Israel in captivity: Isa. vi. 3, "Holy, holy, holy is the Lord God of Hosts;" this triple repetition denotes the mystery of the Trinity, or Three Persons in one divine essence; see Jer. xxii. 29, Ezek. xxi. 27, Matt. xxiii. 37, Luke xxii. 31, and xxiii. 21, John v. 24, Acts ix. 4, Rev. xviii. 2, Lev. xxiv. 18, 2 Sam. xviii. 33, Isa. xxviii. 10, Hos. ii. 21, Ezek. xxxiv. 17, where you have examples of this figure.

2. *Anadiplosis* ἀναδιπλωσις (called in Latin *reduplicatio*, in English redoubling) is, when the last word of the former sentence is repeated in the beginning of the next: as Psal. cxxi. 1, 2, cxxii. 2, 3, and xxviii. 5, Rom. viii. 17, Psal. cxv. 12, Rom. ix. 30, and x. 17, Phil. ii. 8, James i. 3, Psal. cxliii. 8. This figure helps to evidence and expound things, as in the alleged examples.

3. *Climax* κλιμαξ, *Gradatio*, or a climbing by steps; this is a continuation of the former figure* in more degrees, so as that the last of the antecedent sentence, must be a part of the following; as Hos. ii. 21, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they (that is, the heavens) shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they (that is, the corn, and the wine, and the oil) shall hear Jezreel." This gradation may be fitly called an epitome of physical theology, which by a fair prosopopœia enumerates all the causes of the conversation of universal nature, and particularly of man: see it at large expounded in our *Philologia Sacra*, Book I, Page 94.

John i. 1, "In the beginning was the Word, and the Word was with God, and God was the Word—this Word, was in the beginning with God." The true divinity of Christ, and his distinct subsistence from the Father, are most fairly expressed by this gradation. In the third proposition there is an inversion of the terms, viz., a God was the Word, for the Word was God." A like climax, respecting his office and benefits, is subjoined, verse 4, 5, &c. See more examples, Joel i. 3, 4, Rom. v. 3, 4, 5, viii. 29, 30, and x. 14, 15, 1 Cor. xi. 3, James iv. 15, 2 Pet. i. 5, 6, 7, Matt. x. 40, 1 Cor. iii. 23.

4. *Ἀναφορά* *Anaphora*, from ἀναφέρω *refero*, to bring back, or rehearse, is when the same word, or more, is repeated in the beginning of divers clauses or sentences: as Deut. xxviii. 3, "Blessed shalt thou be in the city, and blessed shalt thou be in the field;" verse 4, "Blessed shall be the fruit of thy belly, and the fruit of thy ground, and the fruit of thy cattle," &c. Verse 5, "Blessed shall be thy basket," &c. Verse 6, "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." The like anaphora, respecting the curses of God upon the wicked and rebellious, we read verses 16—19. This figure is very frequent in scripture, take these few places instead of many; Psal. iii. 1, 2, xxix. 3, &c., lxvii. 5, 6, 7, cxv. 12, 13, cxviii. 8, 9, 15, 16, cxlviii. 1, &c., and cl. 1, &c., Isa. ii. 7, 8, Jer. iv. 23, 26, v. 17, l. 35, 36, 37, and li. 20, 23, Micah v. 9, 12, and vii. 11, 12, Zeph. i. 2, 3, 1 Cor. xiii. 4, 7, 11, and xii. 8, 9, 10, 2 Cor. xi. 26. And in the repetition of pronouns and particles, Psal. xciv. 5, Rom. viii. 35, 38, 39, 2 Cor. vii. 11, Phil. iv. 8, &c.

5. *Ἐπιστροφή* *Epistrophe*, conversion, is a figure when the same word or phrase, is repeated in the end of divers sentences. Examples of the repetitions of single words (among which, we reckon the Hebrew affixes) are to be read, Deut. xxxii. 10, Ezek. xxvii. 23, 27, Rom. viii. 31, εἰ ο Θεος ὑπερ ἡμῶν, τίς καθ ἡμῶν, "If God be for us, who can be against us?" 2 Cor. xi. 22, "Are they Hebrews? so am I; are they Israelites? so am I: are they the seed of Abraham? so am I;" &c., Examples of phrases, or little sentences are, Psal. cxv. 9, 10, 11, where their help, and their shield, frequently concludes the sentence. Psal. cxxxvi. 1, 2, &c., see Deut. xxvii. 15, &c., Psal.

* Viz. *Anadiplosis*.

xxiv. 9, 10, Joel ii. 26, 27, Ezek. xxxiii. 25, 26, 27, and xxxvi. 23, &c., Amos iv. 6, 8, &c., Hag. ii. 8; 9, Lam. iii. 41, &c., Matt. vii. 22.

6. Συμπλοκή *Symploce*, complication, the word is derived of συμπλέω, to wrap or couple together; and is a figure, which the same word or phrase both begins and end a sentence, which joins the two last figures (viz., *Anaphora* and *Epistrophe*) together, Psal. cxviii. 2, 3, 4, "Let Israel now say, that his mercy endureth for ever," &c. So Psal. cxxxvi. 1—3, Jer. ix. 13, 1 Cor. xii. 4—6, and xiv. 15, 2 Cor. ix. 6, &c., Psal. xlvii. 6, Rom. xiv. 8.

7. Επαναληψις, *Epanalepsis*, *Resumptio*, a taking back, is when the same word is repeated both in the beginning and end of a sentence, as Phil. iv. 4, "Rejoice in the Lord always, and again I say, Rejoice." see Psal. liii. 2, 2 Kings xviii. 33, 54, 1 Cor. xi. 22, 2 Cor. iv. 3, 1 Cor. xii. 4—6, and xiv. 15, 2 Cor. ix. 6, Psal. viii. 1, 9, and xlv. 1.

8. Επανάδος, *Epanados*, regression or turning back, (derived of επι above, and ανόδος, an ascending, or climbing, from ανω, upwards, and οδός, a way,) is a figure, when the same word is repeated in the beginning and middle, or in the middle and end, so as that there is an inversion of them; as Isa. v. 20, "Woe unto them who call good evil, and evil good; who put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," Ezek. vii. 6, 7, Gal. ii. 16, 2 Cor. ii. 10, 15, 16, John viii. 47, Ezek. xxxvi. 6, Rom. vii. 19, Psal. cxiv. 3—6, Ezek. xxxii. 16, 2 Thess. ii. 4.

Πολυπτωτον, *Poluptoton*, in Latin *Casuum Varietas*, a variety of cases, or the change of the case or termination (from πολυ variously, and πωτων falling, derived from πτω to fall,) is when words of the same root, primitive, or original, are used in a different termination with respect to mood, tense, person, case, degree, gender, number, &c. As Psal. lxxviii. 15, 16, Isa. xxiv. 16, Hos. x. 1, Mich. ii. 4, Rom. ii. 21—23, and iv. 18, 2 Cor. ix. 8, and x. 12, Gen. ii. 19, 20, Eph. i. 3. There is an elegant polytoton in those lines of the learned Picus, Earl of Mirandula.

*Namq; tua est nostris major clementia culpis;
Et dare non dignis, res mage digna Dei
Quaquam sat digni, si quos dignatur amare,
Qui quos non dignos invenit, ipse facit.*

Gen. i. 24, "The Lord when he visiteth, in visiting, will visit you:" see Rom. xi. 36, Eccl. xii. 8, Dan. ii. 37, John iii. 13, 1 John iii. 7, 2 Tim. iii. 13, Heb. vi. 14, John xvii. 25, Isa. xix. 2.

CHAPTER II.

OF A. PARONOMASIA.

PARONOMASIA, *Paronomasia*, Agnomination, or likeness of words, (of παρα, which in composition, signifies with alteration, and ονομα, a name, or from παρονομαζω to change, or allude to a name or word) is when by the change of one letter or word, the signification thereof is also changed. This figure is frequent in the Latin, and is very ornamental, as *Nata salo, suscepta solo, patre edita Caelo—ab exordio, ad exodium*. And the native beauty of it being peculiar to the original languages can hardly be shown in English. There are many in the Hebrew, of the Old; and the Greek of the New Testament, which the learned may find in Glassius; take, however, a few English examples, by which you may judge of the rest; as, friends turned fiends. You are like to have a bare gain out of this bargain. Bolder in a buttery than in a battery.—Wine is the blood of the vine.—No stumbling but tumbling; errors will cause terrors. Scripture examples are many, as 2 Cor. x. 3, "Though we walk in the flesh, yet do we not war after the flesh; 2 Cor. vi. 9, "As unknown, and

yet known;" see 2 Cor. iv. 8, 9, and Matt. viii. 22. Examples in the Hebrew text are Isa. lvii. 6, and lxxv. 12, Gen. xviii. 27, Exod. xxv. 27, and xxxii. 18, 1 Sam. xiii. 17, Psal. lxix. 30—32, Isa. v. 7, and xiii. 6, Joel i. 15, Jer. i. 11, 12, and xlviii. 43, Isa. xxiv. 17, Gen. ix. 27, Isa. lxxv. 11. In the Greek text, Matt. xvi. 18. *Tu es Petros, &c., super hac Petra ædificabo Ecclesiam meam, &c.*, where there is an allusion to the name of Peter, though Christ speaks of himself; Peter having confessed him to be the Son of the living God, (1 Pet. ii. 4, 5, 6,) which plainly appears by the context;—As if Christ had said, the name I give thee is not in vain, for thou hast acted conformable to it, when in thy confession, thou hast expressed the true rock, upon which thou, and all believers, are to be built. Erasmus thus paraphrases it,—“I also, because I would not have so magnificent a testimony unrequited, affirm, that thou art truly Peter, that is, a solid stone, so fixed that thou shalt not wave hither and thither, according to the giddy humour of the vulgar. And upon this rock of thy profession (viz., myself) will I build my church, that is, my house and palace, as upon an immoveable foundation, which all the open violence, or private stratagems of hell, shall not be able to destroy. Satan will employ his various artifices to ensnare you, and will stir up a wicked generation to circumvent, trepan, and persecute you; but mine all-powerful protection shall be your invincible defence during your sound and solid profession; the church is my heavenly kingdom, the unbelieving world is the devil’s, none of the former have need to fear of the latter, if he be a Peter, that is like thee.” In the Syriac tongue, in which Christ speaks, the same word כִּפְּס signifies both Peter a proper name, and *Petra* a rock, a noun appellative. Hence Bellarmine clamours, saying, “We have what we would, viz., that Peter is that rock of whom Christ speaks. If Augustine, says he, had considered that *Cephas* signifies nothing but a rock, and that the Lord had said, thou art a rock, and upon this rock, &c., he had made no doubt of the truth of the sentence.” But the Jesuit gains nothing by this כִּפְּס: as it is a proper name, it has a different signification from *Cephas* as it is a common name, as Abel, Deborah, Rachel, Jonah, &c., signify one thing when they are proper names; and another when they are common names, although there be no change in the word or denomination; the Syriac joins a masculine pronoun הֵּ he, to the first *Cephas*, and the feminine הֵּא hæc this, to the latter *Cephas*, which is of the feminine gender when it signifies a stone, as 1 Cor. x. 4, Matt. xxviii. 2, Mark xvi. 4. Most faithfully therefore has Matthew expressed the words of Christ in Greek, which alone is to be esteemed authentic; and it is certain, that the Holy Spirit did on purpose change the speech in the authentical Greek text, to make it perspicuous, lest any body through error or inadvertency should apply those things to Peter, which must be understood of the doctrine and confession of Christ, or Christ himself proposed in that confession. From the whole we may infer what a weak foundation the pope’s supremacy is built upon.

Matt. xi. 17, “We have piped, and ye have not danced; we have mourned unto you, and ye have not lamented.” In the Syriac tongue in which Christ spake, there is a fair allusion in those words, “danced, lamented,” for both are of the same root, and differ only in conjugation.

CHAPTER III.

OF ANTANACLASIS.

Αντανάκλασις, antanacclasis, which signifies refraction or reciprocation, is a figure when the word is repeated in a different, if not contrary signification; examples in the Hebrew text are Judg. xv. 16, where the same word signifies an “ass, and a heap.” 1 Sam. i. 24, “And the boy was a boy,” (so the Hebrew) that is, as we render it, “the boy was young.” See Psal. cxli. 5, Eccles. vii. 7, Psal. lviii. 9, 10, Isa. xxxvii. 18, lviii. 10, and lxxvi. 3, 4, Jer. vii. 18, 19, viii. 4, 14, and xxxiv. 17, Ezek. xx. 24, 25, and xli. 24, Matt. viii. 22, “Follow me, and suffer the dead to bury their dead;” the first dead denotes the wicked, who are spiritually dead in sin; the second dead such as are naturally dead, or departed from this life, Matt. xxvi. 29, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” Here the first drink is properly understood; but the latter metaphorically,

denoting their partaking together of the joys of heaven. John i. 10, "The world was made by him, and the world knew him not:" the former world notes the whole universe; the latter unbelievers, &c. see John ii. 23, 24, and iv. 31, 32, 34, Rom. ii. 26, 28, 29, Rom. iii. 21, 27, vii. 23, and ix. 6, "They are not all Israel which are of Israel," that is, all who are born of Israel, according to the flesh, are not true spiritual Israelites, Rom. xii. 13, 14, where there is an antanaclasis in the verb *διοκειν*. 1 Cor. xi. 24, the first breaking is taken properly; the second breaking metaphorically, for the passion of Christ, as Luke xxii. 19. See Isa. xxx. 13, &c., and 1 Cor. xv. 28, Matt. v. 19, "Whosoever shall break one of these least commandments, shall be called least in the kingdom of heaven:" the first (least) expresses the sense of the Pharisees, who esteemed some of the precepts of Christ among the least; the second (least) alluding to the former, signifies the same with none, or not at all, viz., he shall be none in the kingdom, or he shall not enter there at all.

Matt. xviii. 1, "The disciples say unto Jesus, who is the greatest in the kingdom of heaven;" the first word greatest, in the sense of the disciples, signifies him that hath pre-eminence over others; the second greatest, alluding to the former, denotes a participation of the kingdom of God, without respect to inferiors; the sense is, whosoever humbles himself shall enjoy his part in the kingdom of heaven.

Matt. xix. 16, "The young man saith unto Christ, good Master, &c," verse 17, Christ answers, "Why callest thou me good? there is none good but one, that is, God;" the first good denotes any goodness communicated to the creature by the Lord, such as may be found in a mere man (for such the young man judged Christ to have;) the latter good alluding to the first, expresses the essential goodness of God, who is the fountain and original of all good in the creature: the sense therefore of the words of Christ, is, either call me not good, or believe me to be the true God, and *Θεανθρωπος* God-man. See John iv. 31, and vi. 28, Acts xxvi. 28. Sometimes there happens an ellipsis in this figure, the latter being understood by the former, as Joel ii. 13, "Render your hearts, and not your garments;" here is a double proposition: 1. "Render your hearts;" 2. "Render your garments;" the first is metaphorical; the other proper.

CHAPTER IV.

OF THE FIGURES OF A SENTENCE IN LOGISM.

WHAT these are we have before defined: they are distinguished thus; (1.) such as are in logism, or in a sentence without collocation, or talking together. (2.) Such as are in dialogism, or by way of dialogue, or mutual conference.

There are five of the first sort, viz.

1. *Εκφωγησις* exclamation, is a pathetical figure, whereby the speaker expresses the passion or vehement ardour of his mind, by various interjections expressed or understood to move the affections and minds of those he speaks to; O! Alas! Behold! are signs of it; this figure is made in scripture;

1. In a way of admiration, Psal. lxxxiv. "How amiable are thy tabernacles, O Lord of hosts!" Psal. cxxxiii. 1, "Behold, how good, and how pleasant (it is) for brethren to dwell together in unity!" Rom. xi. 33, "O the depths of the riches both of the wisdom, and of the knowledge of God! how unsearchable (are) his judgments, and his ways are past finding out!" See Psal. viii. 1, and cxliv. 15.

2. In a way of wishing or praying, 1 Chron. xi. 17, "O that one would give me drink of the water of the well of Bethlehem, which is at the gate!" Psal. xiv. 7, "O that the salvation of Israel were come out of Sion!" See Psal. xlii. 2, Isa. lxiv. 1; Rom. vii. 24, "O wretched man that I am, who shall deliver me from the body of this death!" see Gal. v. 12, Job vi. 8, Psal. lv. 6.

3. In praise, Matt. xv. 28, "O woman great is thy faith!" Matt. xxv. 21, 23, "Well done good and faithful servant!"

4. In a way of sorrow and complaint, Psal. xxii. 1, Matt. xxvii. 46, "My God, my God, why hast thou forsaken me?" Isa. vi. 5, "Woe is me, for I am undone!"

5. In a way of commiseration or pity, Josh. vii. 7, "Alas! O Lord God, wherefore at all hast thou brought this people over Jordan, to deliver us into the hand of the Amorite, to destroy us!" Ezek. ix. 8, "Ah Lord God, wilt thou destroy us with the residue of Israel, in thy pouring out thy fury upon Jerusalem!" Luke xiii. 34, Lam. i. 1.

6. In a way of indignation, detestation, and reproof, Isa. i. 4, "Woe to the sinful nation, a people laden with iniquity, a seed of evil-doers, &c. Ezek. xvi. 23, "Woe, woe unto thee, saith the Lord God," see Matt. xi. 21, and xvii. 17, Luke xxiv. 25, Jer. xlv. 4; Acts xiii. 10, "O full of all subtilty and mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts vii. 51, Rom. ix. 20.

7. In a way of joy and exultation, as Psal. lvii. 7, and cxxxv. 21, "Blessed be the Lord out of Sion, which dwelleth at Jerusalem. Hallelujah," that is, "praise ye the Lord." See 1 Cor. xv. 55.

8. In a way of obsecration or beseeching, Psal. cxviii. 25, "Save now I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity!" Rev. xxii. 20.

9. In a way of reprehension, Gal. iii. 1, "O foolish Galatians, who hath bewitched you!" &c. see Acts vii. 51, 52.

10. In a way of derision, Matt. xv. 26; of fear, 1 Tim. vi. 11, &c.

Epiphonema, signifies acclamation, and is wont to be subjoined to an exclamation, as a certain species of it. It is a little clause or apt sentence added after the thing is expounded, exhibiting a certain emphasis (and *deuoris*) briefly and concisely, as Psal. ii. 12, and iii. 8, Matt. xxii. 14, Luke x. 30, Acts xix. 20, Matt. xix. 27, Mark vii. 37.

II *Επανορθωσις*, *epanorthosis*, correction or amending, is the reinforcement of the clause last uttered, by what follows, or a recalling of what one said to correct it. It is stated in a threefold manner.

1. When that which is said is wholly disowned, and corrected by a more apt, more proper, and significant expression: as Mark ix. 24, when the father of the child that was possessed with a dumb spirit, said, "Lord, I believe," but recollecting himself and confessing his infirmity, immediately subjoins, "help thou mine unbelief," John xii. 27, Christ says to be saved from death, "Father, save me from this hour;" yet immediately correcting that prayer, which shows the reality of his human nature, that prompted him to express himself so, he adds, "but for this cause came I unto this hour," see Matt. xxvi. 29, Rom. xiv. 4, "who art thou that judgest another man's servant? to his own master he standeth or falleth;" as if he had said, there is but one Lord of all, Christ Jesus; to him he stands, if he be firm in faith; to him he falls if he sins, as thou suspectest: he has the prerogative and power of judging in himself, but thou hast not, &c. And where, as he had made mention of his fall, he immediately adds the correction, "he shall be held up, for God is able to make him stand;" that is, to clear up all suspicion of evil.

2. So in those phrases where the denial of the affirmative is subjoined, where nevertheless the denial is to be understood comparatively, or respectively, as John xvi. 32, "Ye—shall leave me alone;" the *epanorthosis*, the figure we speak of, follows, "and yet I am not alone, because the Father is with me." Christ was alone, with respect to men, but not with respect to God. 1 Cor. vii. 10, "But to the married I command,"—the correction follows, "yet not I, but the Lord." Both command, the Lord principally, as the sovereign Law-giver, and Paul, as the servant and minister. 1 Cor. xv. 10, "I laboured more abundantly than they all;" the apostle subjoins a correction, lest it should savour of arrogancy, in ascribing that to himself, which was the work of God,—“yet not I, but the grace of God, which was with me.” He was set on work by divine grace, which was the primary cause of all labour and success. Gal. ii. 20, "I live, yet not I, but Christ liveth in me: he speaks of spiritual life, which he attributes not to himself but to Christ the Prince of life, as the supreme author and cause of it. See Gal. i. 6, &c., Prov. vi. 16, Rom. viii. 34, Gal. iv. 9, 2 Tim. iv. 8, 1 John ii. 2.

3. When a positive and affirmative antecedent is corrected by the particle if, (which is very familiar and frequent in Cicero's writings,) as Gal. iii. 4, "Have ye suffered so many things in vain? if it be yet in vain." As if he had said, yet have not only suffered in vain, but with loss and detriment also, &c.

III. *Αποσιωπησις*, *aposiopesis*, *reticentia*, a holding one's peace, derived from *απο* from, and *σιωπω* *obticeo*, to be silent, is, when the course of the speech is so abrupt or broken

off, that some part is concealed, or not uttered ; yet by that means to aggravate it ; this is used in scripture ;

1. In promising, as 2 Sam. v. 8, " Whosoever smiteth the Jebusite "—we are to understand (he shall be chief and captain,) as 1 Chron. xi. 6. See 1 Chron. iv. 10, Luke xiii. 9 ; " And if it bear fruit ; " you must understand (well, or it is well) which is not in the Greek, but supplied in our English Bible.

2. In commination, Gen. iii. 22, " And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." In these words of the Lord, being angry with man for his sin and violation of the divine law, we must by an aposiopesis understand what is omitted, viz., " I will drive him out of the garden, and forbid him my presence," which was done, as the next words declare. See Ezek. xxxiv. 8, with verse 10. Gen. xx. 3, " Behold thou art a dead man, for the woman which thou hast taken away," that is, if thou dost not restore her, as is gathered from verse 7, see Gen. xxv. 22.

3. In complaint, Psal. vi. 3, " My soul is also sore vexed ; but thou, O Lord, how long ? " that is, " wilt thou be averse to me, or delay help ? " Luke xix. 32, " If thou hadst known, even thou, at least in this day, the things unto thy peace," so the Greek, we are to understand " which belong unto thy peace."

4. In swearing, this figure is frequently used, 1 Sam. iii. 14, Psal. lxxxix. 35, Isa. xiv. 24, and lxii. 8.

IV. *Ἀποστροφή*, *apostrophe*, aversion, or turning away, is a breaking off the course of speech, and a sudden diverting it to some new person, or thing. This is made,

1. To God, Neh. iv. 4, in the middle of his discourse of the re-building of the city, Nehemiah converts his speech to God, " Hear, O our God, for we are despised," &c. See another example, chap. vi. 9. Psal. xxxiii. the psalmist in the third person speaks of God, and his works and attributes, concluding verse 22 with an apostrophe, directed to God, " Let thy mercy, O Lord be upon us, according as we hoped in thee." So Psal. lxxxii. 8, Psal. cix. 21, Jer. xi. 18, and elsewhere frequently.

2. To men, whether living or dead ; 2 Sam. i. 24, to the daughters of Israel ; and verse 26, in that lamenting epicidium of David, there is a passionate apostrophe, to dead Jonathan : see 2 Sam. vii. 23, where there is an emphatical apostrophe of God, to the people of Israel, Psal. ii. 10, 11, 12, Isa. vii. 14, Psal. vi. 8, and ciii. 22, Isa. i. 5, Jer. v. 10, Rom. xi. 13. Sometimes this apostrophe is directed to some second person, yet uncertain who it is, which by a synecdoche of the species denotes any body, Psal. xxvii. 14, and xxxiv. 11, 13, Rom. ii. 17, ix. 19, 20, xii. 20, xiii. 3, and xiv. 4, 10, 1 Cor. vii. 16, Gal. iv. 7, vi. 1. Sometimes to whole cities, by which their inhabitants are metaphorically to be understood, as Matt. xi. 21, 23 ; and to a man's own soul, Psal. xlii. 5, 11, " Why art thou cast down, O my soul ? " Psal. xliii. 5, ciii. 1, &c., civ. 1, and cxlvi. 1, &c.

Note that an imperative, commanding, or exhortatory apostrophe is frequently indicative and vaticinatory or prophetic, that is, such things as are to come to pass, are foretold by the prophets in the form of commanding, Isa. vi. 9, 10, (see Matt. xiii. 14, Acts xxviii. 26, 27,) Isa. xlvii. 1, 5, and xxiii. 16, " Take a harp, go about the city, thou harlot that hast been forgotten," upon which Musculus thus comments, "*Per formam apostrophes*, &c., by the form of an apostrophe, he expresses the care of restoring Tyre. He does not exhort her to do this, but under this figure foretells what she shall do after her restitution, seventy years from that time, she shall act as an harlot, who when released from any great affliction, falls afresh to the practice of her meretricious arts, and enticements, to allure the unwary youth to her snare ; she takes her harp, (for the whores in those countries were skilful in that sense-enticing art of music,) quavers her notes, in comfort with her charming voice, gadding about the city to insinuate into the affections of young men. So Tyre, when restored, will fall again to merchandizing, in as brisk a manner as before its devastation," &c., Jer. vi. 1, 6, 26.

3. To brutes, or things wanting reason, Joel ii. 22, " Be not afraid, ye beasts of the field ; for the pastures of the wilderness do spring," &c., See Psal. cxlviii. 10.

4. To things mute and altogether void of sense, where by a prosopopæia, a person is attributed to them ; 2 Sam. i. 21, " Ye mountains of Gilboa, let there be no dew, neither let there rain be upon you, nor fields of offerings, because the shield of Saul was cast away there," upon which place Brentius says excellently, " This is a prosopopæia, very familiar with such as are full of indignation ; for as such as are in a mad fit of anger snatch up the first thing that comes to hand for a weapon, to annoy or assault their adver-

sary; so to such as are oppressed with a weight of grief, whatsoever is obvious to them or in view, seems to be the cause of their misfortune; yea, such things as are insensible, and contribute nothing to it. So Job, in his affliction, cursed the day of his nativity, and the night in which it was said, a man is born: wherein was the day or night guilty? in nothing surely. So the mountains of Gilboa are cursed by David, when yet they did no hurt: for Saul might have tarried at home, and acted righteously, which would have hindered that mischance. But by this prosopopeia, the affection and passion of him that grieves is denoted who would have all destroyed, provided the thing he loves, be safe." Other examples are, 1 Kings xiii. 2, Psal. cxiv. 5, 6, and cxlviii. 3, &c., Jer. xlvii. 6, Ezek. xiii. 11, (in the Hebrew,) xxi. 16, and xxxvi. 1, 4, 8, Joel ii. 21, Micah vi. 2, Zech. xi. 1, 2, Hos. x. 8, Luke xxiii. 30, 1 Cor. xv. 55, &c.

In specie an apostrophe is directed sometimes to the heavens and the earth; Deut. xxxii. 1, Isa. i. 2, Jer. ii. 12, 13, and xxii. 29, upon which *Arias Montanus in libro Joseph*, chap. vi. says, *Cæli aliquando testes adeo appellari solent*, &c. "The heavens are wont sometimes to be appealed to as witnesses by God, because of their integrity and certainty. For nothing transacted on earth, can be hid from the view of heaven, which by its daily motion perlustrates all things. Heaven lives, feels, cheers, and sees to God, to whom all things live, &c." By the very text and parallel phrases, Deut. xxx. 19, Psal. i. 1, 4, Rom. viii. 20, 22, it is evident that these apostrophes were used for conviction and detestation of the malice, stubbornness, and ingratitude of men, whose duty it was to receive the gracious invitations of a merciful God, and sincerely to obey him.

Jerome in his commentary on Isa. i. 2, says, *Quia per Moysen testes vocaverat Dominus cælum et terram*, &c. "Because the Lord by Moses called heaven and earth as witnesses, when he prescribed Israel his law after their prevarication;* he calls them again as evidences, that all the elements may know, that the Lord had just cause to be angry, and distribute vengeance to the infringers of his holy commands:" the meaning is, if heaven and earth were endued with understanding and reason, they would certainly accuse this people for their wickedness. For they, and all things contained in them, carefully observe their appointed station, and do answer the end they were intended for: but man alone, for whom all things were made, becomes refractory and disobedient.

V. Προσποποιία, prosopopeia, (signifying the feigning of a person) is when an inanimate thing is introduced, as speaking like a rational person. This prosopopeia we have treated in the first volume, book 1, p. 91, among metaphors, but that differs from this figure. (1.) With respect to subject, for that relates only to certain things inanimate, which are not persons; whereas these concern men also. (2.) With respect to the predicate and attributes: for in that, such attributes of all kinds, from animate things, chiefly men, as are translated to inanimate things, are treated of; but in this what relates only to speech, and when mention is made in that speech, attributed to inanimate creatures, here is a regard had only to its action or act; but in this, there is respect to the formality of speech, or words actually pronounced, &c.

Some distinguish this figure into imperfect and perfect; the imperfect they call that whereby the speech of another is lightly and obliquely represented; or when one gives a short narrative or exposition of what another person spoke. The perfect is, when the proper person is wholly laid aside, and another person or thing is introduced as speaking; or when the very formal words of the person introduced are recited, which from † Plato and Aristotle, *de poetis*, is called μίμησις, or imitation: in the sacred scripture either the true person is introduced as speaking, or an inanimate thing: the first is done openly or covertly: openly, as when the verb of saying is premised, and a clear intimation given that another person speaks; covertly, when the verb of saying is omitted; in an apert prosopopeia, the speech is uttered of the thing itself; or else feigned and framed to signify another thing: the former is either good and true, or false and evil. Examples of these in order.

1. A good and true speech is proposed by the sacred writers, whenever the words of God himself, and our Saviour Christ, or of angels and good men, are expressed; Psal. ii. 7—9, "The Lord said unto me, thou art my Son, this day have I begotten thee.

* Deut. xxxi. 1.

† *De Repub.* 3.

Ask of me and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt break them in pieces like a potter's vessel." Psal. i. 16, "But unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" verse 17, "Seeing thou hatest instruction," &c. Isa. lxvi. 1, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." And so very frequently the prophets introduce God himself speaking, not only that their speech may have the greater authority by it, but chiefly because (as 2 Pet. i. 21,) "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost:" it is therefore doubtful, whether (speaking accurately) this kind of speech belongs to this kind of rhetorical *prosopopœia*; because God is the real Author of the scripture, and immediately both spoke and wrote it by the prophets, who were his ministers and amanuensis; men do not introduce God as speaking, but God moves them by inspiration to represent him; see Heb. i. 1.

As for the speech of angels and good men, we need not produce examples, the scriptures are full of them; in reading of which we are carefully to heed the *περιστασις*, or circumstances of every text, and the speaker, that the fallacy of composition and division may be avoided. Jer. xxvi. 17, 18, 19, the elders of Judea are introduced, as speaking for Jeremiah; but if any will attribute to them, verse 20, 21, 22, 23, he goes against their words, and the scope of the prophetic text: for those verses have a coherence with the last, and continue the historical relation of the execution of the sentence, and the deliverance of Jeremiah by a just judgment from the lawless violence of the king, the example of which is contained in those four verses; on the contrary, the words of Paul, Acts xix. 4, 5, are to be joined together to prevent error.

2. A false and evil speech is proposed, when the devil and wicked men are introduced as speaking. Psal. iii. 2, "Many there be which say of my soul, there is no help for him in his God." Psal. xii. 4, "Who have said, with our tongue will we prevail; our lips are our own; who is Lord over us?" Isa. xiv. 13, "For thou hast said in thy heart, I will ascend into heaven; I will exalt my throne above the stars of God, &c." Matt. xxiii. 16, "Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor," &c. Of this kind of speech we will give some useful observations.

1. An historical narration, although most true, yet all things therein said, are not believed to be true.—For when a canonical writer treats of a thing, and speaks of what is falsely or foolishly done or said by another, he does not approve of it, but only relates it: the things in scripture are of two sorts,—some are *ιστορικως*, by way of narrative, or recital; and some *εξεγητικως*, by way of assertion and approbation; things related of the latter kind are always true; but not of the former. Here likewise we must distinguish between the history itself, and the speech introduced by him that speaks; the first is always true, the latter not, &c.

2. When the wicked or false speech of another is related, a true sentence or word of the holy scripture is intermixed, as 1 Kings xxi. 10, the words of Jezebel, writing to the citizens of Jezreel are thus related; "Set two men, sons of Belial, before him, to bear witness against him," &c. The words (sons of Belial) are not Jezebel's, who would fain destroy Naboth by a colour and pretext of right and justice; but they are the words of the Holy Spirit, which exegetically and according to truth, describe those suborned wretches that would testify against the innocent, as verse 13, &c. Isa. xxviii. 15. "Because ye have said, we have made a covenant with death, and with hell are we at agreement when the overflow scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have hid ourselves." It was not they that called it lies and falsehood, but the prophet so entitles their hope. The words of the false prophets are hereby to be understood, who lyingly advised them to hope well: Isa. xxx. 10, "Which say to the seers, see not; and unto the prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceits." It is not those unbelievers, but the Holy Spirit, that calls those visions which they sought for, delusions, for such indeed they were, &c. Brentius upon Isa. xlv., thus speaks of this scripture-way of expression, and brings more examples. "It is usual for ingenious men to paint out impiety of words in colours, and obtrude it upon men

as true piety. But the Holy Spirit acknowledges not, nor owns, such things as are framed and pretended to cloak and excuse impiety; but sees (because there is nothing invisible to him) into the most private recesses of the mind, and judges according to what he finds in the very secrets of the heart. Deut. xxix. 19, the wicked blesses himself in his heart saying, "I shall have peace, though I walk in the stubbornness of my heart, to add drunkenness to thirst."—Who would be so impudent as publicly to say that his ways are wicked, and that he would persevere in them: see Psal. xiv. 1, Isa. xxviii. 15, and xlv. 17, Jer. xviii. 12, the Holy Spirit recites the words of the wicked, not the words of their mouths, but their words of the hearts: for the ungodly do not call their own ways evil, but in regard they are really so. The Spirit so calls them as his own sentence."

3. Yet all things, which the devil and wicked men are said to speak, are not in themselves evil and false, although pronounced with a fallacious and fraudulent intention—this may be seen in the words of unclean spirits; Mark i. 24, "I know thee who thou art, the Holy One of God." See Luke iv. 34, Acts xvi. 16, 17. In the words of Caiaphas the Jewish High-Priest, John xi. 49, 50, &c.

Whatsoever is related in scripture, may be reduced to these four ways, viz.

When good things are well spoken.

When evil things are ill spoken.

When good things are ill spoken.

When evil things are well spoken.

1. Good things are well spoken, when righteous and holy things are well preached; as Matt. iii. 2, "Repent, for the kingdom of heaven is at hand."

2. Evil things are ill spoken, when a perverse or wicked action is persuaded to; as Job ii. 9, "Curse God, and die."

3. Good things are ill spoken, when something is not pronounced with a right mind and understanding; as John ix. 28, the Pharisees say to the blind man that had his sight restored,—"Thou art his disciple;" which was true; but they spoke it maliciously, and by way of contempt. John xi. 49, 50, "It is expedient for us that one man should die for the people, that the whole nation perish not." This was good (yea, the greatest good in the world) but he spoke it out of spite to Christ and a greediness to destroy him, without any respect to the grace of redemption, of which he was ignorant.

4. Evil things are said well, when by the mouth of the speaker vice is expressed, so as to condemn and confute it.

3. Speeches prudently feigned and composed to signify another thing, are to be read in scripture-parables, especially the writings of the evangelists, which shall be treated of at large in this work, in the chapter of parables, to which we refer you. To this belongs when a speech is attributed to persons, to be a sign of the very state of things, and is figured as the thing signified by that speech; as is intimated, Isa. iii. 6, "When a man shall take hold of his brother, of the house of his father, saying thou hast clothing, be thou our ruler, and let this ruin be under thy hand:" verse 7, "In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor clothing; make me not a ruler of the people." The rareness or fewness of governors capable to exercise that dignity is denoted in this dialogism, or feigned speech: Isa. iv. 1, And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach."—This is a prophecy of the want of men, because of the frequent slaughters that were to come, and the desolation of women. See other examples, Matt. xxiii. 32, with xxi. 15, 16.

4. A covert prosopopeia, when the verb of saying is omitted, called *μυησις*, or imitation, it is either simple or connex; the simple are such as are without collocation; Isa. xxi. 3, "Therefore are my loins filled with pain, pangs have taken hold of me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it, I was dismayed at the seeing of it:" verse 4, "My heart wandereth, horror affrights me, he hath made my amiable night terrible," (so the Hebrew.) After that divine oracle which foretells the destruction of Babylon by the Medes and Persians, this mimesis of the king of Babylon is subjoined, by which he expresses his anxiety and terror, as if the thing was then a doing; you may find the fulfilling of this described, Dan. v. 6, 9, 10, 30. Other

examples you may read, Jer. xlix. 10, 11, 14, Psal. ii. 3, lxxxii. 7, 8, and lxxxix. 3, Eccl. iv. 1, Prov. xxiii. 35, Isa. xiv. 16, xxii. 13, xxxiii. 18, lvi. 12, and lviii. 3, Jer. iii. 17, vi. 4—6, viii. 14, xi. 19, xx. 10, xxx. 17, and xxxi. 3, Lam. iii. 42, and ii. 15, Micah ii. 11, Acts i. 4, 5, xv. 5, and xvii. 3, 1 Cor. xv. 32, Col. ii. 21, &c.

5. There is a connex mimesis in a dialogism, or the discourse of two or more; as Psal. cxviii. 19, &c., which is an eminent example of this, and is thus expounded by Junius, parall. 1, 37, “‘Open to me, (says the godly man) the gates of righteousness, being entered at them, I will praise (Jah) the Lord;’ to this petition an answer is annexed, as if the church, who is the mother, were teaching her children the causes or ways of salvation,—verse 20, ‘This is the gate of the Lord, into which the righteous shall enter,’ viz., Christ, who is ‘the Way, the Truth, and Life.’ This entrance being shown or expounded, the godly congratulate, saying, verse 21, ‘I will praise thee,’ &c., as if they had said, when we behold this entrance which the Lord has opened, we cannot but praise and admire the greatness of his favour and goodness; especially when we consider, that all good things bestowed upon mankind proceed from the benignity of the Deity, though unthought of by them. Pray therefore what is this gate? verse 22, ‘the Stone which the builders refused, is become the* head stone of the corner,’ (that is, not only the support of the building, but what gives entrance into it,) which, verse 23, ‘is the Lord’s doing,’ and exceeds the capacity of human art, or understanding. But when will this be? verse 24, ‘This is the day which the Lord hath made,’ not by constant labour or artifice. Therefore it is just, that we should place all our joy and comfort in him alone, and in an assured confidence of our deliverance proclaim his glory, because he hath vouchsafed us so glorious a redemption: verse 25, ‘Save now, I beseech thee, O Lord,’ &c., that is, grant full salvation to the members of thy church, and prosper the ways of thine anointed, whom we celebrate with this joyful acclamation: verse 26, ‘Blessed be he that cometh in the name of the Lord.’ not only in himself, or in his own person, but transfusing divine benediction by the voice of the Gospel into those who believe in his word, saying, ‘We have blessed you out of the house of the Lord;’ that is, from heaven, or the highest places, as the house of the Lord is frequently called in scripture.”

To this we may refer the whole book of Canticles, which is a continued dialogism, or dialogue; and the 63rd chapter of Isaiah, wherein there is a conference between Christ and his church, respecting the glorious triumph of Christ over death and suffering, manifested in his resurrection. See also Jer. xlvii. 6, 7. [So much of the speaking of a real person.]

6. Speech is also attributed to a mute or inanimate thing; as Judges ix. 8, and the following verses, where trees are represented as persons, speaking and reasoning amongst themselves in the parable of Jotham; as also 2 Kings xiv. 9. By the same reason, speech, or certain words are attributed to destruction and death, Job xxviii. 22; to fir-trees, Isa. xiv. 8; to the dead, verse 10. See Ezek. xxxii. 21; to the righteousness of faith, Rom. x. 6—8. See also Rom. ix. 20, 1 Cor. xii. 15, 16, some refer hither, Prov. i. 20, &c., and viii. 1, &c., to chap. ix. 7, where wisdom, commending itself, and inviting men to partake of it, is introduced. But the soundest divines do rightly understand Christ by this wisdom; which chap. i. 20, and ix. 1, is called *חכמה* in the plural by way of excellency; as if it were said, he is the very wisdom of the most wise God, and the very Author of it. Chap. viii. 14, he attributes counsel, strength, and prudence to himself; verse 17, “And to love them that love him; verses 24, 25, “That he was brought forth before the depths,” &c.; verses 22, 27, 30, “that he was existent before the creation of the world;” verse 23, “Anointed, or set up from everlasting,” viz., to be a King and a Governor; verse 13, “Sporting always before him,” viz., the Father,—all which, and other things there written, must of necessity be attributed to a true person: see Matt. xi. 19, Luke vii. 35, and xi. 49, Matt. xxiii. 34, 1 Cor. i. 24, 30, Col. ii. 3. Therefore this prosopopeia is to be referred to the first class, not to this latter.

* *Ἀκρογωνία*, *Angularis*, ab *ακρος*, *summus*, chief, et *γωνία*, *Angulus*, a corner.

CHAPTER V.

OF AN *Ερωτης*, (EROTESIS) OR INTERROGATION.

To the foregoing five, we may add this figure in logism, viz., *Ερωτης*, which signifies interrogation, or asking a question: which because it is peculiar to the idioms of the Hebrew and Greek, of the Old and New Testament; we will briefly and particularly treat of, (1.) With respect to its force, energy, or peculiar emphasis. (2.) With reference to its use. The first we will consider according to the order of interrogative words.

The interrogative particle, who, besides its ordinary grammatical signification, which simply denotes asking, (Psal. xv. 1, and xxiv. 3, Isa. xlii. 24, and lxiii. 1, &c.,) sometimes signifies an absolute negative, when the speech is of persons; as Psal. xciv. 16, "Who will rise up for me against the evil-doers? or, who will stand up for me against the workers of iniquity?" as if he had said, no man can help me; so have I been dealt withal: it is only God can relieve me, as verse 17, Psal. cvi. 2, "Who can utter the mighty acts of the Lord? who can show forth his praise?" that is, none can do it; yet Psal. ix. 14, David says, "That I may show forth all thy praise in the gates of the daughter of Sion:" which text R. Kimchi thus reconciles; viz., in the former text we are to understand the praise of God, with reference to those great things which he had done for his people in general: in the latter, what he had done for David in particular. We may add, that the first place may be meant of the most perfect praise of Jehovah, in the celebrating of which no proportion can be stated so as to correspond with it: the latter, an earnest endeavour to return thanks and praise to the very utmost of human faculty: see Psal. xl. 5, and cxiii. 5, "Who is like unto the Lord our God?" that is, there is none amongst men, who can so really condole your case, and so mightily help you; for God was, and is, both willing and able. He speaks here of a divine grace, aid, and help: there is his gracious encouragement given for our hope in the next verses.

Isa. liii. 8, "Who can declare his generation?" that is, none can, because he is eternal. Heb. i. 5, "For unto which of the angels said he at any time, thou art my son," &c.; verse 13, "But to which of the angels said he at any time, sit on my right hand," &c., that is, he never said so to any of the angels: see Isa. xl. 13, 14, Luke xiv. 5, John viii. 46, Rom. viii. 31, 33, 34, 35, 1 Cor. ix. 7.

Sometimes it does not absolutely deny, but restrictively, so that the particle *quis*, who is put for *quotusquisq*, how many; which denotes fewness, or paucity; as Psal. xc. 11, "Who knoweth the power of thine anger?" that is, they are indeed but few, to wit, the servants of the Lord: as verses 13, 16, Isa. liii. 1, Hos. xiv. 9. Sometimes it denotes the difficulty of the question asked: 1 Sam. ii. 25, "If a man sin against the Lord, who shall intercede for him?" that is, how difficult is it to appease the Lord, when he is angry for our sins? Prov. xxxi. 10, "Who can find a woman of strength?" (or activity, viz., a virtuous woman?) this does not signify that such are nowhere to be found, but that they are rare: see Matt. xix. 25, 26, Mark x. 26, with verse 23.

The interrogative, *an*, *nunquid*, whether, besides its common signification, which simply and affirmatively asks a question; Gen. xviii. 21, Numb. xiii. 19, Rom. iii. 3, 5, 6, &c., sometimes denotes an absolute negation, as Gen. xviii. 14, "whether is there any thing too hard for the Lord?" that is, there is nothing too hard for him: verse 17, "Whether shall I hide from Abraham the thing I am about to do?" that is, I will not hide it from him: Gen. xxx. 2, "Whether am I in God's stead, who hath withheld from thee the fruit of the womb?" as if he had said, can I arrogate that to myself, which is the work of God? (that is, I can by no means do it,) "He made thee barren, and he only can make thee fruitful." See Gen. i. 19, Job xl. 20, &c., Joel i. 2, &c.

On the contrary, a negative interrogative, as, is not, is to be understood affirmatively, as Gen. xiii. 9, "Is not the whole land before thee?" that is, the whole land is before thee; Gen. xxxvii. 13, "And Israel said unto Joseph, do not thy brethren feed the flock in Shechem?" that is, they do so: Exod. iv. 14, "Is not Aaron the Levite thy brother, whom I know to be eloquent?" that is, I know that he is so: see Deut. xi. 30, Josh. x. 13,

Ruth ii. 2, and iii. 1, 1 Chron. xxi. 17, (see 2 Sam. xxiv. 17,) Job vii. 1, Psal. lvi. 8, 13, Eccles. vi. 6, Isa. i. 2, (with lix. 1,) Jer. xxiii. 24, Joel i. 16, Amos ii. 11, and v. 20, Obad. 5, 8, 9, Jonah iv. 11, Matt. vii. 22, Mark xii. 24, (see Matt. xxii. 29,) John iv. 35, vi. 70, and xi. 9, 1 Cor. x. 16, Heb. i. 14.

We are especially to note that there are some places, which affirmatively ask, in which there is an affirmative sense, or in which the negative particle *no* is to be understood; as 2 Sam. xv. 27, "The king said unto Zadok the priest (art not) thou a seer?" that is, thou dost perfectly see how things go; see Ezek. viii. 6, 1 Sam. ii. 27, 1 Kings xvi. 31, Jer. xx. 20, and xxiii. 23.

The interrogative, *πῶς, quomodo*, how, sometimes absolutely denies; Exod. vi. 12, 30, Deut. vii. 17, Judg. xvi. 15, Psal. lxxiii. 11, and cxxxvii. 4, Matt. xii. 26, 34, and xxiii. 33, Mark iv. 13, Luke vi. 42, Rom. x. 14, 15, 1 Cor. xiv. 7, 9, 16, 1 Tim. iii. 5, Heb. ii. 3, &c.

Why, therefore, *לָמָּה*, is often put for prohibition; Gen. xxvii. 45, "Why should I be deprived of you both in one day?" that is, let me not be deprived of both: 1 Sam. xix. 17, "Why should I kill thee?" that is, let me not kill thee: see 2 Sam. ii. 22, 2 Chron. xxv. 16, Psal. lxxix. 10, Eccles. v. 5, and vii. 17, 18, Jer. xxvii. 13, 17, and xl. 15, Ezek. xxxiii. 11, Dan. i. 10.

The use of interrogations is various, and almost serves every affection;

1. An interrogation, which denotes absurdity in a way of exploring it; as John iii. 4, "How can a man be born when he is old, can he enter a second time into his mother's womb?" as if he had said, this is absurd, and in my judgment cannot be; John vi. 52, "How can this man give us his flesh to eat?" as if he had said, this is most absurd: see verse 60, and chap. xii. 34.

2. Admiration, Gen. xvii. 17, "Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety years old bear?" This is an interrogation, admiring the divine power, and comparing it with his own and his wife's impotency: as Rom. iv. 19, 21; more examples, see Gen. xxvii. 20, and xlii. 28, Cant. iii. 6, Psal. cxxxiii. 1, Isa. i. 21, and xiii. 1, Ezek. xvi. 30, Matt. xxi. 20, Mark vi. 37.

3. Affirmation, of which we have given examples in the foregoing pages.

4. Demonstration of a certain subject, of which some thing is affirmed or predicated, Ezek. viii. 6, "Son of man, seest thou what they do?" as if he had said, behold, thou art *αὐτοπτης*, a spectator, or witness of their impiety, idolatry, and abomination. Matt. xi. 7, 8, 9, there are certain interrogations proposed by our Saviour, the scope of which is to show who John was, and in his commendation to affirm or deny some things. And sometimes in this manner the question and answer are joined; both which are equivalent to a connective enunciation, whose antecedent is taken from the question, and the consequent from the answer: as Psal. xxv. 12, "What man is he that feareth the Lord? him shall he teach in the way that he shall choose;" verse 13, "His soul shall lodge in goodness, and his seed shall inherit the earth," that is, these things shall be conferred on him that fears the Lord: so Psal. xxxiv. 12, 13, and cvii. 43, Jer. ix. 12, Hos. xiv. 9; see also Prov. xxii. 29, with xxix. 20.

5. In a matter of doubt; Gen. xviii. 12, "Therefore Sarah laughed within herself, saying, after I am waxed old, shall I have pleasure?" These words denote diffidence and doubt, and the unlikelihood in her judgment of what was promised, as the following words of the Lord manifest. Rom. x. 6, "But the righteousness which is of faith, speaketh on this wise, say not in thy heart, who shall ascend into heaven?" verse 7, "Who shall descend into the deep" (or abyss?) These interrogations of doubt, are brought to denote the uncertainty of self-righteousness, which righteousness by faith wholly takes away; consult the next chapter.

6. Exaltation and extenuation. Rab. Kimchi, in his Comment on Jer. xxii. 23, says, that the interrogative particle *כִּי, quid vel quam*, what or how, is used in a double signification, viz., to exalt a thing, as Psal. xxxi. 19, "O how great is thy goodness?" Psal. cxxxix. 17, "How precious also are thy thoughts unto me, O God?" Or to extenuate a thing, as Psal. viii. 4, "What is man, that thou art mindful of him?" that is, how inconsiderable, and unworthy is he of thy grace and favour? So Psal. cxliv. 3. See also Isa. ii. 11, to 22, with Psal. cxlvi. 3, 4, 1 Sam. ix. 21, 2 Sam. vii. 18, Gen. xxiii. 15, Exod. iii. 11, 1 Kings ix. 13, &c.

Expostulation, accusation, or chiding, Gen. xii. 18, Pharaoh chid Abraham, "What (is) this (that) thou hast done unto me? Why didst thou not tell me that she was thy

wife?" verse 19, "Why saidst thou, she is my sister?" so Gen. xxxi. 26, 27, 30, and xlv. 4, 15. Other examples are Psal. xi. 2, and l. 16, Isa. v. 4, and lviii. 3, Ezek. xii. 22, Dan. iii. 14, &c.

8. Indignation, as Psal. ii. 1, "Why do the heathen rage, and the people meditate vain things?" That these are words of indignation, appears, verse 5. Matt. xvii. 17, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" this was an apostrophe to the apostles by way of indignation, as appears from verse 10.

9. By way of insultation and irony, as Psal. xlii. 3, "While they continually say unto me, where is thy God?" so Psal. lxxix. 10, &c. More examples see Jer. xxii. 23, and xxiii. 33, with verse 36, John xviii. 38.

10. By way of lamentation, as Psal. iii. 1, "Lord, how are they increased that trouble me?" (or, Lord, how numerous are mine enemies?) Psal. xxii. 1, Lam. ii. 20, Psal. lxxvii. 7—9, Hab. i. 17.

11. By way of commiseration, or pity, as Lam. i. 1, "How doth the city sit solitary that was full of people," &c. Lam. ii. 1, "How hath the Lord covered the daughter of Sion with a cloud in his anger?" &c. so, frequently in the Lamentations.

12. By way of negation, concerning which we refer you where we have spoken a little before of the emphasis of an interrogation.

13. By way of wishing, as 2 Sam. xxiii. 15, "Who will make me drink of the water of the well of Bethlehem?" that is, O that somebody would make me drink: see Rom. vii. 24.

14. By way of prohibition, or dissuasion from a thing, of which you may see the fourth and fifth paragraphs before going.

15. By way of rejection, or refusing, as Numb. xxiii. 8, "How shall I curse him, whom God hath not cursed? and how shall I defy (or detest,) him whom the Lord hath not defied," (or detested?) as if he had said, I neither can, nor dare do this thing; see Judg. xi. 12, 2 Sam. xvi. 10, Kings xvii. 13, 2 Kings iii. 13, Hosea xiv. 9, Joel iii. 9, Matt. viii. 29, Mark v. 7, Luke viii. 28, John ii. 4.

CHAPTER VI.

OF THE FIGURES OF A SENTENCE IN DIALOGISM.

FIGURES in a dialogism, of which we have given a description before, are five in number, which we will briefly expound and illustrate with examples; as,

1. *Απορία* or *διαποροῖς*, *doubting* or *deliberation*, is a figure when we deliberate, or reason with ourselves, what we ought to say or do; as Psal. cxxxix. 7, "Whither shall I go from thy Spirit? or whither shall I fly from thy face," (or presence?) See the four following verses. Other examples are, Lam. ii. 13, Luke xvi. 3, 4, 2 Cor. xi. 22, Phil. i. 22—24, Rom. vii. 24, 25.

2. *Ἀνακοινωνία*, *Anacommunis*, which signifies *communication*, or an imparting of a thing to another) is a figure, when we deliberate or consult with those things, with whom we argue for, or against; as Isa. v. 3, 4, "Now therefore, O inhabitants of Jerusalem, and men of Israel, judge I pray you, betwixt me and my vineyard." &c.; so Luke xi. 19, Acts iv. 19, 1 Cor. iv. 21, x. 15, 16, and xi. 13, 14, Gal. iii. 1, 2, 5, and iv. 21, &c.

3. *Προλήψις*, *occupation*, is when that which may be objected, is anticipated and avoided; this is done either covertly, or tacitly; or openly and plainly. Of the first sort we reckon, when the objection is not mentioned, but only the answer; Rom. ix. 6, "It cannot be that the word of God should take no effect; for they are not all Israelites, that are of Israel," (so the Greek:) this obviates an objection, viz., if Israel be rejected, the word of God will be ineffectual; "I will be thy God, and the God of thy seed," &c. An open and plain prolepsis, is when the objection is stated and answered: this is often joined with a *prospopoeia*,—the parts of this are *υποπορεῖα*, *hypophrasa*, *ανθυποπορεῖα*, *anthypophora*: the first is the adversary's reason, or objection; the latter, the solution or confutation of it. Examples are Isa. xlix. 14, "But Sion said, the Lord hath forsaken me, and my Lord hath forgotten me;" the answer of this objection follows, verse 15, "Can a woman forget her sucking child," &c. See also Matt. iii. 9, Rom. iii. 1, 2, 3, 4, 27,

29, 31, iv. 1—3, vi. 1, 2, vii. 7, ix. 14, 19, 20, x. 18, 19, and xi. 1, 11, 19, 20, 1 Cor. xv. 35, 36, &c.

4. *Επιτροπή, epitrope*, permission, is when we seriously or ironically permit or grant a thing, and yet object the inconveniency or unreasonableness of it; examples of a serious epitrope are, Rom. ii. 17, "Behold thou art called a Jew, and retest in the law, and makest thy boast of God," verse 18, "and knowest his will," &c., as if he had said, I grant it is so; but why is thy conversation so disagreeable to that outward profession? verse 20, and the following verses show this to be the meaning; see also Rom. ix. 4, 5, Gal. iv. 15, 16.

An ironical epitrope is, when we seem to grant a thing, which is indeed a prohibition of the contrary. Of this Illyricus says, *Clave Script.*, part 2, Col. 302. "It is a species of permission, when we grant what is unjust to any, not as judging what he says right, but as it were giving way to his obstinacy, malice, or fury. As angry fathers use to say to their dissolute sons, I see you will ruin yourself, take your course, run on headlong to destruction." Examples you may read, Judg. x. 14, Prov. vi. 32, 1 Kings xxii. 15, Eccl. xi. 9, Isa. xxix. 1, Jer. ii. 28, and vii. 21, Lam. iv. 21, Ezek. xx. 39, Amos iv. 4, 5, Matt. xxiii. 32, and xxvi. 45, John ii. 19, and xiii. 27, 1 Cor. xv. 32, 2 Cor. xi. 19, Rev. xxii. 11.

5. *Συγχωρησις, Synchoresis*, concession, is when a certain question is granted, yet withal declared to be unprofitable or of no advantage; James ii. 19, "Thou believest that there is one God, thou doest well; the devils also believe and tremble." See Rom. xi. 19, 20, &c., 1 Cor. iv. 8, 1 Cor. x. 1, 2, 11, and xii. 16, &c.

CHAPTER VII.

OF OTHER SCHEMES OF SENTENCES AND AMPLIFICATIONS.

I. Schemes taken from Causes.

Αιτιολογία, Aitiologia, according to its signification, is the rendering of a reason of a word or deed; as Rom. i. 13, 14, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you, (but was let hitherto,) that I might have some fruit among you also: Even as among other Gentiles. I am debtor both to the Greeks, and the barbarians," &c., verses 15, 16,—"I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth, &c. See Rom. iii. 20, and iv. 14, 15.

Μεταστασις, Metastasis, signifies translation, and is when the cause or blame is transferred from one to another, as Rom. vii. 8, Paul says, that the law augments sin; yet verse 14, following, shows that it is the fault of our corrupt nature, see Rom. viii. 3, 1 Cor. iv. 6, &c.

II. Schemes taken from Adjuncts and Circumstances.

Τοπογραφία topographia, that is, the description of a place, is, when a place is accurately described, exhibiting it, as it were, to our view: as the description of hell, Isa. xxx. 33, Luke xvi. 24, &c.; the new heaven, and the new earth, in the elect, which shall be eternally glorified, Isa. lxxv. 17, &c., Rev. xxi. 1, &c., of sin, or the church environed with broad streams, Isa. xxxiii. 20, &c., by which description, its safety and divine defence from enemies is noted. Of the new temple and the admirable city, Ezek. xl. See Psal. xlii. 6, lx. 7, &c., lxxxix. 12, with verse 11.

Here note, that the climates or distinct parts of the earth, as the East, West, North, and South, when mentioned in scripture, are to be understood with respect to the situation of Judea, Jerusalem, and the temple, where the prophets lived in the land which God gave the Jews: only we must except some places in Ezekiel, who lived and wrote in Babylon. Note also, that the sea signifies the West, viz., the Mediterranean sea, which is on the west of Judea, Numb. ii. 18, Josh. xvi. 3, Ezek. xlii. 19. Jerome on Ezek. xlv., says, "it is a customary way of speaking in scripture, because of the situation of Judea, to call the sea the west." We may except Psal. cvii., where in the Hebrew

text the sea signifies the South, viz., the Red sea, which was on the South of Judea : see Psal. lxxii. 8, Exod. xxiii. 31, &c.

Χρονογραφία, chronographia, a description of time *πραγματογραφία, pragmatographia*, a description of a thing or action, and *προσωπογραφία, prosopographia*, a description of a person, or rather the circumstances (*περίστασις*) of an historical speech simply and plainly delivered, than schemes ; though by some accounted as such.

Υποτυπώσις, hypotyposis, signifies representation, and is, when a thing is represented to the eye, so as that it may seem not to be told, but to be acted ; as in that description of that horrible desolation of the earth, Isa. i. 6, &c., the whole 34 chapters. Jer. iv. 19, 20, 21, 23, 24, 25, 26, 31. Of idols, Isa. xlv. 9, and xlv. 6, the humiliation and passion of Christ, Isa. liii. Of famine or hunger, Lam. iv. 8, 9. Of the triumph of Christ, Col. ii. 14, 15. The Holy Spirit not only exhibits verbal but real hypotypeses ; of which see our treatise of types, Article 3. To this head some refer *εἰκων*, an image or representation of a thing, viz., when the glorious or illustrious figure, picture, or species of a thing or person is produced ; as when Christ is represented by the sun, Mal. iv. 2 ; also when God is likened to a giant, or mighty man, scarce sober after drinking hard, and quarrelling with all he meets with, to denote his wrath against wicked men, and how severely he will punish them, Psal. lxxviii. 65, 66. When Christ is expressed by a spouse and a warrior, Psal. xlv. When the prosperous wicked man, is proposed as a green bay-tree, Psal. xxxvii. 35, 36, so that this is only an illustrating similitude.

Παθοποιία, pathopœia, an expression of affection, is when affections are clearly expressed by a plain speech, as of God, Isa. xlix. 15, Jer. xxxi. 10, Hos. xi. 7, 8. Of the apostle Paul, 1 Cor. iv. 14, 15, 2 Cor. ii. 4, Gal. iv. 19, 20 ; see Luke xviii. 9—14, Isa. iii. 16, 17, Jer. xlviii. 3, &c.

Συλλογισμός, Syllogismus, Ratiocinatio, reasoning, especially so called, (which is also called *εμφασις, Emphasis*) is, when the greatness of a thing is manifested by some certain sign ; as when the stature and strength of Goliath is set forth by his armour ; 1 Sam. xvii. 4, 5, 6, &c. When Rehoboam the son of Solomon, said that “his little finger would be thicker than his father’s loins,” 1 Kings xii. 10. The grievousness of the burden or yoke laid upon the people, is noted, when by the signs of external peace, the greatness of inward and spiritual peace is denoted, as Isa. ii. 4, see also Isa. iv. 1, and xlix. 20, Matt. x. 30, and xxiv. 20, Luke vii. 44, &c. But, speaking more accurately, either these things belong to a simple historical narration, or the tropes and their affections, of which we have treated, part I.

III. Schemes taken from Disparates or different Things.

Παρεκβάσις, parecbasis, digression, is, when something is added besides the purpose, or exceeds the intended narration, Gen. ii. 8—15, where there is a digression respecting the habitation which God provided for the man he created, Gen. xxxviii. throughout is a digression, as also chapter xxxvi. In the Epistles of Paul, there are many neat digressions, which are fairly, though with different reasons, brought to serve his present scope, returning by a circle of sentences to his first original purpose, Rom. i. 1—5 : the apostle from his name, digresses to his vocation, verse 1 ; then to define the Gospel, verse 2 ; then to describe Christ, verses 3, 4 ; again he comes to his own vocation, verse 5 ; at length he greets the Romans with grace and peace, and so ends the circle. His scope runs thus, “Paul the apostle of the Gentiles, separated unto the Gospel,” verse 1, the Gospel is the doctrine of the Son of God, verse 2, 3 ; the Son of God is true God and man, verses 3, 2 ; by this Son of God and man, Paul was called to the apostleship, to preach among the Gentiles, verse 5 ; the Romans are Gentiles, verse 6, therefore let grace and peace from God the Father, and our Lord Jesus Christ, be to the Romans, verse 7. See 1 Cor. i. 13, &c., Eph. iii. 1, &c., Col. i. 3, to the end. There are many of these digressions in the epistles of Peter, and in his sermons, as they are described by Luke in the Acts, &c.

Μεταβάσις, metabasis, transition, is, when the thing, or things, to be spoken, are briefly hinted or pointed at ; as 1 Cor. xii. 31. “But covet earnestly the best gifts, and yet show I unto you a more excellent way.” The first words respect what went before, and is their *ανακεφαλαιώσις*, or sum ; the latter furnish them with the argument of what follows. See 1 Cor. xv. 1, 2, and xi. 17.

IV. *Schemes taken from Opposites, or Contraries.*

Ἀντιθεσις, antithesis, contention; is, when a thing is illustrated by its contrary opposite:—As when the fortune of the wicked is opposed to the fortune of a good man, Psal. i. and xxxvii. See also Isa. i. 21, v. 3, and lix. 9, Lam. i. 1, Ezek. xvi. 33, 34. Rom. v. 6, 7, 8, and viii. 13, 15, 2 Cor. iv. 17, 18, Phil. iii. 7, 8, 9, 14, 2 Pet. ii. 19, &c.

Ἀντιμεταβολή, antimetabole, commutation or inversion, is a kind of a delicate permutation, (or change) of contraries one to another, as Mark ii. 27, “The sabbath was made for man, and not man for the sabbath.” More examples, see John xv. 16, Rom. iv. 1, 2, 3, and vii. 19, 1 Cor. xi. 8, 9, 2 Cor. xii. 14, &c.

Ἀντικατηγορία, anticategoria, adverse accusation, or a transferring to the adversary, is when we fasten that upon our adversary which another was accused or suspected of, as Ezek. xviii. 29, and xxxiii. 17.

Ἀντιστροφή, antistrophē, inversion, is, when we retort any thing proposed as granted into the contrary. It is also called *Βίαιον*, violent: we have an example in the answer of Christ to the woman of Canaan, Matt. xv. 26, 27, which bears this sense,—“Because thou art a dog (says Christ) the children’s bread must not be thrown to thee—yea but (says she) because I am a dog, you ought not to deny me the crumbs which fall from the table, &c.”

Ὀξύμωρον, oxymoron, signifies one that is wittily foolish, and is when contraries are acutely joined, which seem at first sight to be nonsense, but upon better view to be elegant; as Job xxii. 6, “To strip the naked of their clothing.” Now the naked have no clothes, and so cannot be stripped,—so that naked by a synecdoche, signifies to be ill clothed. Jer. xxi. 19, “He shall be buried with the burial of an ass:” that is, with an unburied burial, viz., not at all: see 2 Chron. xxxvi. 6, and Josephus, Lib. 10, Antiq. Chap. viii. Acts v. 41, “Rejoicing that they were counted worthy to suffer shame for his name;” *ἀξιουσάει* to be worthy, and *ἀτιμαζέσθαι* to be disgraced, or contumeliously used, are contraries, but the apostle joins them by a most elegant *oxymoron*,—denoting, that it is the greatest dignity to be treated unworthily for the sake of Christ; because the ignominy of the godly in this world will be their glory in the presence of God.

1 Tim. v. 6, “the widow that lives delicately,” (or in pleasure) *ζῶσα τεθνηκε, vivens mortua est*, living she is dead, or as we render it, “she is dead whilst she liveth”—by life in the former part, is meant temporal life, by the latter, spiritual life, viz., dead in sin. Profane writers much use this figure, sometimes in a single word, as *θρασύδειλος*, a faint-hearted bragger, *πτωχόπλουσιος*, a rich beggar, that is, a covetous man; *γλυκυπικρον*, bitter-sweet, (as in wedlock) *μωροσοφ*, a wise fool, that is, a simpleton, that conceits himself wise. Sometimes in two or more words, as Sophocles says, *εχθρων αδωρα δωρα* the gifts of enemies are not gifts; *αβιωτ βιος*, a lifeless life, a living carcase. So Epiphanius says of Joseph, *ανανδρ ανηρ της Μαρίας*, the husband and not the husband of Mary. Cicero—if they are silent they say enough,—so harmonious discord, he is mad with reason, poor in the midst of riches.—Hence Scipio Africanus said, *Nunquam se minus otiosum esse, quam cum otiosus, nec minus solum, quam cum solus esset*, &c. Vossius says, that in the very word *oxymoron*, there is an *oxymoron*, because it is compounded of words that signify acuteness and folly, as if a man could speak simply and wisely at the same time.

Ἀποδιωξις, apodioxīs, rejection or detestation, is, when any thing is rejected with indignation, as extremely absurd and intolerable; Psal. l. 16, &c. God rebukes the wicked that presume to preach his word,—so Christ rebukes Peter, that would prevent his passion, Matt. xvi. 23; and his disciples, Luke ix. 55, that would have fire from heaven to consume the inhospitable Samaritans; so Peter deals with Simon Magus, that would purchase the Holy Ghost for money, Acts viii. 20.

Ἀντιόποφωρα, anthypophora, a contrary inference; is, when the objection is refuted or disproved by the opposition of a contrary sentence. It is also called *αντιεσαγωγή, antieisagoge*, and *αντικατάληξις, anticatalēxis*, compensation, because it takes away the question, by opposing a stronger argument, as Matt. xxi. 23, &c., this differs from that *antipophora*, chap. vi., for that answers a tacit, this an express objection.

V. *Schemes taken from Comparates.*

Συγκρισις, παραθεσις, Syncrisis, parathesis, comparison, is an amplification of the sacred speech by the comparison of such things as are like and unlike, greater or less,—as in a proposition and its answer, or the proposition only, leaving the answer to be found out, of which sort there are many examples in the parables of our Saviour; of which see *Gram. Sacr.* p. 483, &c. and *Illyricus* part 2. *Clavis Scripti.* 4. Tract in the titles of similitudes, as also our treatise of parables.

VI. *Schemes taken from Division.*

Μερισμος, merismos, distribution, is when the whole is largely expounded by a deduction from the parts (properly or analogically, so called) as Isa. xxiv. 1, 2, 3, Ezek. xxxvi. 4, Rom. ii. 6, 7, 8, John v. 28, 29.

Συναθροισμος, synathroismos, congeries, a heap or pile; is when things of several species are piled and huddled together, Isa. i. 11, 13, 14, and iii. 16, Rom. i. 29, 30, Gal. v. 19—22.

Αναβασις, anabasis, increase, is when the speech ascends by degrees from the lowest to the highest,—or when the latter words increase in vehemence beyond the former, still adding the vehemence to the oration: see Psal. ii. 1, 2, 3, (Acts iv. 25, 26, 27,) Isa. i. 4, Psal. vii. 5, and xviii. 37, 38, Ezek. ii. 6, Dan. ix. 5, Hab. i. 5, Zech. vii. 11, 12, 1 Cor. iv. 8, 1 John i. 1. Sometimes there is a progress from the highest to the lowest, Ezek. xxii. 18, in the names of metals; see Phil. ii. 6, 7, 8.

VII. *Schemes taken from Definition.*

Επεξηγησις, epexegetis, interpretation, is when words of the same signification are joined to illustrate a sentence, as Psal. xvi. 1, xxxv. 1, 2, 3, and xviii. 1, 2, Jonah ii. 3, 4, 6, Zech. vi. 12, 13. To this they refer *ἐπιμονή, epimone*, commoration, viz. when one persists in his speech, changing only the words or sentences, Matt. vii. 21, 22, 23, and xii. 31, 32, Col. ii. 13, 14, 15, 1 Cor. vii. 36, 37, &c.

When that which was before obscurely delivered, is in the same sentence more clearly expounded, they call it *ερμηνεία, hermeneia*, which signifies interpretation, Isa. i. 22, 23, &c.

Περιφρασις, periphrasis, circumlocution, is, when a thing is pronounced or described with many words. Some say that the reason of this, is, because truth may be proposed more splendidly, or that which is unseemly may be avoided. Some interpreters say, that the phrase, Gen. xx. 16, “To be a covering of the wife’s eyes,” is a periphrasis of a husband, because she was really his wife, and because it was his duty to protect her, hence it is said Ruth iii. 9, “Spread thy skirt over thine handmaid;” (that is, receive me into thy protection in a way of marriage;) then from the duty of the wife, who is to reverence and obey her husband: for the woman were to be veiled, to betoken subjection, Gen. xxiv. 65, 1 Cor. xi. 5, &c. The entire words of Abimelech to Sarah, Gen. xx. 16, runs thus, “Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes unto all that are with thee, and with all other, and be thou advised,” (so the Hebrew) as if he had said, thou didst tell me Abraham was thy brother, to whom (so falsely represented) I have given a present of a thousand pieces of silver, for a recompence of what he suffered. But he is thy husband, not thy brother, and is so acknowledged by all thy family: therefore let him be so known to all strangers, and let this passage forewarn you, by which you have wilfully put yourself in hazard, and dissemble no more that way, &c. So a parting or double way is called the door of eyes in the Hebrew, Gen. xxxviii. 14.

It is said by a periphrasis (they are the words of Vossius, Lib. 4. Instit. Orat. Cap. 13., that when mention is made *τῶν περι κολιολυσίων οὐτῶν*, of men’s retiring to a place of ease, they covered their feet, Judg. iii. 24, 1 Sam. xxiv. 4. For the Hebrews, Greeks, and Romans, wore (not breeches as we do, but) long gowns or coats, which covered their feet at that time. This may be an instance of the modesty of the sacred style. See more examples, Judg. v. 10, 2 Sam. iii. 29, 2 Kings xviii. 37, Isa. xxxvi. 12, 2 Chron. xxvi. 5, Job x. 21, 22, where there is a periphrasis of death:

See Job xvi. 22. So Job xviii. 14, death is called, "The king of terrors;" that is, which terrifies the wicked; verse 13, it is called, "The first-born of death;" that is, most cruel and fatal, the metaphor being taken from the right of primogeniture, to which belonged a double portion, and other prerogatives; and therefore from these, whatever was excellent and chief in its own kind was by the Hebrews called the first-born. Other phrases respecting death see Gen. xv. 15, and xxv. 8, and xlii. 38, 2 Kings xxii. 20, Psal. xciv. 17, and cxv. 17, Isa. xiv. 15, and xxxviii. 10, 2 Cor. v. 1, Phil. i. 23, 2 Pet. i. 13, 14, &c. Job xxvi. 13. The whale is called a serpent like a bar, or oblong, because of his immense length. See other examples, Eccl. xii. 1, 2, &c., Prov. xxx. 31, 2 Sam. v. 9, with Josh. xv. 8; 2 Sam. v. 6, Ezek. i. 22, where there is a periphrasis of crystal: Ezek. xxiv. 16, a wife is called the "Desire of the eyes." Ezek. xxvi. 9, there is a periphrasis of a battering ram;—a periphrasis of gems of a bright lustre, Ezek. xxviii. 13, as a carbuncle, ruby, chrysolite, &c. See more examples, Ezek. xxxi. 14, Micah vii. 5, Zeph. i. 9.

In the New Testament men are called *γεννητοι γυναικων*, "born of women," Matt. xi. 11. See also Luke xxi. 26, Job i. 8, Luke ii. 23, 1 Thess. v. 3, Matt. i. 18, 23, and xxiv. 19, Mark xiii. 17, Luke i. 31, and xxi. 23, Rev. xii. 2. There is a periphrasis of rest, Psal. cxxxii. 3, &c., the meaning of which is, that he would not rest till it be done, &c.

VIII. Schemes taken from Testimony.

Γνωμη, sentence, is a certain general, brief, and seasonable saying of the manners or affairs of this life, without the allegation or citing of an author (Prov. i. 2, they are called "words of prudence or understanding.") But if an author be quoted, it is called *Χρηια* *Chria*, (that is, a profitable saying,) as Seneca says, *ita vivendum esse cum hominibus tanquam Deus videat, sic loquendum cum Deo, tanquam homines audiant*: that is, "we must so live with men, as if God saw us; and we must so speak with God, as if men heard us." And as Cressus in Xenophon says, *Τεχναι πηγαι των καλων*, arts are the fountain of good things. Demosthenes says, *πολεως ψυχην ειναι τους νομους*, "the laws are the soul of a city," &c.

But if an allusion only be made to a sentence or famous saying, or if it be accommodated to a certain person, it is called *νοημα*, *Noema*, that is, cogitation, or thinking: which is frequent in profane rhetoricians. But,

Concerning the sacred scripture, it abounds with the most sweet and useful sentences in the world: John vi. 68, "Lord, to whom shall we go? thou hast the words of eternal life." A fair description of which, we have Eccl. xii. 11, "The words of the wise are as goads," (by which men are pricked forward to their duty, as oxen are pricked forward to go on, or labour) "and as nails" (which keep men within the bounds of duty, as planks are fixed when they are nailed through) "fastened by the masters of assemblies," (he speaks metaphorically of divine preaching, as 1 Cor. iii. 6, James i. 21. For the masters of assemblies are such as founded or instituted colleges, or such as in the public assemblies of the church taught the word of God, as the prophets and priests in the Old Testament did;) "which are given from one shepherd, (that is, God, the only Pastor of his people, Psal. xxii. 1,) that is, the supreme Governor and protector. He alone is the Author of his written word, speaking immediately by his prophets, &c.

More especially and by way of brief analogy, we will make some observations of the quotations of the Old Testament quoted in the New, (1.) *Quoad formam internam*, with respect to the internal form, which is the sense of scripture oracles. (2.) The external form, which is the manner or character of speaking, and the mode or way of allegation.

1. The internal or inward form, with respect to which the allegation is made either according to the sense intended by the Holy Spirit; or its analogical accommodation. (1.) The sense intended by the Holy Spirit, is either literal, or typical and mystical. In an immediate literal sense, there are frequent quotations which concern Christ, of whom the prophets prophesied, *κατα το ρητον*, word for word, as Isa. vii. 14, "Behold, a virgin shall conceive, and bear a Son, and thou shalt call his name Immanuel;" which in the proper and proximate sense is cited with respect to Christ, Matt. i. 23,—compare also Deut. xviii. 15, with Acts iii. 22; Psal. ii. 7, with Acts xiii. 33, Heb. i. 5, and v. 5; Psal. viii. 2, with Matt. xxi. 16; Psal. xxii. 18, with Matt. xxvii. 35,

John xix. 24; Psal. xl. 6, 7, 8, with Heb. x. 5, &c.; and Psal. xlv. 6, 7, with Heb. i. 8, 9; and Psal. lxxviii. 18, with Eph. 8; and Psal. lxix. 8, with Rom. xv. 3; and Psal. cii. 25, with Heb. i. 10; and Psal. cx. 1, with Matt. xxii. 24, 45, Mark xii. 36, Luke xx. 42, 43, 44, Acts ii. 34, 35, 1 Cor. xv. 25, Heb. i. 13, Psal. cx. 4, Heb. v. 6, and vii. 17; Psal. cxviii. 22, with Matt. xxi. 44, Mark xii. 10, Acts iv. 11, 1 Pet. ii. 7. So Isa. xi. 10, with Rom. xv. 12; and Isa. xxviii. 16, with 1 Pet. ii. 6; and Isa. xlii. 1, &c. with Matt. xii. 17, &c.; and Isa. xlv. 23, with Rom. xiv. 11; and Isa. lxi. 1, with Luke iv. 18, 21; and Amos ix. 11, with Acts xv. 15, 16; Micah v. 2, with Matt. ii. 6; and Zech. ix. 9, with Matt. xxi. 5, John xii. 14, 15, and Zech. xi. 12, with Matt. xxvii. 9; and Zech. xii. 10, with John xix. 37; and Zech. xiii. 7, with Matt. xxv. 31; Mal. iii. 1, with Matt. xi. 10, Mark i. 2.

Junius and Tremellius, Tarnovius and Rivet, refer to this place, Hos. xi. 1, "Out of Egypt have I called my son;" which Matt. ii. 15, is cited and applied to Christ.

2. There are citations in a mediate and typical sense out of the Old Testament, respecting Christ and his mystical body the Church: as Exod. xii. 46, about the paschal lamb, applied to Christ, John xix. 36; the brazen serpent, Numb. xxi. 8, 9, with John iii. 14, 15; Jonah ii. 1, 10, with Matt. xii. 39, 40; Adam and Eve, Gen. ii. 23, 24, with Eph. v. 31, 32. To this head also may be reduced those allegations, which are expositions of an allegorical speech, as in *Phil. Sacr.* p. 375.

An analogical accommodation (which Cajetan called a transumptive sense) is when the words of the Old Testament are used in the New, and accommodated to the event, and for convenience or similitude are attributed to a person or some certain thing, extending it beyond the scope of the first holy writer, as Matt. xiii. 35, the saying Psal. lxxviii. 3, "I will open my mouth in a parable, I will utter dark sayings of old," is analogically said to be fulfilled in Christ: for, as God the Father by the prophets opened the mysteries of the kingdom of heaven to his people at all times; so Christ who was, *ὁ λόγος ὑποστατικὸς*, the hypostatical word of the Father, thought meet to express himself in parables. Yet in the 78th Psalm, true examples are given; but Christ uses feigned narrations, *μυθῶδεις καὶ ἀλληγορικαὶ*, both which agree in this, that they are called parables, that is similitudes, viz., such as are brought in by Christ, and recited by the Psalmist on purpose to admonish the people by those examples, of what they were to expect from God by their perseverance in, or apostacy from the faith: see 1 Cor. x. 6, 11.

The words Isa. liii. 4, viz. "He hath borne our griefs, (or infirmities,) and carried our sorrows," (or diseases,) are cited Matt. viii. 17. Now if you respect the person or adequate subject of whom the prophet speaks; the allegation or citation is, *κατὰ τὸ ρητὸν*, according to the word, or literally to be understood: but if you will have respect to the thing of which Matthew treats: it must be only by way of analogy and accommodation. For here there is an account given of Christ, with respect to his healing divers diseases, in which he is said to accomplish what was foretold by the prophetic oracle, and in a literal sense to bear our spiritual infirmities in his passion and death, as it is expounded, 1 Pet. ii. 24, 25. More citations you may find, Deut. xxx. 11, 12, with Rom. x. 6, in the description of the righteousness of faith; see also Isa. xliii. 19, compared with Rev. xxi. 5; Matt. ii. 17, 18, with Jer. xxxi. 15; Matt. xiii. 14, with Isa. vi. 9; Matt. xv. 8, with Isa. xxix. 13; Luke xxiii. 30, Rev. vi. 16, with Hos. x. 8; Acts xiii. 40, 41, with Hab. i. 5; Rom. ix. 27, 28, with Isa. x. 22; Rom. ix. 29, with Isa. i. 9; 1 Cor. i. 19, 20, with Isa. xxix. 14, and xxxiii. 18; Rev. i. 7, with Zech. xii. 10; and Rev. xi. 4, with Zech. iv. 14, &c.

As to the external form, or the kind of speaking, or the manner of citation, the following things are observable. (1.) The frequent quotation of the Septuagint, or the ancient Greek translation of the old Testament, of which, as Jerome notes,* *Hoc generaliter observandum, quod ubicunq; sancti apostoli aut apostolici viri loquantur ad populum, his plerumq; testimoniis abutuntur, quæ (per translationem Septuagintæ, interpretum) jam fuerint in Gentibus divulgata*: that is, "This is to be generally noted, that whosoever the holy apostles or apostolical men spoke to the people, they did for the most part use these testimonies, which (that is, the translation of the seventy interpreters) were now published to the Gentiles." And that even in those things where there is a manifest difference between that translation and the original Hebrew text, as Luke iii. 36,

* *In quæst. Heb. super Gen. Tom. 4. Fol. 102.*

where in the genealogy of Christ, the name Cainan is put in, which is not in the original Hebrew, but in the version of the seventy, of which more hereafter.

The words, *καὶ τυφλοῖς ἀναβλεψιν*, restoring sight to the blind as it is cited, Luke iv. 18, and not in the Hebrew text of Isa. lxi. 1, but in the Septuagint: compare Zech. ix. 9, with Matt. xxi. 15; and Psal. viii. 2, with Matt. xxi. 16. Upon which* Illyricus thus says, "*In Septuaginta Interpretum versione citanda notandum est Apostolos, in Novo Testamento non immerito aliquid dedisse imbecillitati Christianorum, et communi consuetudini, quod non aliter aliquoties dicta Scripturæ citaverint, quam sicut jamdudum apud vulgus ex illa versione innotuerint; sic enim illa pusillis Christi lac præbentes, ac ad eorum captum sese accommodantes, loqui non sunt dignati; sic videmus etiam parentes aliquando cum infantibus bulbutire; that is, in the citations of the seventy interpreters in the New Testament, we are to note, that the apostles yielded much to the weakness of Christians and common custom, and that seasonably, in not quoting those places otherwise than the capacity of the vulgar could reach: for they giving as it were milk to those tender babes of Christ, and accommodating themselves to their understanding, disdained not to speak after that manner. So we see parents sometimes lisp to their little ones.*"

Rivet says thus,† "They (viz., the holy penmen of the New Testament) followed this interpretation in those things only, which did no way prejudice the truth of faith, especially when they had occasion to discourse of any dangerous departure from that very version received among the Greeks;" or, as he adds, "the apostles and apostolical men used that common version by a liberty no way dangerous, to win upon the Greeks or Gentiles, who had great veneration for it, though not in every part perfect." Yet we must carefully note, that the apostles did not always quote the Septuagint, as by the comparing of divers places may appear, as Isa. xxv. 8, for the Hebrew word לָנֶכְח there, which signifies *in sempiternum*, for everlasting, the Septuagint has it *σχυσας*, prevailing or overcoming; but St. Paul translates it *eis νικῶ*, in victory: Matthew and John, as Jerome witnesses in his comment on Isa. vi., made their quotations from the Hebrew, whereas Luke was very skilful in the art of medicine, and better read in Greek; therefore his style is elegant both in his Gospel, and in the Acts of the apostles, savouring more than they of human eloquence, and more using Greek than Hebrew citations. Examples from John and Matthew are Zech. xii. 10, which the Septuagint renders *ἐπιβλεψονται πρὸς με αὐθὼν κατωχρησάτο*, "they will look upon me, because they have insulted, (for ἵπυ transfixed or pierced,) but John xix. 37, cites it out of the Hebrew, *οφονται εἰς οὐν ἐξεκέντησαν*, "they shall see him whom they pierced:" compare the version of the seventy, Hos. xi. 1, with Matt. ii. 15; Micah v. 1, with Matt. ii. 6; Isa. xlii. 1—4, with Matt. xii. 18—21; These and other passages are to be opposed to such as do overmuch extol that Greek version, and attribute divine and authentic authority to it, because the evangelists and apostles sometimes made use of it, which kind of reasoning might carry a show of validity had they always used it, which it is certain they did not, and the reason why they cited it sometimes is given before.

2. Testimonies and prophecies of the Old Testament, are alleged and produced in the New, not always according to the letter, or word for word, but frequently by change of the phrase in divers respects; as,

1. Sometimes words are left out, which are not for the present purpose, as appears, if you compare Deut. xxiv. 1, with Matt. v. 31; and Deut. xxv. 5, with Matt. xxii. 24; Isa. ix. 1, with Matt. iv. 15; and Isa. xlii. 4, with Matt. xii. 21. Some observe more especially, that the sacred writers when they make allegations, do for brevity and perspicuity sake, cite the first and the last, and cut off the middle, as Isa. xxviii. 11, 12, with 1 Cor. xiv. 21; and Isa. xl. 6, 7, 8, with 1 Pet. i. 24, 25; and Zech. ix. 9, with Matt. xxi. 5, &c.

Sometimes words are added for illustration or exposition's sake, as Gen. ii. 24, with Matt. xix. 5, where (*οἱ δὲ* they two) are emphatically added, "And they two shall be one flesh." So Deut. vi. 13, compared with Matt. iv. 10, where the exclusive word is added with great evidence, viz., "Thou shalt worship the Lord thy God, and him *only* shalt thou serve:" see also Isa. lxiv. 4, with 1 Cor. ii. 9, where these words are added, "Neither hath it entered into the heart of man."

There is sometimes a transposition of words, which nevertheless diminishes not, nor varies the sense, as Isa. lxiv. 4, compared with 1 Cor. ii. 9, where "the hearing of the

ear, and the seeing of the eye" are transposed; so the destruction of altars and the killing of the prophets, are transposed, 1 Kings xx. 14, with Rom. xi. 3.

There is sometimes a change of the words themselves, and sometimes of their accidents; the change of words themselves happens, (1.) From the diversity of reading in the Hebrew text, especially when the quotation is from the Septuagint; who having made use of Bibles not pointed, did frequently read and expound it otherwise than it is in the Hebrew; Gen. xlvii. 31, "And Israel bowed himself upon the head רִשְׁתּוֹ of the bed, (he worshipped or adored his Lord God, so as that he bowed his body to his bed's head) but the Septuagint has it *καὶ προσεκυνήσεν Ἰσραὴλ ἐπὶ τὸ ἀκρον τῆς ραβδου αὐτου*.* "And Israel worshipped upon the end or top of his rod or staff;" for they read it as if it had been רִשְׁתּוֹ which signifies a rod or staff, the difference being only in the points. This version the Apostle exactly follows, Heb. xi. 21. And whereas there is a different reading even in the Greek, some copies having *αὐτου ejus*, of his; some *αὐτου, suus*, his: there arises a double interpretation here, viz., that Jacob through age being in bed, leaned upon his staff, and thanked God for the promise of a sepulchre with his fathers; hence say some, it should be thus, *Et inclinavit se baculo suo innixus*; "and he bowed himself, leaning upon his staff," or that he bowed himself to the sceptre which Joseph held, and honoured his son in his office; that that dream might be fulfilled which Joseph had of the obeisance of the sun and moon, mentioned Gen. xxxvii. 9, which the Vulgate version, and that of Erasmus, will have rendered, "And he adored, leaning on the top of his rod," &c. Another example you have, Psal. xl. 6, "Mine ears hast thou opened;" of which metaphor, see our sacred Philology, part I. chap. vii. But the Septuagint renders it *σῶμα δὲ καθηστὶς μοι*, "But a body hast thou prepared for me;" which version the apostle cites, Heb. x. 5. This reading may be explained two ways: first, of Christ's human body; hence the Syriac elegantly translates it; "But with a human body hast thou clothed me:" and so the version agrees excellently with the original Hebrew. "Because thou hast prepared a body for me, and hast made me an obedient servant (which is symbolically noted by the digging or boring of the ears) that I may offer the self-same body as a sacrifice to thee for the sins of mankind."

Secondly; as a body, in opposition to figures and shadows, as Westhemerus says,† *Sacrificium et Oblationem noluisti, id est ceremonias illas V.T. repudiasti, sed corpus aptasti mihi*, &c., that is, "sacrifice and offering thou wouldst not;" that is, thou hast abrogated the ceremonies of the Old Testament, but thou hast prepared a body for me; that is, the truth, of which those sacrifices were only shadows; a figure thou wouldst no longer, the time coming wherein the body, that is, the very thing itself, and truth was to be made manifest, Col. ii. 9, 17. Hunnius in his comment says, that these words from the Greek translation are by a very good reason retained, because that body provided or fitted for Christ, or taken in the incarnation, is to be opposed (as a thing adumbrated, and the true propitiatory sacrifice) to the rites of the law, which contained only a shadow, not the absolute image or substance of things.

2. *Εξηγήσεις*, exegetically, that is, by way of illation or inference, as Psal. lxxviii. 18, "Thou hast received gifts among men" (so the Hebrew which Eph. iv. 8, is thus quoted *καὶ ἔδωκε δῶματὰ τοῖς ἀνθρώποις*, "And gave gifts unto men;" both are true, and the one is the consequence of the other, or an illation from it. Isa. i. 9, "Except the Lord of hosts had left us a remnant" (שְׁרִיט, *reliquum*) this, Rom. ix. 29, is called *σπέρμα*, "Seed:" so from the Septuagint, Isa. x. 22, "if thy people be as the sand of the sea," &c., it is said, Rom. ix. 27, *si fuerit numerus sicut ἱσραὴλ*, "if the number of the children of Israel, &c."

It is said, Isa. xxviii. 16, "he that believeth shall not make haste," which Rom. x., is quoted, "whosoever believeth on him," *οὐ κατασχυνθήσεται*, and 1 Pet. ii. 6, *οὐ μὴ κατασχυνθῇ*, shall not blush, be ashamed, or be confounded:" the latter follows from the former; he that believes makes no haste, but patiently expects the fulfilling of divine promises; and therefore he will certainly partake of them; whence it follows, that he has no cause to be ashamed of his hope, &c.

Amos v. 27, "I will cause you to go into captivity beyond Damascus:" this is quoted, Acts vii. 43, thus, "I will carry you away beyond Babylon." Both were fulfilled: for the Israelites were not only carried away into Syria only, whose chief or metropolitan city Damascus is, but also beyond Babylon, into Persia and Caspia, as appears, *Esd.* viii. 17.

* Et adoravit Israel super summitatem virgæ suæ, Heb. xi. 21. † Westhemerus Lib. de Tropis Sac. Scrip. p. 148.

Micah v. 2, "And thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me, that is, to be a ruler in Israel." This text is thus cited, Matt. ii. 6, "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule (or feed) my people Israel." In the former text it is called Bethlehem Ephrata, of which you may read Gen. xxxv. 16, 19, and xlviii. 7. In the latter, it is called the land of Juda, by a synecdoche, for a city seated in the land of Juda. For at that time the epithet of Juda was more used, and to Herod himself better known than the surname of Ephrata, which perhaps at that season grew out of use, or was less known to the vulgar. In the former text Bethlehem is called little, with respect to external splendour and eminency: but in the latter it is called not the least, because of that singular honour which accrued to it by the nativity of the Messiah. In the former it is said, among the thousands of Juda, but here among the princes of Juda, of which see our first book, chapter iii. section 3, there the Messiah is called a ruler in Israel, but here a captain (or governor) who shall feed the people: which eminent metaphor is elsewhere expounded as it respects the office of Christ.

So much for a change in words themselves, the like may be found in their accidents, such as respect, (1.) Number, as that which is said, Psal. xxxii. 1, in the singular number, viz., "Blessed is he whose transgression is forgiven, whose sin is covered," is cited, Rom. iv. 7, in the plural; so Isa. lii. 7, with Rom. x. 15, in both places the sense is the same, for the singular is put for the plural synecdochically. Compare Deut. vi. 16, with Matt. iv. 7, &c. (2.) Person, of which examples are given elsewhere. (3.) Mood and tense, of which there is an eminent example in the citation from Isa. vi. 10, which is made Matt. xiii. 24, 25, John xii. 40, Acts xxviii. 26, 27, where there is an emphatical change of the imperative mood into the indicative, and of the present tense of the subjunctive into the future tense of the indicative.

Now before we proceed it is to be noted, that sometimes there is such a change made in the quotation, that we cannot clearly show from what place of the Old Testament it is taken, as Eph. v. 14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," which some refer to Isa. ix. 1, and others to Isa. xxvi. 19, 21; but it seems to agree most with the first place, because of the likeness of the scope.

Another sacred sentence of a doubtful original we meet with, James iv. 5, "Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?" which words are thought to be cited from Gen. viii. 21. Others think them to be rather taken from Numb. xi. 29, &c.

3. The writers of the New Testament are wont from two or three alleged testimonies to make up one entire citation, or, as Salmeron says, Tom. 1. page 109, to produce one testimony from divers prophets put together, as Matt. xxi. 4, 5, of which the first part is taken from Isa. lxii. 11, and the latter from Zech. ix. 9. The Evangelist calls it the prophet in the singular number, to denote the harmony and agreement that is betwixt the prophets. Compare Matt. xxi. 13, with Isa. lvi. 7, and Jer. vii. 11; Mark i. 2, 3, with Mal. iii. 1, Isa. xl. 3; and Acts i. 20, with Psal. lxxix. 25, 26, and cix. 7, 8, Rom. iii. 10—18, which are taken from Psal. xiv. 2, 3, liii. v. cxl. and x. Isa. lix. 7, 8, and Psal. xxxvi. Compare Rom. ix. 33, with Isa. xxviii. 16, and viii. 14; and Rom. xi. 26, with Isa. lix. 20, xxvii. 9, iv. 4, Jer. xxxi. 34; and 1 Cor. xv. 54, 55, with Isa. xxv. 8, Hos. xiii. 14; and 1 Pet. ii. 7, with Psal. cxviii. 22, and Isa. viii. 14; Heb. ix. 19, 20, with Exod. xxiv. 6—8, and Numb. xix. 6.

Testimonies are not only cited from the scriptures of the Old Testament, but also from the books of the ancient Rabbies, as we have already touched upon. In 2 Tim. iii. 8, there is mention made of Jannes and Mambres, upon which Schikard* says, *Hæc nomina magorum Egypti nuspam in scripturis, at in Targum, &c.* These names of the Egyptian magicians are no where to be read in scriptures, but the Targum of Jonathan Ben Uziel, upon Exod. vii. 11, they are expressly found: Paul therefore quotes this famous paraphrase of the law: yet others say, that this Targum of Jonathan, is of too late a date, if we consider the style and matters treated of, than that Paul could peruse them; but that he and the author of the Chaldee paraphrase, rather received it from common opinion or tradition: and Schindler affirms, that the names Juhanes and

Mambres were expressed in the *Talmud tract. Sanhedrim*. Pliny in his natural history, Lib. 30, chap. i. speaks of names something like these, and represents them as a faction that opposed Moses, &c.

To this we may refer what we read in the 9th verse of the epistle of Jude, concerning the controversy between the archangel Michael and the devil, about the body of Moses; and also the prophecy of Enoch concerning the coming of the Lord to judgment, verse 14, 15, of which Junius says, that the former is taken from Zech. iii. 1, 2, where that divine rebuke is read; and that by Michael we are to understand Christ, called the archangel, because he is the prince of angels: see Dan. xii. 1. But the body of Moses is not to be understood properly but figuratively of the truth and complement of the law given by Moses (see Col. ii. 17,) of which complement (which is in Christ) he was a type; "And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right-hand to resist," Zech. iii. 1, &c.

We meet with three citations from profane writers, quoted by the Apostle Paul, as (1.) Acts xvii. 28, "For in him (that is, the Lord God) we live, move, and have our being, as certain also of our own poets have said; for we are also his offspring," *τού γὰρ καὶ γένος ἐσμεν*, which piece of a verse Clemens Alexandrinus* says, is taken from Aratus in *Phaenomenis*, and recites the entire place of Aratus consisting of some verses. In Aratus this is attributed to, or spoken of Jupiter, which Paul took notice, as perversely and altogether unjustly ascribed to that imaginary, false, and fantastical God, and therefore restores that sentence to the only true God. This Aratus flourished in the time of Ptolomy Philadelphus, and was illustrious in the court of Antigonos the son of Demetrius, who governed the Macedonian monarchy in the 105 Olympiad, Mac. ii. 1, see *Sixtus Senensis*, Lib. ii. *Bibliothec. Sanctæ*, Tit. Aratus. In the golden verses of Pythagoras, there is the like sentence, *θεῖον γένος ἐστὶ βροτοῖσι*.

2. *Φθειροῦσιν ἤδη χρηστὴν οὐμίαν κακὰι, corrumpunt mores bonos colloquia (vel consortia) prava*; (bad or evil) discourse (or society) corrupts good manners. This sentence consisting of a senary iambick, some attribute to Menander, therein following Jerome in his epistle to Magnus the Orator. Others ascribe it to Euripides: however it is, the verse is made canonical by the Apostle. And the word *οὐμία* (rendered communication) really signifies a fellowship, or keeping company with impious and lewd persons, from *οὐμός*, *cœtus*, a congregation or gathering together: see Isa. xxii. 13.

3. Tit. i. 12, "One of themselves, a prophet of their own, said," *Κρητὲς αἰ ψεύσαι, κακὰ θηρία, γαστέρες ἀργαί*, "The Cretans are always liars, evil beasts, slow bellies, verse 13, "This witness is true." There is a most elegant Oxymoron, in these words of Paul; the Cretans are always liars; but he that said this was a Cretan, therefore (it may be concluded) he was a liar; yet says Paul, his testimony is true: and hence perhaps he calls him prophet; this Greek verse is thus rendered in Latin *Cres semper mendax, mala bestia venter iners est*. Erasmus adag. xii. 29, says thus, † Jerome in his commentaries written upon this epistle, intimates that his verse is found in the works of Epimenides, in a book, whose title was, *De Oraculis*, of Oracles. Hence Paul calls him a prophet, whether by way of irony, or because of the subject he treated on, we will not determine. The beginning of this verse *Κρητὲς αἰ ψεύσαι*, was made bold with by Callimaehus a poet of Cyrene, in a hymn, wherein he celebrates the praises of Jupiter, and lampoons the Cretans very satirically for their vanity and boasting that he was buried among them; whereas (as this heathen zealot fancies) Jove was immortal: hence Ovid said, *Nec fingunt omnia Cretes*, the Cretans do not always lie; hence also arose the proverb, *κρητίζειν*, (to play the Cretan) was put for to lie. The occasion of this discourse was, that the Cretans had a certain sepulchre with this epitaph, *Εἰδαδε κείναι οὐ Διὸν επικαλοῦσι*; that is, here lies one whom they call Jupiter. Because of this inscription, the poet charges them with a lie, in those words, *Κρητὲς αἰ ψεύσαι κακὰ θηρία, γαστέρες ἀργαί*; *ταφὸν ἀνα σείο Κρητὲς ἐρεκτῆσαντο*: *Συδε οὐ Δάνας, ἐσσι γὰρ αὖν*; that is, the Cretans are always liars, evil beasts, slow bellies: therefore, O King, the Cretans have built a sepulchre for you: but thou hast not died, for thou always livest, &c.

4. To conclude, we will only add the passage we read, Acts xvii. 22, 23, "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and contemplated on what ye worship, (or beheld your worship) I found an altar with this inscription *Ἀγνώσω Θεῶ*, to the unknown God: whom therefore ye ignorantly worship,

* Stromat. fol. 123.

† Divus Hieronimus in Commentariis, quos in hanc scripsit epistolam, &c.

him declare, "I unto you," &c.; upon which Jerome excellently says * after he had recited some sayings of learned Heathens, quoted by the apostle. This leader of the Christian host, and this invincible orator, pleading the cause of Christ, discreetly urges that accidental view of the inscription of that heathenish altar, as an argument to prove the true faith. He learned of the true David, to snatch the sword out of the enemy's hand, and chop off his head with his own weapon, &c. Of this *επιγραφη*, or inscription on that altar, Ludovicus Vives says, † "That in the Attican fields there were very many altars dedicated to unknown Gods, hinted at by the evangelist Luke, Acts xvii., as also by Pausanias in his *Atticks*, *Θεων αγγνωτων βαμοι*, (the altars of unknown gods) which altars were the invention of Epimenides the Cretan." For when that country was visited with a sore plague, they consulted the Delphian oracle, whose answer is reported to be, that they must offer sacrifices, but named not that God to which they should be offered. Epimenides, who was then at Athens, commands that they should send beasts (intended for sacrifice) through the fields, and that the sacrifices should follow with this direction, that wherever they should stand, there they must be sacrificed to the unknown God, in order to pacify his wrath. From that time to the time of Diogenes Laertius, these altars were visited. More of this may be seen in Sixtus Senensis, Lib. II. *Biblioth. Tit. Aræ Atheniensis Inscriptio*. See also Wolfius, Tom. I. *Lectionum Memorabilium*, page 4, verse 20, &c., so much of schemes or figures.

Schema hujus mundi citius prolabitur undis.

In Jesu solo spes rata, firma quies.

In Cælo solo spes rata firma, quies.

1 Cor. vii. 31. *Παραγει το σχημα του κοσμου τουτου.*

Præterit hujus Mundi Figura.

* Epist. ad Magnum Oratorem Romanum, Tom. 3. operum, f. 148.

† In Lib. 7. de Civit. Dei Cap. 17.

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PHILOLOGIA SACRA;

OR A

TREATISE OF THE TYPES AND PARABLES OF THE OLD AND NEW TESTAMENT.

WITH THE

EXPOSITIONS OF THE LEARNED, UPON SUCH AS ARE OBSCURE, &c.

In treating of a type, we are to remark, 1. Its definition, and that (1.) With respect to its name. (2.) With respect to the thing itself. 2. Its division. 3. Its canons, or rules: of which in order.

ARTICLE I.

Of the Definition of a Type.

In the definition, (1.) We are to respect its etymology. (2.) Its Homonymy, or various acceptations. The Greek word τυπος, *typos*, which generally is used in this affair, is derived of τυπτω, which signifies to beat or strike, and is formed of its mean præter-tense) has various significations. As,

1. In a general signification τυπος, a type, is called the print or mark, which is made by beating, as John xx. 25. What we call, the print of the nails, is in Greek, τυπος ηλων, the type of the nails; that is, the impression or holes left by the nails beaten or driven through his hands.

2. More particularly, it denotes an example or exemplar, which in certain actions we imitate, this goes before, and is to be imitated; see Phil. iii. 17, 1 Thess. i. 7, 2 Thess. iii. 9, 1 Tim. iv. 12, Tit. ii. 7, 1 Pet. v. 3, and ii. 21, Acts xxiii. 25, Rom. vi. 17. What we translate form of doctrine, in the Greek, is τυπος διδαχης, that type of doctrine; that is, in which God has prescribed the rule, form, and example of obedience, and life to us, viz. to believe the gospel, and live accordingly, Phil. i. 27.

3. In another signification τυπος, a type, is called a* description not very exact, viz., that which is made summarily, briefly, and less completely.

4. It has also another signification with physicians, who call that form and order observed or noted in the increase or abatement of diseases; τυπος, a type, denoting the symptoms of the disease, and what it is: hence Galen wrote a book entitled, περι των τυπων, of types. As to other senses wherein lawyers and politicians take it, consult *Stephanus in Thesaur. Græcæ Linguae*, Tom. 3. Col. 1691.

5. But to approach nearer to our scope and business, τυπος, a type, denotes a figure, image, effigy, or representation of any thing, and that either painted, feigned, or engraven or expressed by any other way of imitation, Acts vii. 43. So Isocrates in *Evag. Encom.* calls τυπους, the images of bodies, (των σωματων εικονας.)

* *Arist. Eth.* l. c. 3, and l. 2, c. 7.

6. Divines understand nothing else by types, but the images or figures of things present or to come; especially the actions and histories of the Old Testament, respecting such as prefigured Christ our Saviour in his actions, life, passion, death, and the glory that followed. In which sense some judge this appellation to be *εγγεφυον*, written or inscribed, and refer Rom. v. 14, to it, where Adam the first man, is called *τυπος του μελλοντος*, *figura futuri*, "The figure of him that was to come," viz., "the last Adam," 1 Cor. xv. 45, and x. 6, *ταυτα τυποι ημων εγενηθησαν*, "Now these things were our types;" and verse 11, *ταυτα παντα τυποι συνεβαινον εκεινοις*, "Now all these things happened to them for types." These two texts we translate examples, or ensamples. But in the former place, Rom. v. 14, a type seems not properly to denote what we here intend, for there is a certain comparison made between Adam and Christ, which carries rather a disparity than a similitude in it. The protasis, or proposition, is in ver. 12. As Adam conveyed death together with sin to all that were born of him, (*ut Adamus omnibus ex se natis cum peccato mortem communicat*.) The apodosis, reddition, or return, is not expressly set down, but insinuated in the foregoing words, as if he had said, so Christ conveys or communicates life to all those that by faith are given to, and implanted in him. A Type therefore in the said place denotes a similitude generically, and relates to the fifth particular. In the latter example *τυπος*, a type, signifies an example, shadow, or umbrage of things to come, as the words annexed make out, yet not properly relating to the types in hand. To this some refer Heb. viii. 5, Acts vii. 44, where *τυπος*, a type, is taken for the pattern and image shown to Moses in the mount, Exod. xxv. 40; in the Hebrew it is called *תבנית*, an *exemplar*, pattern, figure, or form, denoting that the structure of that Levitical tabernacle, was a type or prefiguration of the truth which was to be expected under the gospel dispensation: so Gregory Nazainzen says,* "That the Levitical law was a shadow of things to come, as the apostle declared, and as God commanded Moses to do all things, *κατα τον τυπον*, according to the example showed him in the mount, viz. of things obvious to sense, which afterwards were to be discovered by faith. Piscator says, that by *τυπος*, a type, Heb. viii. 5, the *αρχετυπος*, or archetype, is to be understood; that is, the principal or primitive exemplar or pattern of those heavenly and spiritual things, which were prefigured by the tabernacle, and the ceremonies relating to it, as antitypes, viz. the death of Christ upon the altar of the cross, and his entrance into the heavenly sanctuary, which things were spiritually revealed to Moses."

But we may be satisfied that by type, or example, in the aforesaid place, we are to understand the disposition and form of the future building of God's house under the evangelical dispensation, and so it belongs to the fifth signification, according to the signification of the Hebrew word *בנה*, *Banah ædificavit*, he hath built.

II. Synonymous terms, 1. The word *typos* used by the seventy, answers to *תבנית* Exod. xxvi 40, and *צלם*, Amos v. 26; but neither of these concern us in this place. Yet we may refer to this that general appellation, *משל*, *Mashal*, which denotes a similitude, or the comparison of one thing to another: also a parable, proverb, axiom, dark or figurative speech: see Ezek. xxiv. 3. In the Arabic tongue we meet with the word *شبه*, *Schibh*, which denotes a similitude, type, or parable, from *شبه*, he was like, &c. 2. From Greek writers, as well canonical, as ecclesiastical, we may mention some synonymous appellations; as from the New Testament, we find that the types of things to come are called. (1.) *Σκια*, a shadow of things to come, Heb. viii. 5, *σκια των επουρανιων*, "a shadow of heavenly things; and Heb. x. 1, *σκια των μελλοντων αγαθων*, "the shadow of good things to come;" because Christ, with his blessings and works performed for the salvation of mankind, was proposed to the godly in an obscure way, or a shadowy description of his lineaments in the Old Testament. Hence some think that (Rom. xiii. 12.) the Old Testament is represented by night, or darkness, and the New Testament by day, or face to face. (2.) *Υποδειγμα*, an example, or pattern; the priests of the Old Testament are called *λατρευοντες, υποδειγματι επουρανιων*, to serve to those things, Heb. viii. 5, that is, to be exercised in those parts of divine worship, which were types and figures of things to be expected in the New; here there may be an ellipsis of the preposition *εν*, and so the sense is, that their priesthood or ministry

* Orat 42. εις το αγιον πασχα, p. 683:

expired *εν υποδειγματι*, in the exemplar or shadow of heavenly things, because by their priesthood, the celestial and spiritual priesthood of Christ was prefigured as in types; the like appellation we have, Heb. ix. 23.

3. *Σημειον*, a sign, Matt. xii. 39, where Christ applies the three days' stay of Jonas in the whale's belly, as a type of himself, *σημειον του Ιωνα του προφητου*, "the sign of the prophet Jonas." Here Christ accommodates his speech to the words of the Scribes and Pharisees, who asked a sign of him; otherwise a sign and a type differ in signification, the one being of a larger, the other of a narrower signification: every type is a sign, but every sign is not a type: every sign may represent the thing signified although unlike; but the condition of a type is, that it must bear a parity, proportion, or likeness to the thing typified.

4. *Παραβολη*, a *parable*, Heb. ix. 9, which term in the Hebrew books of the Old Testament, frequently answers the Word *חזו*, but is put in this place for such typical or prefigurative things, and actions, as are related in the Old Testament. So Heb. xi. 19, the phrase of "Abraham's receiving his son in a figure," which son was by him adjudged as good as dead, *εν παραβολη*, in a *parable* or similitude, is well expounded, that he was a type or similitude of Christ. In ecclesiastical writers we meet with the same appellations, of such as are very near, only we are to take notice, (1.) That they confound the allegory with the type frequently: so Augustine, Tom. 1, oper. lib. *de vera Relig.* cap. 56, says, an allegory, under which term undoubtedly he comprehended types, is fourfold, viz., respecting history, fact, preaching, and sacraments. (2.) Gregory Nazianzen puts the antitype for the type, Orat. 42, *εις το αγιον ωσχα*, Pag. 692, his words are, *ο δε καλχους, οφis κρεματα μενκατα των δακνοντων οφειν ουκ ως τυπος δε του υπερ ημων, παθοντος αλλ' ως αντιτυπος*; that is, *yet really the brazen serpent was not hanged up to prevent the biting of serpents, nor yet as a type of Christ, who suffered for us, but as an antitype.* (3.) In the Latin tongue the words *Exemplar*, *Figura*, *Præfiguratio*, are much used, that is, a pattern, figure, or representing a thing to come. But the word type was most usual to denote privileges to come, by the donation of parents to such as were denizens of the city of Rome, when it was imperial.

The correlative, or that which answers a type, is the antitype, that is, the thing represented by the type, or that which answers to it; as 1 Pet. iii. 20, where when the history of eight souls saved by water, (in the deluge, Gen. vi. 17, 18,) is mentioned, the apostle subjoins, ver. 21, *ω αντιτυπον νυν και ημας σωζει βαπτισμα, i. e.* "to which the antitype, baptism, doth now also save us," so the Greek; by which the apostle denotes, that baptism, which is a medium, or means of salvation in the Gospel dispensation, is the antitype, or answers to the type, of that great preservation of those few faithful persons that were saved in that universal deluge, commonly called Noah's flood.

This antitype, or thing prefigured, has other appellations in the New Testament, as first, Col. ii. 17, where it is called *σωμα*, a *body*, which is opposed to *τη σκια* a *shadow*, and signifies only the very thing or genuine essence, whose *αποσκιασμα, οδυμνiation*, or shadow, or picture was prefigured in the time of the Old Testament; hence it is said, ver. 9, of the same chapter, "that in him, viz. Christ, dwelleth all the fulness of the Godhead, *σωματικως*, bodily." In the time of the Old Testament God dwelt in the temple of Jerusalem, and upon the ark of the covenant, in the mercy-seat, but it was *τυπικως, typically*. But when the fulness of time was come, the whole fulness of the Deity dwelt bodily, truly, and in a most eminent manner personally in Christ's human nature.

2. Consult Heb. x. 1, where you will find a metaphor taken from painters, who first with a charcoal are wont to draw a *σκιαγραφια*, that is, a rude adumbration or delineation of the thing they intended to paint, and afterwards perfect it with true and lively colours, till they make a fair picture. By the first of these, the apostle in this place, means the *σκιαι*, or shadows of the Old Testament; by the latter, the truth and complement of the Old Testament types, which the apostle calls *εικονας, images*.

Heb. ix. 23, *τα εν τοις ουρανοις*, "Things in the heavens," or, as the explication subjoined has it, "heavenly things," are called such things as are understood to typify the heavenly priesthood of Christ, and other things mentioned in the Old Testament: so ver. 24, they are called *τα αληθινα true*, by which is hinted, that the images, prefigurations, or adumbrations of those good things, were but exhibited only in the Old Testament: see John i. 17, where it is said, "That grace and truth came by Jesus Christ;" in which place, grace is opposed to the curse of the law, and truth, to the ceremonies, shadows, and prefigured types thereof.

The definition of the thing is thus : a typical sense is when things hidden, or unknown, whether present, or to come, especially when the transactions recorded in the Old Testament prefigure the transactions in the New, are expressed by external action, or prophetic vision. The division of types follows.

ARTICLE II.

OF THE DIVISION OF TYPES.

HERE we shall wave the wranglings of critics, who spent many words to confute each other, and give the best account we can of the real division of types, which may be reduced to two sorts. (1.) prophetical types. (2.) historical types ; of which in order.

ARTICLE III.

OF PROPHETICAL TYPES, AND TYPICAL AND SYMBOLICAL ACTIONS.

PROPHETICAL types are such, whereby the prophets who were divinely inspired by external symbols figured or signified things present, or to come, in their speeches, or writings, either by way of warning, admonition, or prophecy. This must be considered, (1.) with respect to actions. (2.) visions.

1. Prophetical actions are typical, when some thing mystical and hidden is adumbrated or shadowed by those things which the prophets by divine command acted ; as for instance, Isa. xx. 2, " The prophet goes out naked ;" that is, without his prophetical garments, to prefigure the fatal destruction of the Egyptians and Ethiopians : Jer. xiii. 1, and the following verses, the prophet by divine command gets himself a linen girdle, puts it upon his loins, hides it in a rock by Euphrates, afterwards takes it from thence, but it is putrified, or marred, or rotten : by which type the blessings God gave the people, their ingratitude and wickedness, and the destruction that was to come upon them, are prefigured, as by the context appears. Chap. xvi. 2, 5, there is a command to abstain from matrimony, procreation of children, mourning feasts for the dead : by which type God denounces most woful calamities which were to come upon his people for their sins : see chap. xviii. 2, 3, 4, 5, 6, 11, xix. 12, 13, xxvii. 2, and li. 63, Ezek. ii. 8, &c. The prophet eats the volume, book, or roll reached to him, to witness, the gift of prophecy divinely inspired into him, which afterwards he was strenuously to exercise against the rebellious people : see chap. iv. 2, xiii. 3, and xxiv. 3, 16—22, where you have instances relating to this head, Hos. i. 2, and the following verses, gives the names of wife of whoredoms, and children of whoredoms, to a lawful wife, and lawfully begotten children ; by which type he denotes and taxes the spiritual idolatry of the people of Israel ; see *Tarnovius Exercit. Bib.* largely upon the place. The like symbolical action we read in chap. iii., to this we may also reduce the typical action of the prophet, which is described, 1 Kings xx. 35. We may add likewise to these, that action of Christ, when he cursed the barren fig-tree, which presently withered. For that curse was not produced from any rash, or unseasonable malice, or a desire of revenge ; but by it our Saviour would typically show, (1.) The destruction that was to come upon the people of Israel, considered as such obstinate persons, who by no admonitions, or threats, would suffer themselves to be amended or reformed : see the parable, Luke xiii. 6, 7, (2.) The power of faith, whose analogy, or deep mystery, Christ himself expounds.

To this head we may also refer the action of the prophet Agabus, in Acts xxi. 10, 11, who took Paul's girdle, and bound his own hands and feet, to imitate Paul's captivity at Jerusalem, &c.

ARTICLE IV.

OF PROPHETICAL AND TYPICAL VISIONS.

These may be thus distinguished, viz., such as were shown to men sleeping, or walking: to men asleep, their dreams have been sent from heaven. In these there is a twofold difference, some are mere, or naked sights or views, which without figures, and the mystery of types, represent deep things, and future events, such was the dream of Joseph, Matt. i. 20, and ii. 13; of the wise men, Matt. ii. 12. But these concern not this head; some are *ονειρα συμβολικα*, or such dreams, which are hidden or involved in figures and types; these dreams came sometimes to believers, sometimes to unbelievers.

To the former class belongs;

First; the dream of the patriarch Jacob, Gen. xxviii. 12, 13, "And he dreamed; and behold, a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending upon it. And behold, the Lord stood above it, and said, I am the Lord," &c. Certain interpreters, by reason of the antitype, refer this vision to the patriarch Jacob himself, making the ladder to signify the journey of Jacob; the ascending angels his keepers when he travelled, and the descending angels when he returned: they say, that God stood on the top of the ladder, since he is the moderator or governor of the whole affair, because by his providence Jacob is taken from his parents, led in his journey, entertained by his father-in-law Laban, and led back again. This interpretation, they say, is made by God himself, ver. 15; but Christ is a more sure interpreter, who, John i. 51, makes himself the Antitype of that vision; "Verily, verily I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man:" that is, from day to day, ye shall more and more understand, that I am he who is prefigured in that vision of Jacob's ladder. That vision holds forth,

1. The personal union of two natures in the Messiah, which prefigured by the ladder standing upon the earth, whose top reached heaven, denoting the union of the divine and human nature, by the symbol of the ladder touching heaven and earth.

2. The fruits, benefits, or blessings, *του λογου*, of the incarnate Word, or the Word made flesh, expressed by the ladder's touching heaven; because through Christ, the ascension or entrance into heaven, is open to all believers. John iii. 14—16, and by him only, Acts iv. 12. As the patriarch saw but one ladder; so the going up and the coming down of the angel denotes, that they were no longer to be hurtful to mankind, but most friendly: see Luke ii. 9, 13. For they come down as ministering spirits for the help of the saints, Heb. i. 14, and go up again, carrying their souls into Abraham's bosom, Luke xvi. 22. Here is also a blessing annexed by the Lord, Gen. xxviii. 14, "And all the families of the earth shall be blessed in thee;" that is, in thy seed. This is that blessing which comes upon us through Christ, Eph. i. 3, Gal. iii. 8, 9.

3. Here is the principal end for which the land of Canaan was delivered into the possessions of the posterity of Abraham and Jacob, viz., that there may be a certain seat or habitation for that people, of whom the Messiah was to be expected.

Secondly; the double dream of the patriarch Joseph, Gen. xxxvii. 5, &c., which was expounded by Joseph's brethren, ver. 8, and his father, ver. 10, agreeable to the event of the thing, as Chap. xli., and the following chapters.

Thirdly; the dream of Daniel of the four beasts that came out of the sea, Dan. vii. 3, &c., which were types of the four monarchies of the world, viz., the Babylonian, Persian, Grecian, and Roman, &c.

To the latter class belong,

1. The dream of Pharaoh king of Egypt, Gen. xli. Of the fourteen cows and the fourteen ears of corn, by which the future state of Egypt, and the neighbouring country, with respect to fertility, and the scarcity of corn, is prefigured, as Joseph himself expounds it, chap. xli. 25, &c., and is evidenced by the event, ver. 47, 54, &c.

2. The double dream of Nebuchadnezzar; the first is described, Dan. ii. 29, &c., viz. of the great, large, splendid, terrible image of a man, "whose head was gold, his breast and arms silver, belly and sides brass, legs iron, feet part iron part clay, and of the stone hewn out with hands, which brake them to pieces; becoming afterwards a great mountain." By which typical and symbolical image, the four universal kingdoms or monarchies of the earth are again shadowed, or adumbrated, as the prophet himself expounds it, Dan. ii. 37, and the following verses.

But by the "stone cut or hewn out without hands," the spiritual kingdom of the Messiah is denoted, which when these monarchies were in being, began to lift up, or erect itself; but at length whatsoever shall remain of the said kingdoms, he will break in pieces and consume, ver. 44.

So much of visions which appeared to men asleep, such as appeared to men awake are of a twofold kind, but of the manner of appearance, viz., whether with ecstasy, or without, is not our work to dispute at present, viz., some have the exposition or interpretation of the types and symbols annexed, and some have not.

Visions of the first sort are to be also differenced, forasmuch as the interpretation of the vision is taken from the thing itself, or from its appellations or terms, and so it is by an allusive reason.

Of the first sort are the visions of Jeremiah, chap. xxiv. 1, &c., "of the two baskets of figs, good and bad;" by the good figs, the restoration of the Jewish and Christian church which was to come, is prefigured; and by the bad figs, the carrying away of Zedekiah and the people of Israel into captivity, is also prefigured, as it is expounded in the 5th and the following verses.

The viii., ix., x., and xi. chapters of Ezekiel agree in the description of the same vision of the prophet, which had four parts; the first part of the vision adumbrates the wickedness of the Jews which remained at Jerusalem, chap. viii. The second figures out the destruction of the citizens in the very city, except those whom God had marked, as chap. ix. The third prefigures the fire, by which is denoted the flaming anger and indignation of the Lord, who by plague and famine afflicted the inhabitants before the taking of the city, and after its taking, utterly burnt and destroyed the whole city, with the temple; and hence the glory of the Lord departed, as chap. x. The last denotes the persecution and ruin of those that escaped the burning and destruction of the city, as chap. xi. So chap. xxxvii. 1, and the following verses, there is a vision of bones made alive again, and reduced to their former state, by the immission of the Spirit; by which the restitution of the Jews, and the deliverance of the universal church, its resurrection from death, and its eternal glory is adumbrated or shadowed forth, as appears ver. 11 and 23, with the verses immediately following both places. The vision in the viiith of Daniel, of the two-horned ram, and of the he-goat with one horn, is expounded by Gabriel, ver. 19, to relate to the kings of Media, Persia, and Greece, &c.

Amos vii. 1, 4, 7, is a relation of certain visions, by which, as by types and symbols, a famine to come, warlike devastations, and the captivity of all the Israelites after the extinction of Jeroboam's family is denoted, as it is expounded in the same chapter; see chap. ix. 1, where you have a vision, that denotes God's departure from the temple, his forsaking the Jews, and his most sure judgments against them.

Zechariah i. 8, &c., there is a vision of "A man riding upon a red horse, standing among the myrtle trees in the bottom, and behind him, red horses, bay, and white," so the Hebrew; by which is figured our Saviour Christ, dwelling in the church among the godly, and angels ministering to him, as chap. i. 18, "the four horns," denote the enemies of Israel who invaded them, as the Syrians, Assyrians, and Babylonians on one side, viz., the north; Ammonites and Moabites from the east: the Edomites and Egyptians from the south; and the Philistines from the west. The "four carpenters," ver. 20, which cast out the horns aforesaid, do figure out those instruments which God shall make use of, and gather from all parts, to destroy the Babylonians, and those enemies of the Church, who hindered the building of the temple and the city Jerusalem. Chap. ii. 1, there is represented a man, holding a measuring line in his hand, to measure Jerusalem; by which the rebuilding of the city in time to come is denoted, Chap. iii. 1, Joshua the high-priest is represented as a type of Christ, as is plainly intimated, ver. 8.

Chap. iv. 2, there is mention of a golden candlestick, which is a type of the church, and most precious in the sight of God, the explication of which, with reference to each individual member, is given by our Saviour himself.

The flying roll, chap. v. 1, denotes the judgments of God against the impenitent, and impious Jews. More examples may be read in this and the following chapter.

To the latter class belong the visions we read of, Jer. i. 11, 14, Amos vii. 2, of which we have spoken before.

We have treated so far of visions, whose antitypes are expounded in the very text; but there are others which are not so expounded: therefore we must take their position either from the circumstances of the text, or from other places of scripture; or from the event, compliment, or fulfilling of the prophecy; such are Isa. lxiii. 1, &c. where there is a dialogue proposed by the prophet, between Christ and the church, respecting his own most blessed passion and merit. And although there is in that place no direct mention of such a vision, yet the circumstances do fairly intimate it, viz., that such a vision appeared to the prophet.

In Ezekiel the xlth to the end, we have a typical description of the temple and city: the antitype of which, is not the city and temple rebuilt by Zerubbabel and Nehemiah after the captivity, as the Hebrew rabbies and others have dreamed, but the mystical temple of God, his true church, and the heavenly and spiritual city, as the learned doctor Haffnenrefferus most learnedly expounds it. Lastly; the Revelations of John, in which the future state of the church, by divers visions, both symbolical and typical, is represented, the explication or fulfilling of which the event must show, is properly reduced under this head. So much for prophetical types.

ARTICLE V.

OF AN HISTORICAL TYPE, AND ITS FIRST DIVISION.

An historical type is the mystical sense of scripture, whereby things acted or done in the Old Testament, (especially what respected the priesthood and worship of the Jews,) prefigured and adumbrated things acted in the New Testament times, with respect especially to Christ the Antitype, who is, as it were, the kernel inclosed in all those shells of Old Testament ceremonies, types or actions, &c.

This may be thus distinguished, (1.) that like an allegory, it is either innate, or natural, or inferred. The innate is that which is expressly delivered in the scriptures, or when the scripture itself shows or intimates, that some ceremony, or thing transacted, does adumbrate the things related or done in the New Testament, especially Christ in a mystical sense. This is done, either expressly or explicitly, or tacitly and implicitly; or, which is all one, the scripture either shows it expressly, or tacitly insinuates the thing transacted to be a type of Christ; of the first kind we have many examples.

The prophet Jonah was swallowed in the whale's belly, and vomited out after three days, as Jonah i. 17, and ii. 10. This is a type of Christ, who lay three days in the grave, and of his glorious resurrection, as Christ himself expressly says, Matt. xii. 40, and xvi. 4, Luke xi. 29, 30.

The brazen serpent which Moses by divine command lifted up in the desert, against the bitings of serpents, as Numb. xxi. 8, 9, is expressly said to be a type of Christ, who was lifted up upon the cross, and healing believers of the biting of the infernal serpent, John iii. 14, 15.

The constitution and sacrifice-offerings of the levitical priesthood in the Old Testament, did typically prefigure Christ the High-priest, as Heb. v., and the following. More examples may be found upon a diligent search and meditation of the scripture.

Examples of the latter sort are these: the mercy seat, or the covering of the ark of the covenant, Exod. xxv. 17, which typified Christ, Rom. iii. 25; so you may compare Josh. i. &c., with Heb. iv. 8. That the manna was a type of Christ is told us, John vi. 32, &c. The paschal lamb, Exod. xii. 3, &c., was a type of Christ, as 1 Cor. v. 7, John xix. 36.

The scape-goat, Lev. xvi. 10, 21, was a type of Christ, as John i. 29, 1 Pet. ii. 24, so was Isaac, Gen. xxii. 2, 12, with Rom. viii. 32, and Heb. xi. 19. So Sampson, Judg.

xiii. compared with Matt. ii. 23, where that which is spoken of Sampson, Judg. xiii. 5, is accommodated to Christ the Antitype: yet the phrase *Ναζωραῖος κληθήσεται*, "he shall be called a Nazarene," is not used as some say, respecting the words concerning Sampson, but to other sayings of the prophets, Isa. lx. 21, and xi. 1, Zech. vi. 12, in which the Messiah is called נֶזֶר, *netzer*, *surculus*, "a branch," whence Nazareth is derived; hence the Syriac has it נַצְרַת, *Natzerath*, or *Notrath*,* "Matt. ii. 23, and the reason they give is, that it is said it was written, *δια προφητῶν*, by the prophets, in the plural number, &c.

That King Solomon, the son of David, was a type of Christ, appears Heb. i. 5, Acts ii. 30, and xiii. 22, 23, where the promise made to David, spoken in a literal sense of Solomon, 2 Sam. vii. 12, 1 Chron. xvii. 11, is referred to Christ.

The first-born son of the Lord, as the people of Israel are called, Exod. iv. 22, when they were to go out of Egypt, is a type of Christ: the only begotten Son of God, Matt. iii. 17, who is said to be called from his exile in that nation, Matt. ii. 15, where that which is literally said of the Israelites, Hos. xi. 1, is accommodated to Christ the Antitype, &c.

An illated or inferred type is that which is consequently gathered to be such by interpreters; this is either by fair probabilities agreeable to the analogy of faith—or extorted, and without any foundation in, or shadow of sense, from the literal sense of the text.

Of the first sort, the homily-writers and expositors produce a great many. As the doings of Sampson in marrying a strange wife, and destroying his enemies by his death, Judg. xiii. xiv. xv. xvi. chapters; although no where in Scripture applied to Christ, yet it is expounded as a type of Christ, who was spiritually, as it were, married to the Gentiles, and conquered his enemies by dying. More examples are, Gen. xxxvii., respecting Joseph; Numb. xvi. 47, respecting Aaron. See Isa. lix. 2, Gen. ii. 22, 23, Dan. vi. 22, Judg. xvi. 2, 3, 1 Sam. xvii. 49; compare ch. xxii. 2, with Luke xv. 1, &c.

Of the latter sort, are the wild fantastical conceits of papists, and some others, who make types where there are none. For instance, † *Turrecremata* makes the Son of David, yea, Christ himself, a type of the pope of Rome: for he expounds the words, 2 Sam. vii. 13, thus—"I will establish the throne of his kingdom for ever:" that is, says he, I will cause the supremacy, or kingdom of the pope, always to endure, with several other things of the same ridiculous tenor; which we omit as useless to our undertaking.

ARTICLE VI.

OTHER DIVISIONS OF AN HISTORICAL TYPE.

ANOTHER division of an historical type is this; some immediately respect Christ, and some the things that belong to Christ. Of the first sort are such things as prefigure, and lively set forth his most holy life, his most bitter death, his most glorious resurrection and exaltation, as in the examples before recited. Of the latter sort are, the universal flood, in which, by the peculiar blessing of God, Noah and his family were saved, which is called a figure or type of baptism, 1 Pet. iii. 21, to which Psal. xxix. 10, may be applied, which, by the power and efficacy of the most precious blood of Christ, saves men, and is to them the laver of regeneration and renovation of the Holy Spirit. The parallel of this type, with the antitype, may be read in the learned Gerhard, Tom. 4. *loc. de Bapt. sect. 8.*

The bodily circumcision is a type of heart circumcision; the former is called *περιτομή χειροποιήτος*; "the circumcision made without hands;" the latter *περιτομή του Χριστου* the circumcision of Christ, Col. ii. 11.

So our divines propose some types of the Lord's supper, as the tree of life in the midst of paradise, Gen. ii. 9; see Rev. xxii. 14, John vi. 53, 54, 55. The bread and wine brought forth by Melchizedec, and given to Abraham, Gen. xiv. 18, 19. The paschal lamb eaten yearly (in *αναμνησιν*) in commemoration of the deliverance of the Israelites from literal Egypt, Exod. xii. 27, with 1 Cor. v. 7, and xi. 24: the manna, Exod. xvi. 15; the water that came out of the rock, Numb. xx. 11: the blood of the

* See *Piscator* upon the place, and *Junius* in *Parallelis*.

† *Lib. 1. summæ. Cap. 90.*

covenant, Exod. xxiv. 8, Heb. ix. 20. The shew-bread, Exod. xxv. 30. The live coal, Isa. vi. 6; the explication of which, amongst other types, may be read in Gerhard, Tom. 5, *de sacr. Euch. sect. 12.*

The types of the New Testament Church, as learned men say, are Paradise, Gen. ii. 8. Noah's ark, Gen. vi. 14, &c. The calling of Abraham, Gen. xii. 1, Josh. xxiv. 2. See more examples, Josh. ii. 18, and vi. 23, Psal. lxxxvii. 1, Gal. iv. 22, Mal. iii. 3. Yet some of these are reputed allegories rather than types.

Types are either of things or of ceremonies: the types of things done are, when some actions of holy men in the Old Testament prefigured some things done in the New. Thus Abraham's offering his son, in obedience to God's command, and love to him, typified God the Father, delivering his Son to death for the love of mankind, Rom. v. 8, and viii. 32. So Joseph's being sold into Egypt, and afterwards advanced, typified the humiliation and exaltation of Christ, Phil. ii. 6, &c. Ceremonial types are, when the ceremonies, and whole constitution of the Levitical worship in the old Testament, prefigured things in the New; an evident explication of which the epistle to the Hebrews gives.

ARTICLE VII.

Canons or Rules expounding Types.

CANON I.

In prophetical types we must exactly take notice where Christ manifests himself with respect to his office and merit; and where he sets forth other divine things, as judgments and blessings.

The reason of the canon is; because the son of God, before the fulness of time was come, Gal. iv. 4, did at sundry times, and in divers manners *πολυμερως και πολυτροπως*) adumbrate and make himself manifest, with his merit and passion to the fathers and prophets of the Old Testament, partly by plain promises, and partly by typical visions, and thus he "rejoiced in the habitable parts of the earth," Prov. viii. 31. In which respect he is said to be "A Lamb slain from the foundation of the world," Rev. xiii. 8. For the general understanding of these types, the learned give this rule: "Whatsoever text of the Old Testament treats of the grace of God, of propitiation, redemption, benediction, and destruction of enemies, so that the light and explication of it may be found in the New Testament, or that the circumstances and emphasis of the words themselves discover it; that text is to be expounded of Christ, together with his merit and passion.

Thus the vision of Jacob's ladder, Gen. xviii. prefigures Christ, the true ladder, by which the saints ascend into heaven, as appears by the circumstances of the text which treats of the propitiation of God, his divine protection, and his blessings upon the faithful posterity of believers; besides, Christ applies this to himself, John i. 51.

Isa. lxiii. 1—6. There is a prophetical colloquy, which respects not only Christ, but also his most bitter passion, and most glorious victory; for, (1.) The text discourses of the propitiation of God, the redemption of men, and the destruction of enemies. (2.) The three foregoing chapters expressly treat of the merits and blessings of Christ. (3.) It is expounded of Christ, Rev. xix. 11, 13, 15. (4.) The circumstances of the text, and the emphasis of the words clearly evidence it to be as before expounded: of which more in another place.

CANON II.

There is oftentimes more in the Type than in the Antitype.

IRENÆUS, *lib. 2.* chap. xl. says thus: "A type and image (of a thing) is sometimes different from the truth, according to its materiality and substance; but according to the habit and lineament it ought to keep a similitude, and to show by things present, things

which are not present." The reason of the canon you have, art. 6. God designed one person or thing in the Old Testament to be a type or shadow of things to come, not in all things, but with respect to some particular thing, or things only; hence we find many things in the type, which are not to be applied to the antitype, which it typifies in some certain thing only, not in all, especially the failings and sins of the saints of the Old Testament, who did typify Christ, are by no means, neither ought they to be attributed to the most holy and unspotted Jesus. For as a picture may represent all the lineaments of the party pictured exactly, although there may be some accidental spot in it, that is not in the person. So the life of the saints may be a type and image of Christ, although they are liable to frailties and infirmities incident to human nature, which are no representations of any thing in Christ. The use of this canon is shown in the epistle to the Hebrews, where the priesthood and ritual sacrifices of the Old Testament are fairly accommodated to Christ the Antitype, yet that there were many things in that priesthood which do not quadrate; as that the priest was to sacrifice for his own sins, chap. v. 3, which does not quadrate with Christ, chap. vii. 27; that priesthood was *ασθενες και αναφελες*, weak and unprofitable, chap. vii. 18, and there were many priests, neither of which can be applied to Christ, who made all perfect and unchangeable, chap. vii. 24, 25.

CANON III.

There is oftentimes more in the Antitype than in the Type.

CHRYSOSTOM, *Homil.* 61, on Gen. says, "It is necessary that the figure have less in it than the truth, because otherwise it would not be a figure of things to come." The reason of this canon is the same with the foregoing. For since no one type can express the life and particular actions of Christ, therefore there is altogether more in the antitype, or other thing adumbrated, than can be found in types. And when we say that there is more in the antitype than the type, it is to be understood, not only with respect to the thing, but also with respect to the manner. Of this Moses and Joshua were examples, each of whom was a type of Christ. Moses typified Christ as a Redeemer, and Joshua typified him, as he brings his people to heaven, their true country. But the manner varies in both places, and in that respect there is much more in the Antitype than in the type. In the type there is only a bodily or human deliverance; in the Antitype an heavenly and a spiritual. In the type there is only a simple or single redemption; in the antitype such a redemption, as is made (*intercedente λυτρω*) by a redeeming price, viz., the blood of Christ, Rom. iii. 24, 25. The redemption in the type, and the introduction into the land of Canaan is made by Moses and Joshua, as by the ministers of God, Heb. iii. 5. In the Antitype our redemption and salvation is wrought by Christ, as (*per αιτιον της σωτηριας*) by the principal Author or cause of salvation, Acts iii. 15, and iv. 12, Heb. v. 9. So Moses, when he is called *μεσιτης*, mediator, Gal. iii. 19, may be termed a type of the mediatorial office of Christ, with respect to the thing itself; although there be an eminent disparity in the manner. Moses is called a mediator, because of his office of interpreting and teaching, Exod. xix. 3, Deut. vi. 6. But Christ is not only a Mediator in that respect, but for the great blessing and benefit of his satisfaction, 1 Tim. ii. 5, 6.

CANON IV.

There must be a fit application of the Type to the Antitype.

THIS application, besides other things, if it be inferred, comprehends this also, that there may be a comparison made betwixt the type and the antitype, as far as the scripture and the analogy of faith will bear it. Here Bellarmine faulters egregiously, *lib.* 1. *de Missa cap.* 9, where going about to prove that there is a true sacrifice offered in their mass, he wrests the type in the Old Testament, Gen. xiv., in the history of Melchizedec. For whereas this is a figure of Christ in a peculiar respect, Psal. cx. 4, Heb. vii. 17, and that he truly sacrificed bread and wine, Gen. xiv. 18, he

concludes it necessary, that Christ also sacrifice bread and wine, &c. But besides this that Articles of faith are not to be proved by typical accommodations, (if not in the scriptures, as this is not,) but by certain and illustrious evidences of scriptures, which Bellarmine* himself grants. We will encounter this papistical quibble, and affirm, that this application of the type to the antitype is not only in the least little consonant to scripture, (for the parallel is quite otherwise proposed, Heb. vii.) but quite contrary to it, and a disparagement to, if not a justling out the only sacrifice of Christ and his everlasting priesthood.

CANON V.

When there are many partial Types of one and the same thing, then we are to judge not from one Antitype, but of all jointly taken.

THE reason of this canon depends upon the forgoing canons. For inasmuch as the things of the New Testament are prefigured in the old, *πολυμερως*, "At sundry times, and in divers manners," Heb. i. 1: therefore if a right judgment of the thing prefigured ought to be made by types, we must not examine or meditate upon one type singly, but many of them together. Here Socinus and his followers err when he parallels the redemption and mediation of Moses, with that purchased and done by Christ. But besides that Moses is here a type of Christ only with respect to the thing, (*ratione rei*) but not (*ratione modi*) with respect to the manner, as we said, Canon 3. For we may allege that we bring our judgment according to the Canon concerning our redemption by Christ, and his mediatorial office, not from that single type of Moses, but from others joined with it. For the manner of our redemption, which consists of the appeasing of divine wrath and satisfaction for our sins, was more proximately and immediately, though not fully adumbrated by the sacrificial types, chiefly the scape-goat, Lev. xvi. 21. The red heifer, Numb. xix. 2. Nevertheless you are to note here, that the grand foundation of our belief in this point, is not built upon types, but upon clear scripture texts, that unfold the mystery of our redemption.

CANON VI.

In expounding the types of the Old Testament we are to examine accurately, whether the shadow, or the truth, represented by a shadow, be proposed; that is, whether the prophets prophesy of Christ under the umbrage or shadow of types, or in express terms, viz., speaking of our Saviour in a literal sense.

THE reason depends upon that custom of prophetic speech, yea, of God himself, speaking by the prophets, by which they are wont to make a sudden transition from the type to the antitype, from a corporeal to a spiritual thing; and when the speech is of another thing, to turn themselves to Christ, the kernel, as it were, of the scripture, and prophesy of him, not under the shadow of types, but in express terms. As for instance, it is said, Psal. ii. 7, "Thou art my Son, this day have I begotten thee." Calvin, in his commentary upon this psalm, says, that it is to be understood literally of David, but typically of Christ. So the place, Micah v. 2, But thou Bethlehem Ephrata, &c., "out of thee shall come forth unto me a ruler," or captain. This the same Calvin expounds not literally of Christ, but of some political governor, as a type of Christ. When yet these, and all texts of the same purport, are to be understood of Christ literally, which the coherence and scope of the text does clearly prove, &c.

CANON VII.

The wicked, as such, are by no means to be made types of Christ, &c.

THE adultery of David, and what is related of the two harlots, and the incest of Ammon and Tamar were accommodated by certain writers to Christ, as Azorius

* Lib. 3, de v. d. cap. 30.

the Jesuit,* and *Cornelius a Lapide*. † But those are impious and groundless conceits, as the most of the learned affirm. Gretzer the Jesuit, *lib. 1, de Cruce, Cap. 6.* affirms, that the oak, in which Absalom did hang by the hair of the head, is a figure or type of the cross of Christ; and that Absalom prefigured Christ. This man is certainly a very daring and nonsensical type-maker, to make such an impious typical explication. For Absalom received just punishment for his rebellion against his father, &c.

It cannot be denied but that the punishments of some malefactors are accommodated to Christ as an Antitype. Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." In which words he gives, not obscurely, the typical sense of Deut. xxi. 23, (which is, with respect to the fact itself, or the civil punishment, or with respect of the cause or ceremonial reason added. ‡) In the said place of Deuteronomy the body of the person hanged, is commanded to be taken down and buried, for this reason, because he that is hanged is accursed of God. For otherwise neither according to the law of nature, nor according to the civil law, neither of himself, is he that is hanged, accursed or execrable to God. Doubtless therefore by this ceremonial or Levitical Ætiology (viz., a rendering a reason) [in respect of which the person hanged, is said to be accursed in the sight of God, as things of old were according to the Levitical ministration.] Respect is had by Moses to Christ the Mediator, as the apostle expounds it in the aforesaid place, "He is made a curse and sin for us," 2 Cor. v. 21. For though the reason, or occasion of hanging, in the Old Testament, be vastly different from Christ (for they that were hanged then, were hanged for their own crimes, but Christ bears the punishment of other men's sins imputed to him;) yet, *in hoc ipso tertio* in this very third, or meaning, they are types of Christ, inasmuch they were accounted ceremonially accursed by God. See 1 Pet. ii. 24. Deut. xxi.

CANON VIII.

One thing is sometimes a Type and figure of two things, even contrary things, but in divers respects.

THUS the deluge, wherein Noah was saved, was to believers a type of baptism, but in regard the wicked were drowned in it, it typified the damnation of reprobates at the great day. To this head some refer the place where Christ, who is called a rock and a corner-stone, is said to be to the godly a rock or stone of salvation, but to the wicked a rock of offence. So Christ is called a lion for his strength; but the devil is so called for his cruelty. But the two latter are rather a different explication of one metaphorical appellation with respect to different or divers things.

CANON IX.

In types and antitypes an enallage, permutation, or change sometimes happens, as when the thing figured and adumbrated takes to itself the name of the figure, shadow, or type: and on the contrary, when the type and figure of the thing represented takes to itself the name of the antitype.

EXAMPLES of the first sort may be read, Ezek. xxxiv. 23, and xxxvii. 24, Hos. iii. 5, where Christ is called David, who in many things was a type of Christ. John i. 29, 36, Christ is called a Lamb, because the paschal lamb was an eminent type of him: thus he is called our passover 1 Cor. v. 7, Rom. iii. 25. Christ is called *ἱλαστήριον*, the propitiatory or mercy-seat, not because of the propitiation he made for our sins, 1 John ii. 2, but because the covering of the ark of the covenant (which the LXX render by *ἱλαστήριον*, and Moses calls כִּפֹּרֶת) was a type of him.

The New Testament church is frequently called Sion, Isa. ii. 23. Jerusalem, Gal. iv. 26, Rev. xxi. 2, because these were types of it. The ministers of the

* *Lib. 8. Cap. 2. instit. Moral.*

† *In Præfat. Pent. Can. 40.*

‡ *Respectu actus sive rationis additæ ceremonialis.*

Gospel are called the sons of Levi, say some, for the same reason, viz., that they typified these; but this is disputed. Of the latter kind you may read examples, (1.) In prophetic types, when the name of a person or thing (which properly agrees with the antitype, for which the type is proposed) is given or attributed to any, as Isa. vii. 3, and viii. 1, 3. So the honest wife of Hosea the prophet, and his children born in lawful wedlock, by the command of God, are called "A wife of whoredoms, and children of whoredoms," Hos. i. 2, because of the Israelites, who were the antitype, and guilty of this, viz., spiritual whoredom. See ver. 4, 6, 8.

(2.) In historical types, as when hanging was called in the Old Testament the curse of* the Lord; because it was a type of Christ, who was made a curse for our sins, Gal. iii. 13. See Isa. xlv. 1, with ver. 8.

To conclude with a general canon, *κατ' αναλογίαν, Imagines gerunt Nomina sui prototypi*, —that is, pictures or figures are called by the names of the persons they represent; as, Cæsar's statue or picture is called Cæsar:—And so of others. See Gen. xli. 26, Dan. viii. 20, &c.

OF PARABLES.

Wherein shall be given, (1.) *The definition of the Word and Thing.* (2.) *Its Division.*
(3.) *Canons respecting it.*

1. A PARABLE is called so, *παρα τω παραβαλλειν*, which, besides other significations, which this subject is unconcerned in, (for it signifies *obicere, conicere, detorquere, committere, appropinquare, transmittere, &c.*) denotes conferring, comparing, or the collocation of different things. Jerome * calls it a similitude, because, as a previous shadow of truth, it represents it. Tossanus says, that it denotes the comparison of heavenly things with earthly; it answers to the Hebrew word *משל*, *Mashal*: properly and strictly, it signifies an artificial narrative of a thing done, to signify another thing. So Glassius says.

2. As to the different significations of the word, it is, (1.) used to denote any similitude or comparison whatsoever, Matt. xxiv. 33, Mark iii. 33, where the word *παραβολη*, a parable, is used. (2.) It is used to signify any thing obscurely and figuratively expounded, as Matt. xv. 15, where Peter calls the words of Christ a parable, *παραβολην*, ver. 11, which is expounded verse 17—30. (3.) It is used to denote a proverb or adage, as Luke iv. 23, where that vulgar and over-woven saying of the common Proverb, *Medice cura teipsum*, physician heal thyself, is called a parable. (4.) For a type of the Old Testament, prefiguring a thing in the New, Heb. ix. 9, and xi. 19, where the word, which we translate figure, is in the Greek *παραβολη*, parable. (5.) For special doctrine, which yet is to be understood more universally, and extended more largely, so Luke xiv. 7. (6.) It is taken properly and strictly for an artificial narration of a thing, as it were, transacted, to signify another thing, as Matt. xiii. 3, 10, 13, &c., xxii. 33, 45, and xxii. 1, with several other places, of which you may read more in the former part of this work.

3. As to its *Συνονυμια*, the appellations of a parable are Hebrew and Greek. The usual word in the Hebrew is *משל*, *Mashal* (according to the Syriac and Chaldee *ܡܫܠ*, the letter *ܡ* being changed into *ܢ*, as Matt. xiii. 18, 24, xv. 15, xxi. 33, 45, and xxii. 1, Mark iii. 23,) from the root *משל*, which signifies to rule or liken (or assimilate) that so the original signification of *משל* might be *κυρια γρῶμη*, a ruling sentence, viz., an eminent and authentic saying, or a similitude and comparison. This Hebrew word denotes† (1.) The comparing of one thing with another, as Ezek. xxiv. 3. (2.) A famous or received saying, as 1 Sam. x. 12, Ezek. xviii. 2. (3.) An obscure saying that needs exposition, Ezek. xx. 49, see xxi. 5. (4.) A thing gravely spoken, and comprehending great matters in a few words, Job xxvii. 1, Numb. xxiii. 7, 18, and xxiv. 3, 15, so Psal. xlix. 15, and lxxviii. 3. (5.) That which is sad and complaining, or grievous mourning and lamentation, Micah ii. 4. (6.) That which is ironical and insulting, as Isa. xiv. 4, Jer. xxiv. 9, Deut. xxviii. 37, 1 Kings ix. 7, Hab. ii. 6, Prov. i. 1, with verse 6. The sentences of Solomon are called *משל*, parables or proverbs, Prov. i. 1, &c. As for New Testament instances, peruse Matt. xx. 1, &c., John x. 6, &c.

II. *The Nature and Definition of a Parable.*

1. Some say that a parable is a continued metaphor, or an allegory of words (*λεξεις*) which is a continuation of tropes, especially metaphors; of this mind is Azorius, Gillius, Morton; but this is not right, for several reasons showed by the learned Glassius, p. 440, to which we refer. A parable, according to Jerome, is a comparison made of things differing in nature under a certain similitude. Varinus describes it, *παραβολη παραδεις ειν ομοιωματικη επι σαφηνεια των υποκειμενων*: i. e. *A parable is a comparison, signifying a similitude in order to explain, or make the things treated of perspicuous.*

* Tom. 3. Epist. 151. ad. Algasium, q. 6, p. 359.

† In these texts the Hebrew word signifies parable.

We define or describe a parable thus : a parable is a similitude or comparison, by which some certain affair or thing is feigned, and told, as if it were really transacted, and is compared with some spiritual thing, or is accommodated to signify it.

A parable differs from an history, (1.) with respect to the object : for history is a narrative of things really done ; but a parable only of a thing feigned, and adapted to instruct, which yet is not a lie, as Augustine well says, *lib. 2. Quæst. Evang. q. 41, Non omne quod fingimus mendacium est, sed quando id fingimus quod nihil significat, tunc est mendacium. Cum autem fictio nostra refertur ad aliquam significationem, non est mendacium, sed aliqua figura veritatis. Alioquin omnia, quæ a sapientibus et sanctis viris, vel etiam ab ipso Domino figurate dicta sunt, mendacia deputabuntur, quia secundum usitatum intellectum non subsistit veritas in talibus dictis.* Hence Horace says,

Ficta voluptatis causa sunt proxima veris.

And if fables, accommodated to teach or instruct, are not lies, much less are parables.

2. They differ with respect to use : an history gives you a plain simple narrative. A parable does not only tell a thing as if really done, but has withal some reference to some other thing in order to instruct, either implicitly or explicitly.

A parable differs from an example, which the Greeks call *paradeigma*. For an example is but part of an history, when a thing, rightly done, is defended or justified from instances or practice of the like thing done before : or when a thing ill done is demonstrated by a like example. Thus Christ excuses his apostles when accused for plucking the ears of corn on the sabbath, Matt. xii. 1—4, by the example of David's eating the shew-bread, 1 Sam. xxi. 6 ; compare Matt. xii. 41, 42, Luke xiv. 1, &c., and x. 29, 30, &c., where you have the parable of him that fell among the thieves. See also Luke xvi. 19, the parable of the rich man and Lazarus, &c.

The division of parables is thus. In a parable there are two parts. The first is the thing brought as a similitude : the second is the application of that thing, which is, as it were, the marrow, kernel, or mystical sense of it. In scripture we find three sorts of parables. 1. Some relate a thing done and produced as a similitude, as the parable of the leaven. 2. Some relate to a thing not done, but of which there may be a possibility or probability ; as the parable of the householder, Matt. xx. 3. others relate to a thing impossible ; as when the trees went to anoint (or choose) themselves a king, Judg. ix. 8.

More examples of parables read in Matt. xiii. 3, &c., Luke viii. 4, &c., Matt. xxii. 2, &c., respecting the fourfold seed ;—the tares ;—and marriage of the king's son. Mark xiii. 34, "The man taking a far journey."

CANONS OF PARABLES.

I. PARABLES are more frequently used in the New than in the Old Testament. In the Old Testament are these parables, Judg. ix. 8, applied ver. 16, 2 Sam. xii. 1, the parable of Nathan to David ; Isa. v. 1, the parable of the vineyard, expounded, ver. 7, Ezek. xvii. 2, &c., the parable of the two eagles, explained, ver. 12, Ezek. xxxiii. 2 ; of the watchman, applied to the prophet, ver. 7.

In the New Testament are these parables, Matt. xiii. 3, &c., Mark iv. 3, &c. Luke viii. 4, &c. Matt. xiii. 24, &c. Mark iv. 26, &c., Matt. xiii. 31, Mark iv. 30, Luke xiii. 18, 19, Matt. xiii. 33, Luke xiii. 21, Matt. xiii. 44, 45, 46, and xviii. 23, Luke vii. 41, John x. 1, Luke xii. 16, 42, Matt. xxiv. 45, Mark xiii. 34, Luke xiii. 6, and xiv. 16, Matt. xviii. 12, Luke xv. 4, 8, 11, xvi. 1, and xviii. 2, Matt. xx. 1, Luke xix. 11, Matt. xxi. 28, 33, xxii. 2, and xxv. 1, 14, &c.

II. Christ with good reason used a parabolical way of preaching—The reasons partly concern God, viz., a fulfilling of the Scripture, as Matt. xiii. 34, 35, with Psal. lxxviii. 2. Or, secondly, men, who are teachable and godly, (1.) For their information, Mark iv. 33, John iii. 12. (2.) To excite and stir up a fervour in them of being taught, as Matt. xiii. 9, Mark iv. 9, Luke viii. 8. See Matt. xiii. 10, Mark iv. 10.

Sometimes they are used to stubborn and unteachable men, who despise the word, to inform them, stir them up (peruse Matt. xiii. 9, with Psal. xlviii., 2 Tim. ii. 25,) to

check and convince them, Matt. xii. 33, 40, 41, 43. See Luke vii. 43, 2 Sam. xii. 6, 7, 1 Kings xx. 39—42, Matt. xiii. 11, Mark iv. 11, 12.

III. In parables, if they be taken entirely, there are three things, the root, the bark, and the sap or fruit. The root is the scope to which it tends, the bark is the sensible similitude, and the sap or fruit is the mystical sense, &c.

IV. In the right explication and applicafion of parables the scope of them is principally to be heeded, viz., the drift of the Spirit, which may be gathered from foregoing and subsequent things, with which it has any connexion. See Matt. xx. 16, xix. 30, and xiii. 31, 32.

V. In parables, there is no necessity of being too sifting and anxious about every single word, nor ought we to expect a too curious adaptation or accommodation of it, in every part, to the spiritual thing inculcated by it: but only to mind the applicatory part: as the edge of a sword is only designed to cut.

VI. Parabolical theology is not argumentative: that is, any exposition or accommodation of them beyond their native scope, or wherein the interpretation disagrees with the analogy of faith, or where it is superstitiously wrested; this is like the "wringing of the nose, till it brings blood," Prov. xxx. 33.

VII. It helps very much in the understanding of parables, if men know the natural properties of such things, arts, or mysteries, as are proposed in the similitudes. As what treasure is, what a jewel or pearl is, what mustard, tares, &c., are.

VIII. Whereas it is frequently said, that the kingdom of heaven is like this or that thing, we are not to understand that it is so in all its parts, or in every respect, but only in such things as are declared in the similitude. So Christ is compared to a thief, only in this respect, because he comes in a time when unlooked for, or when unexpected; Luke xii. 39.

IX. All parables do not conclude in the same, but in a different manner. Some from likeness (*a simili*) as the seven parables, Matt. xiii. Some from things unlike, as that of the unjust judge, him that desired three loaves, and the unjust steward, &c.

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

RESPECTING

God the Father, the First Person in the Trinity.

BOOK II.

GOD A FATHER.

THE title of Father is attributed to God in a four-fold respect :

1. As he is the eternal Father of our Lord Jesus Christ, who is his only-begotten Son, John i. 14, Eph. i. 3.
2. As he is the Father of Adam, and all his natural offspring in respect of creation, Luke iii. 38.
3. As he is the Father of mercies, all flowing from his bountiful hand to the creature, 2 Cor. i. 3, Eph. iv. 6.
4. The Father of all good men in respect to adoption and regeneration wrought in them by the power of his grace, Rom. viii. 15, Gal. iv. 6.

The word *Abba* is a Syriac word (אבא) and is derived from the Hebrew אב *Ab*, from אבא to will or *acquiesce*. It is only found in three places in scripture; as Mark xiv. 36, Rom. viii. 15, Gal. iv. 6, and in all those places the * Greek word, ο πατηρ a Father, is joined to it; which intimates (as learned men say) that the Gospel-grace belongs to the Greeks, who were Gentiles, as well as the Jews. It is observed, that this is the first word that usually children speak, which carries a spiritual allusion.

† Whether it be read backwards or forwards, it sounds *Abba*, which by a sweet allusion seems to imply, that God is the Father of the faithful, even when in their crosses and calamities he seems averse to them.

Others think that the gemination or doubling of the word in Syriac and Greek, carries an emphasis, signifying that God is always a Father, and that the invocations of his children should be put up with earnest geminations, and vehemency of desire.

Jerom makes the latter an interpretation of the former, as Rev. i. 7, *ναὶ καὶ ἀμήν*, even so, and Amen; where the first is the explication of the second, being a Hebrew word.

In the ensuing parallel we take the title Father in the fourth respect above mentioned; and so it may not unfitly be termed a metaphor, taken from a natural or earthly Father: because God has the same love to, and care of his spiritual or adopted children, as worldly parents have of their natural offspring; and in what degree of paternal eminence God excels them, shall be showed in the disparity.

* *Voci αββα statim additur vocula ελληνικη ο πατηρ, quod fit, ut Scriptura testetur, Deum pertinere ad Græcos.* Glaff. Phil. Sacra, p. 305.

† *Quidem suavi allusione dicam Abba voce, quæ retro eodem modo legitur, usum esse Apostolum, hic et alias, ut innueret, Deum piorum esse patrem etiam si ab iis aversus esse videatur in cruce et calamitatibus Id. ibid.*

METAPHOR.

I. A FATHER gives being to his children, as Jacob begat the twelve patriarchs, Acts vii. 8, Exod. i. 5; hence his posterity are said to proceed out of his loins; Gen. xlviii. 5, and are called his issue, or offspring.

II. A Father makes provision for the nursing, nourishment, and bringing up of his children.

xlvi. 3; "to be laid to the breast like milk of the word," 1 Pet. ii. 2.

III. Fathers clothe their children; Jacob made Joseph a coat of many colours, Gen. xxxvii. 3; they allow, not only for necessity, but also for ornament, that they may take the more delight in them.

IV. A Father dearly loves, highly esteems, and greatly pities his children: if they are sick, or under any calamity, his tender and compassionate bowels yearn with pity and sympathy to them.

V. A loving Father protects and defends his children from hurts, injuries, and abuses, to the utmost of his power, taking their part, and vindicating their innocence against all their enemies, whom he warns not to wrong them at their peril.

swallowed us up quick," &c. What a strict charge does the Lord give to the ungodly, touching his Israel? "When they went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, touch not mine Anointed, and do my prophets no harm," 1 Chron. xvi. 20—22, Psal. cv. 14—15, Gen. xii. 17, and xx. 3.

VI. The thoughts of a tender Father run out most towards his weakest children, who are least able to help themselves, giving special charge to such as are intrusted to look after them, to take particular care of them.

his bosom, and gently to lead those that are with young," Isa. xl. 11.

VII. A Father provides food and physic for his children:—if they ask bread, he will not give them a stone; nor a serpent, if they ask him a fish, Matt. vii. 9, 10. How ready was the nobleman to seek Jesus from place to place,

PARALLEL.

I. God is the Author of spiritual being to his people: "of his own will begat he us with the word of truth," James i. 18, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," &c. 1 Pet. i. 3. Hence believers are called his children, begotten by his holy word and Spirit.

II. God, the spiritual Father, nourishes, and with paternal tenderness brings up his children, Isa. i. 2, hence it is said, they are borne up by him from the belly, and carried from the womb," Isa. new-born babes, that they may receive the sincere

III. God clothes his saints—"He that so clothes the grass of the field, shall he not much more clothe you, O ye of little faith?" Matt. vi. 30. He clothes them with the garments of salvation, covers them with the robe of righteousness," Isa. lxi. 10, and adorns them with the graces of his Spirit, and evangelical holiness, that he might take the more delight in them.

IV. "God so loved his children, that he sent his only begotten Son to save them," John iii. 16; in love to their souls he delivers them, Isa. xxxviii. 17; "they are precious in his sight, and honourable, and therefore he hath loved them," &c. Isa. xliii. 4; "like as a father pitieth his children, so the Lord pitieth them that fear him," Psal. ciii. 13.

V. God saves and defends his children from their soul-enemies, as sin, Satan, spiritual wickedness in high places, which without his help would be too strong for them, Psal. lix. 9, 16, and lxii. 2, Eph. vi. 12, Psal. xciv. 22, therefore he covers them with his wing from the rage and malice of persecutors: he is always ready to take their part,—"If it had not been the Lord who was on our side, (says David) when men rose up against us, then they had

VI. God is exceeding tender and thoughtful of the babes and weak ones among his people, and gives particular charge concerning them unto his ministers—"Strengthen ye the weak hands, and confirm the feeble knees," Isa. xxxv. 3, Heb. xii. 12. And in another place, "Comfort the feeble-minded, support the weak," 1 Thess. v. 14. He is said to "gather the lambs with his arm, and carry them in that are with young," Isa. xl. 11.

VII. God provides food for his people, and whatsoever else they want—"The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing," Psal. xxiii. 1, 2, and xxxiv. 8—10. "There is no want to them that fear him: He abundantly blesses Sion's provision, and satisfies her poor with bread," Psal. cxxxii. 15.

METAPHOR.

that he might heal his sick son at Capernaum? John iv. 46.

(says David) who forgiveth all thine iniquities, who healeth all thy diseases," Psal. ciii. 2, 3.

VIII. A Father takes delight to hear his young children learn to speak; and is better pleased at their endeavour to express their minds, (though in lisping, stammering, or inarticulate language) than in the most florid rhetoric, or quaint deliveries of others: and will answer their request, before the most persuasive oratory of strangers.

lend his ear to them, than to the vain specious performances of the hypocrite,

IX. A loving and discreet Father proposes himself as a pattern and example of good to his children, and exhorts them to imitate him.

but patient and long-suffering, so should

X. A father loves those children best that are most like him.

who "are changed into his image," 2 Cor. iii. 18, made partakers of the divine nature. Daniel was greatly beloved, Dan. ix. 23, 2 Pet. i. 4, and David recorded to be "a man after God's own heart." Acts xiii. 22, by way of eminency; and John is called the beloved disciple, after the same manner: for it is agreeable to reason and equity, that where there is the nearest similitude, there should be the dearest love and union.

XI. A Father takes care to educate his children, and instruct them in all points of manners and good behaviour in the various circumstances of their lives, at home and abroad; towards superiors, inferiors, and equals, towards friends and enemies, and toward each other; giving them precepts of good learning, and other qualifications suitable to their rank and qualities.

profit, Isa. xlviii. 17. In a word, he hath given them the Lord Jesus, "in whom are hid all the treasures of wisdom and knowledge," Col. ii. 3.

XII. Fathers are very ready to hear the humble suit and requests of their dear children, for such things as they stand in need of.—Isaac cries to his Father, and he answered, "Here am I, my son," Gen. xxii. 7.

PARALLEL.

gives meat to them that fear him, for he is ever mindful of his covenant—He provides physic for their soul diseases—"Bless the Lord, O my soul, who healeth all thy diseases," Psal. ciii. 2, 3.

VIII. The Lord takes great delight to hear his little children (his babes in Christ) learn to pray, and open their wants to him; and though they stammer out a request or sigh, or lisp out a petition, he is willing to hear and answer them, Prov. xv. 8, xi. 20, and xii. 22, Isa. lxi. 1, Luke iv. 18, Isa. xii. 3. "His Spirit helps their infirmities, (for they know not what they should pray for as they ought) and maketh intercession for them with unutterable groans, Rom. viii. 26. "Though (like the prophet) they chatter like a crane," yet he will not despise them, Isa. xxxviii. 14, but rather

pomp and empty ceremonies of formalists, and the

IX. God is proposed by Christ as a holy pattern, Lev. xix. 2, xi. 44, and xx. 7, and example to his saints, "Be perfect, as your Father in heaven is perfect," Matt. v. 48. And in another place, "Be ye merciful, as your Father also is merciful," Luke vi. 36. God is not soon angry, his children be, &c. i. 11.

X. The Lord God loves such of his spiritual children best, who walk closest with him, who are holy as he is holy, pure as he is pure, 1 Pet. i. 15; who "are changed into his image," 2 Cor. iii. 18, made partakers of the divine nature. Daniel was greatly beloved, Dan. ix. 23, 2 Pet. i. 4, and David recorded to be "a man after God's own heart." Acts xiii. 22, by way of eminency; and John is called the beloved disciple, after the same manner: for it is agreeable to reason and equity, that where there is the nearest similitude, there should be the dearest love and union.

XI. None teacheth like the heavenly Father, 1 John iii. 2, 3, John i. 7; none more careful to train up and instruct his children in right ways: he hath given them his holy word, which is able to make them wise to salvation, Psal. xxv. 4, and xxvii. 11, 2 Tim. iii. 15. Prophets, evangelists, apostles, pastors, and teachers to instruct them. Rules to walk by, precepts of behaviour towards enemies and friends, high and low, rich and poor: "I will teach you (saith the Lord) what ye shall do." "He teaches sinners in the way," Luke xii. 49, Eph. iv. 11, Neh. ix. 14, Isa. xxviii. 10. He teacheth the hand to war. It is he only that teacheth to

given them the Lord Jesus, "in whom are hid all the treasures of wisdom and knowledge," Col. ii. 3.

XII. The ears of the Lord are ever open to the cries of his children: "Ask and ye shall receive," &c., "whatsoever ye shall ask in prayer, believing, ye shall receive."—"This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have desired of him." 2 Cor. vi.

3, Col. i. 28, Exod. iv. 15, Psal. xxv. 8, 9, 2 Sam. xxii. 35, Psal. xviii. 34, Col. ii. 3, Psal. xxxiv. 15, 1 Pet. iii. 12, 1 John v. 14, 15, Matt. xxi. 22, and v. 42, 1 John iii. 22, Matt. vii. 7.

METAPHOR.

XIII. If a prudent Father grants not his childrens' request, it is because he knows they ask things that are not good for them, but such as would prove in conclusion hurtful, and prejudicial.

XIV. If a tender parent sees his children play with any hurtful thing, or to be fond of that which may wound, kill, or destroy them, he takes it away from them.

As the Lord has a hedge of protection to secure his people from evil, Isa. v. 5, Job i. 10, so he has a hedge of affliction to keep them from evil.—The hedge of thorns is a metaphor, and signifies much trouble and difficulty of going over it; and the wall, being a thicker substance, keeps them from passing through: his sore and heavy afflictions, are but as a hedge, in a way of mercy, to keep his children from evil, the pursuit of which would ruin them.

XV. Fathers take care of their children, and are mindful of their welfare, when at the greatest distance.

XVI. A Father overlooks the common weaknesses and infirmities of his children, and pardons them upon their humble applications for it.

i. 8, Jer. iii. 13; he is free to pardon the penitent and humble confessor, Psal. xxxii. 5.

XVII. A loving Father is much grieved if his children prove wicked and rebellious, and useth all gentle and mild ways to reclaim them.

and how gently he deals with them, Matt. xxiii. 37; and how frequent his calls to repentance are, the scriptures clearly evidence, Rom. xv. 5.

XVIII. If a mild fatherly entreaty, and gentle usage, will not reclaim them, the Father uses a rod, and chastises them, because he loves them, Prov. xxii. 15, and xxiii. 13.

tain sign of God's love, for those whom

XIX. A Father corrects his children, not that he delights in it, but because it is absolutely necessary; he proportions the punishment to the crime, his bowels yearning upon them the while; and when the chastisement has effected its end, he is ready with open arms to receive them, as in the case of the prodigal, Luke xv. 20.

XX. A Father provides a portion for his children, and takes care of their future maintenance and subsistence, it being his duty to lay up for them, 2 Cor. xii. 14.

is laid up for me a crown of righteousness," &c., 2 Tim. iv. 8.

PARALLEL.

XIII. The Lord God knows what is best for his children, and never fails to supply them, if they ask in faith.—He never refuses, but when they ask amiss.—“Ye ask, and receive not, (says the apostle James) because you ask amiss.” Luke vi. 40, John xvi. 23, James i. 5, 6, and iv. 3.

XIV. The heavenly Father, when Israel would be going on in a course of idolatry and sin, tells them, “he will hedge up their way with thorns, and make a wall, &c., that is, to stop Israel's pursuit, insomuch that she shall not overtake her lovers,” Hos. ii. 57, and vi. 7. See Burroughs on this place.

XV. The Lord God, in seeming absence or distance from his children, never forgets them, but has them in continual remembrance, as in the case of Ephraim, Isa. xlix. 15, Jer. xxxi. 20.

XVI. The heavenly Father overlooks the frailties and miscarriages of his children through Christ, for he accepts of a willing mind, 2 Cor. viii. 12, Heb. viii. 12, and highly prizes sincerity.—He is merciful to their unrighteousness, and their sins and iniquities will he remember no more, 1 John

XVII. What a lamenting prosopopeia does the Lord use by the prophet—“Hear, O heavens, give ear, O earth—I have nourished and brought up children, and they have rebelled against me,” Isa. i. 2, &c. How great his patience, Jer. iii. 7, is,

and how frequent his calls to repentance are, the scriptures clearly evidence, Rom. xv. 5.

XVIII. God, the heavenly Father (if his children be stubborn and perverse) visits their transgression with a rod, and their iniquity with stripes, yet he takes not his loving-kindness from them, Micah vi. 13, Psal. lxxxix. 31, 32. To be without chastisement, is a note of bastardy, Heb. xii. 8, and v. 6, 7, and to be corrected, is a certain sign of God's love, Rev. iii. 19, Prov. iii. 11.

XIX. God, the great Father, does the like; “My bowels (saith he) are troubled (for repenting Ephraim) I will surely have mercy upon him,” Jer. xxxi. 18—20, Isa. xxvii. 7. “In all their afflictions he was afflicted,” Isa. lxii. 9; “he chastens for our profit, and corrects in measure,” Heb. xii. 13; “he executes not the fierceness of his anger to destroy Ephraim,” Jer. xxx. 11; “because he is God, and not man,” Hos. xi. 9; but in love and pity redeems (his saints) &c., Isa. lxiii. 9, Rom. viii. 28.

XX. God lays up for his children: he not only distributes plentifully of his good things now, but has much more in store and reversion for them. “O how great is thy goodness (says the Psalmist) which thou hast laid up for them that fear thee!” Psal. xxxi. 12, “Henceforth (saith the apostle)

METAPHOR.

I. Earthly Fathers are men subject to passions, and may sometimes unjustly harden their hearts, and prove cruel to their children.

II. Earthly Parents, though kings and potentates, are men of little dignity and grandeur, in comparison of the greatness and glory of the Almighty.

III. Earthly Fathers may not know the condition of their remote children, or may be unable to help them in straits, &c., or send seasonable supplies.

IV. Earthly Parents may be in a moment made poor, and their children brought to beggary; or by giving may impoverish themselves.

V. Earthly Parents (though they instruct their children, yet) cannot convert the heart.

VI. An earthly Parent cannot so give his estate, as that all his children (collectively considered) may possess all, and yet every one possess the whole, as if no other had a share in it.

23; a whole Christ to himself, a whole heaven to himself, every one has God for his portion particularly, and Christ for a Husband, and yet all of them jointly do enjoy them together.

VII. Fathers are mortal, they are children of yesterday, they pass away, and leave their children fatherless.

VIII. The best of Fathers are no perfect examples or patterns of goodness, for their children may not only equal, but excel them.

we have done all, and gone as high as we are capable to go by the assistance of grace, we shall, notwithstanding, infinitely fall short of that perfect copy.

DISPARITY.

I. Our heavenly Father is God, and not man, and therefore doth whatsoever is good and right; never wronging any of his children: "In righteousness hast thou afflicted me," Jer. xxxi. 3.

II. But our heavenly Father has no superior in quality, nor equal in dignity: his majesty is infinite, and his glory unspeakable; "ten thousand times ten thousand, and thousands of thousands of angels wait upon his throne," Rev. v. 11, the least of which excels all the kings of the earth.

III. God knows all the wants of his children, in what place or condition soever they are in, and can give them sufficient, suitable, and seasonable relief, though the powers of hell and wicked men should be set against them, Phil. iv. 19, Isa. xlix. 8.

IV. God can never be made poor, nor is his store the less for distribution—his spiritual children are beyond all possibility of want, Isa. liv. 10, Psal. xxxiv. 8, 9, 10.

V. God speaks to the heart and fastens his word, as a nail in a sure place, Hos. ii. 14. He makes the heart of stone to be a heart of flesh, Ezek. xxxvi. 26. He speaks the word of grace to them, Jer. xxiv. 7.

VI. God makes every one of his children joint heirs of the eternal inheritance; and yet it is so, that every one hath the whole property, they shall all possess a crown and kingdom of joy and glory jointly, 2 Tim. iv. 8, Rom. viii. 17, and yet so that every one shall have it wholly to himself, a whole God to himself, Psal. lxxiii. 26, Lam. iii.

VII. God is immortal, from everlasting to everlasting: he is called the living Father, the Father of eternity, and so incapable of any change: he is a Spirit, and the Father of spirits and life.

VIII. But God is a perfect pattern to all his children; those perfections and excellencies of the Divine Being that are communicable are set before us for our imitation, and though we should do our best to be as like him as we can, yet when

COROLLARIES.

1. From the foregoing parallels we may infer, that believers (as such) are of the most glorious and illustrious extraction in the world; for the Almighty God is their Father.

2. That this spiritual sonship is the greatest and chiefest of blessings and privileges, because it gives a title to an everlasting kingdom in heaven.

3. That saints should be encouraged against doubts, dejection, and despondency in affliction, because their Father has provided so glorious an estate in reversion for them, and which they shall shortly possess.

METAPHOR.

VI. A Portion, or inheritance, signifieth love, and good will to the subject. Men never give portions and inheritances out of hatred and ill will.

VII. The gift of Portion and inheritance, is bestowed on purpose to fix the subject to whom it is given in a future settlement of happiness and prosperity.

VIII. A Portion or inheritance frees from that contempt others are exposed to that have none; they that have no Portion are accounted poor, beggarly, and inconsiderable persons, men of no esteem.

Jabez was more honourable than his brethren, 1 Chron. iv. 9, Psal. xvi. 3, Mal. iii. 17, they are men of name, princes, God's treasure, his beloved ones, his jewels.

IX. A great Portion or inheritance doth not only free from contempt, but procures many friends, (as Solomon speaks,) the rich hath many friends.

who bless and pray for them, Heb. i. 14, nay, many times God makes their very enemies to be at peace with them, Prov. xvi. 7.

X. A great Portion or inheritance, makes a man to value himself accordingly, he will not join in affinity with any who are not suitable to him, or are much below him.

sight of God, angels, and saints. (5.) Because God hath made him so rich and illustrious, 1 John iii. 2. (6.) Because he cannot be made poor by men nor devils; his riches are durable, Prov. viii. 21.

XI. A great Portion frees a man from fear of want, and so elevates his mind to a more noble and high degree of living than those that have none.

I shall not want," Psal. xxiii. 1. "Yet will I rejoice in the Lord, I will joy in the God of my salvation," Hab. iii. 18; "The Lord is my Portion, saith my soul, therefore will I hope in him, Lam. iii. 24.

XII. A man that hath the greatest Portion and inheritance, will not be persuaded to change estates with other men.

10. Moses contemned the glory of Pharaoh's court, by seeing him who is invisible to be his Portion, Heb. xi.

XIII. An earthly man that has a large Portion, esteems highly of

PARALLEL.

VI. God when he becometh the portion of any man, it is out of love, the greatest love, Deut. vii. 7, and good will that ever was expressed. A love that is admired, because unmeasureable: O the height and length, &c. "What manner of love is this!" Ephes. iii. 20. A love that is great, large, fathomless, without end, Jer. xxxi. 3.

VII. So God in becoming the Portion and inheritance of saints, doth design thereby to fix them in a future settlement of eternal happiness and felicity. "The pure in heart shall see God," Matt. v. 8, be with him and enjoy him for ever. Everlasting joy shall be upon their heads, they shall obtain joy and gladness, sorrow and sighing shall flee away, Isa. xxxv. 10, and xiv. 17.

VIII. So saints in having God to be their Portion, are delivered from that reproach, and contempt the holy Scriptures cast upon others, viz., on the ungodly of the earth, who because they have no part nor Portion in God, are called poor, blind, and miserable, Rev. iii. 17, whereas the saints are called honourable, and excellent ones, his beloved ones, his jewels.

IX. So the saints having God to be theirs, are not only freed from the greatest contempt, and made honorable ones, but thereby come to have many friends; all the angels of heaven are in perfect bonds of peace and true friendship with them, Psal. xci. 11, and xxxiv. 7, as well as all saints on earth,

nay, many times God makes their very enemies

X. So God being a saint's Portion, it makes him value himself upon the best and most worthy grounds in the world. (1.) Because he is rich. (2.) Inconceivably rich. (3.) Really rich; other men, great men of the world are but seemingly rich. (4.) His riches and Portion make him really honourable, truly noble and renowned in the world. (5.) Because God hath made him so rich and illustrious, he cannot be made poor by men nor devils; his riches are

XI. So when a saint comes to know that God is his Portion, how doth it free him from fear of want? others have cause to fear they shall beg at harvest and have nothing, when he knows what mines of treasures are laid up for him against that day. "The Lord is my Shepherd, therefore

XII. So a saint knowing God is his Portion, will not change his estate with kings, and mighty potentates of the earth, who are ungodly; "I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness," Psal. lxxxiv.

XIII. So he that hath God to be his Portion, esteems highly of him; "He loves the Lord with all

METAPHOR.

it, as appears by the young man in the Gospel; and as Christ saith, Where your treasure is, there will your hearts be also.

XIV. A great Portion or Inheritance, makes way for entrance into or alliance with a great and noble family.

XV. A great Portion or Inheritance, makes a man able to do more good than multitudes of others can, he can help those he loves; and oftentimes enemies receive advantage by him.

with the same comfort wherewith they themselves are comforted of God. (4.) By helping against Satan, by showing his devices, 2 Cor. i. 4, &c. (5.) And by their holy example and conversation, James v. 16. The wicked also receive great advantage by them; they are the light of the world, the salt of the earth; how was Laban blest for Jacob's sake, Gen. xxx. 27; and the house of Potiphar for Joseph's sake? Gen. xxxix. 3. And what said the inhabitants of Jerusalem in Isaiah's time, Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah, Isa. i. 9.

XVI. A great Portion or inheritance furnisheth a man with whatsoever is good and desirable here below, yea, with the best of every sort, whether for necessity, or to make life comfortable; a man lives upon his Portion, and reaps whatsoever good, profit, or pleasure it is capable to afford him.

gels to guard and protect them, &c. that spiritual good, profit, and delight here from his Portion, that he is able to take in all that good God sees necessary for him.

METAPHOR.

THE best of Portions and inheritances in this world, are earthly and corruptible.

II. Other Portions are laid up in reversion for this and that child, friend or brother, and they have no benefit of it at present.

III. Other Portions, though great, yet not infinite, immense, and unsearchable, the worth of the greatest earthly Portion may be computed or reckoned up.

IV. Other Portions may be great, and yet not all-sufficient, they cannot supply the possessor with whatsoever good thing he needeth.

PARALLEL.

his heart, with all his soul, and with all his strength, Psal. xviii. 1. "I will love the Lord as long as I live. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" Psal. lxxiii. 25, God runs continually in his mind.

XIV. A saint having God to his Portion, viz: having obtained an interest in God through Christ, comes thereby to have a right to all the sealing ordinances, and the union and privileges of God's elect, Eph. i. 3, and ii. 19.

XV. So a saint having interest in God, he is made capable of helping and doing much good to others, Heb. xiii. 3. (1.) By his prayers; for the ears of God are open to his cries, they are his delight. What good did Israel receive by Moses's prayer? &c. (2.) By good counsel, Acts xi. 23. (3.) By comforting others that are cast down

(4.) By helping others are comforted of God. (5.) And by their holy example and conversation, James v. 16. The wicked also receive great advantage by them; they are the light of the world, the salt of the earth; how was Laban blest for Jacob's sake, Gen. xxx. 27; and the house of Potiphar for Joseph's sake? Gen. xxxix. 3. And what said the inhabitants of Jerusalem in Isaiah's time, Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah, Isa. i. 9.

XVI. So a Saint having God to be his Portion, is furnished with whatsoever is truly good and desirable, viz., 1. Heavenly or divine life to quicken him; He is our life. The man who hath not received the Spirit, lies dead in sins and trespasses. 2. Light to direct them. 3. Wisdom to counsel them. 4. Power to aid and assist them. 5. Spiritual joy to cheer them. 6. Heavenly bread to feed them. 7. Glorious robes to clothe them. 8. Excellent graces to adorn them. 9. The an-

A Saint lives upon God; he receives so much of here from his Portion, that he is able to take in all that good God sees necessary for him.

DISPARITY.

God is a Portion immortal and incorruptible, he is the same, and changes not; called often, the eternal and immortal God, and so an immortal good.

II. God is a present Portion, present help, a present support, present riches, present honour; "Thou art my Portion in the land of the living," 1 Sam. i. 5.

III. God is an immense, infinite, and incomprehensible Portion, none is able to account or compute how rich a Saint is; what are all nations of the world to him? even less than nothing, and vanity.

IV. But God is an all-sufficient Portion, in him is a sufficiency of all good things a Saint can need; no good will he withhold from him that walketh uprightly, Psal. lxxxiv. 11.

METAPHOR.

V. Other Portions and riches here may be good, and yet there is no necessity of them. Men may be happy without them; worldly riches are not absolutely necessary.

VI. All other Portions have their mixtures, they are, as one observes, a bitter sweet: many snares and evils attend a man that has a great Portion of worldly things.

VII. Other Portions are common to men, to the vilest of men; in every nation riches are often given without distinction, saints and sinners have them alike.

VIII. Another Portion is not universal, it doth not comprehend all good things; it may lie in gold, in silver, in land, houses, but not comprehend all portions, or all good things whatsoever.

himself alone, when every thing else is gone; "having nothing, yet possessing all things," 2 Cor. vi. 10.

IX. Other Portions may be taken away by thieves, wasted or consumed by fire.

X. Other Portions may be great, and yet not suitable in all respects to all persons, and at all times; what will gold or silver signify to the soul? What help can it administer at death?

XI. Other Portions cannot satisfy the man that enjoys them, all the world cannot fill the soul, nor give full satisfaction to it.

XII. Other Portions may be spent, a man by living upon them, may waste them; the prodigal son wasted all his Portion.

XIII. Other Portions are but for a time, they pass away, and riches are uncertain things, they are upon the wing, they will not abide for ever.

XIV. The largest inheritance cannot make a man absolutely happy.

Psal. xxix. 11, 1 Pet. i. 18. (3.) Seals up to the day of redemption, Eph. i. 13, and iv. 30. (4.) Sends angels to rescue and conduct, and at last lodges safe in the bosom of Abraham, in a land of light and blessed immortality.

DISPARITY.

V. But God is a Portion that is absolutely necessary; he that hath all other good things and not God, no interest in him, is miserable, and shall be damned.

VI. But God is a pure unmixed Portion, there is nothing in him but goodness; light, and no darkness; joy, and no sadness; life, and no death; and this they will find when they come to the full possession and enjoyment of him.

VII. But God is a peculiar Portion; he gives himself only to his own people, to his own elect; "He is, (saith David) the strength of my heart, and my portion for ever:" "this God is our God," Ps. lxxiii. 26, xlviii. 14, Lam. iii. 24. "The Lord, (saith a gracious soul), is my Portion;" there is not a wicked man in the world can say so.

VIII. But God is an universal Portion; whatsoever is good it is to be had in him, whether for profit or delight, he comprehends all portions; all things that are desirable; so he that hath God hath all, nothing is good without him, nothing can be evil that falls upon a saint that hath him; God is good in every thing, and he is good of

IX. God is a Portion that none can rob the soul of, no fire can destroy the soul's inheritance.

X. But God is a suitable Portion to all persons, in all things, and at all times: this portion suits the condition of the soul, the necessities of the soul, the wants and desires of the soul. Is the soul blind, naked, sick, wounded, poor? suitable supplies in these respects, and all others, are to be had in him.

XI. But God is a Portion that satisfies him who hath a part and interest in him; "my soul shall be satisfied as with marrow and fatness," Psal. lxiii. 5, 6. He gives the soul full content and satisfaction.

XII. But God is a Portion that can never be spent: the more a saint lives upon his Portion, the more rich he is, the more comes in upon him, God is an unexhaustible Portion.

XIII. But God is a never-failing Portion, he is not only a Portion now, but will be a Portion hereafter, a present, and yet a future Portion, a Portion whilst we live, a Portion when we die, and a Portion to eternity.

XIV. But God is able to do all things that will make up a full and complete happiness. (1.) He gives peace and serenity of mind. (2.) Fills with joy and peace in believing, John xvi. 23,

COROLLARIES.

1. This shows the great and wonderful condescension of God in giving himself to be his people's portion.

2. This shows the great difference between the godly and ungodly, the one are exceeding rich in the midst of poverty, and the other miserably poor in the midst of riches; as in the case of Lazarus and the rich man, Luke xvi.

3. It shows how grossly the world is abused by Satan, in esteeming good men to be poor and miserable; since the meanest of them is born to a kingdom, and heir apparent to a crown, which is but the least part of their Portion neither; for the height of their inheritance is the God of the kingdom.

4. From hence we see the reason why wise and good men slighted the world; for they had piercing judgments, and could see beyond it, and take a view of that more exceeding and eternal weight of glory, that an interest in this Portion shall invest them in.

5. From hence we may be informed why God is so much slighted in the world, not because he is unworthy of chief regard, for he is all excellent: (2.) Not because he is not sufficiently discovered to be so; for the heavens declare his glory. And if a rare piece of art and curiosity in a royal palace will lead us to judge it the product of an ingenious mind; much more the view of the stately canopy of heaven, and the wonders of the creation, will carry our minds to the contemplation of the great Creator: but (3.) It is because of affected and chosen ignorance, with which Satan strikes; so that men's damnation is of themselves.

6. This shows the infinite reasons that sway with good men for the choice of this Portion; because if they have him, all that is good and desirable is theirs, and all is nothing without him.

7. This may lead us to enquire who have this God for their Portion. (1.) They are such as set light by the world, and all things short of him. (2.) Their thoughts are upon him, and hunger and thirst after him, cleaving to him as the highest object. (3.) They make their boast of him, "I will make my boast of God." (4.) They take care to keep him. And, (5.) Are resolved to exalt him: "O God, thou art my God, I will exalt thee."

8. This leads us to an useful enquiry after the best way to get this God to be our Portion, which may be reduced to the following heads: (1.) It is necessary to know how we lost him, viz., by sin. (2.) To remove that which separated us from him—"Let the wicked forsake his way," &c. (3.) By confession and acknowledgment to sue to him, as the prodigal did; for he that confesses and forsakes sin, shall find mercy. (4.) To draw our hearts from earthly objects, which may do evils (though not in themselves, yet) by accident, because we cannot serve God and mammon. (5.) We must believe on Christ, and obey him.

9. This should teach us contentment, since this Portion is enough. (2.) Not to fear death, because it is but the entrance to a fuller enjoyment. (3.) Not to repine at others' large share of the world, because this Portion infinitely excels it. (4.) We ought to live upon it, as our proper and peculiar inheritance.

GOD A HABITATION.

Psalm xc. 1, "Lord, thou hast been our dwelling-place," (or habitation) in generation and generation—(or, in all generations.) See Psalm xci. 9. *Και ο μένων εν τω Θεω μενει*, &c. 1 John iv. 16. *Et manens (vel qui manet) in charitate, in deo manet*—"He that abideth (or dwelleth) in love, dwelleth in God."

UNDER the metaphor or similitude of an Habitation, or dwelling-place, the Lord God is expressed by the Psalmist in this text: the words Habitation, dwelling-place and house, are promiscuously used in scripture, and signify the same thing, viz., the chief place of residence, or abode; the nature, usefulness, and conveniency of which the ensuing parallel demonstrates.

* *Dominæ habitaculum, fuisti nobis in generatione et generationis* Atias Montan.

METAPHOR.

I. A habitation, or house, is a security against extreme and intemperate heat.

about them: "Thou hast been a shadow

II. It is a place of shelter in a tempestuous or stormy season; for when wind, rain, hail, snow, thunder, &c., are like to annoy us, that is a safe retiring place.

from the storm—when the blast of the terrible one is as a storm against the wall," &c., Isa. xxv. 4. In the strangest convulsions of state, revolutions of kingdoms, and epidemical calamities that afflict the world, the inhabitants of this blessed mansion are sure to enjoy certain safety and tranquillity.

III. It preserves the body from the injuries of excessive cold: it is a lamentable thing to be houseless and harbourless in a sharp winter; many have been benumbed, yea frozen to death that way: our house is the proper place where fire is made to warm us.

IV. Our Habitation is the place where our choicest comforts remain; as our dearest relations, company, chief riches, or treasure.

laid up, with him is the most desirable and there is none on earth that I desire

V. A Habitation is a place of rest; for there our bodies when tired by watching, journeying, or labour, are sweetly reposed.

VI. Our habitation is our home; for in other places we are but strangers and sojourners, and exposed to endure many hazards and disorders, which we are safe from at home.

entertainment among his soul-enemies; love and communion, is to dwell in God, 1 John iv. 16, and makes way for a more immediate and personal participation of his glory after death, which made the apostle desire to depart, Phil. i. 21, 22, 23, because death was gain to him, inasmuch as it was to state him in his blessed and eternal home.

VII. There must be some certain known way, or passage, leading to a Habitation or house, by which enquirers may come to it.

VIII. A Habitation or house is a sanctuary and safeguard against thieves, robbers, and murderers; it is a man's castle, to secure him and his.

PARALLEL.

I. God secures and defends his people from the rage of Satan, (which is called his fiery darts) and the malice and persecutions of wicked men; for his protection like a refreshing shade is round from the heat," Isa. xxv. 4.

II. God is the soul's chief and only sanctuary. "When I am afraid," said David, "I will trust in thee," Psal. lvi. 3, עֲבַחְתִּי Ebtach, that is, as the emphasis of the word bears, I will retire into thee my blessed Habitation, "for thou art a strength to the poor and needy, and a refuge

the terrible one is as a storm against the wall," &c., Isa. xxv. 4. In the strangest convulsions of state, revolutions of kingdoms, and epidemical calamities that afflict the world, the inhabitants of this blessed mansion are sure to enjoy certain safety and tranquillity.

III. Such as dwell in his heavenly Habitation are preserved from a dead, frozen, and benumbed frame of spirit, they are made zealous and warm for God, a fervent in spirit, serving the Lord, inflamed with a divine fervour, (by the influence of the Holy Spirit, which is called fire,) animating them with courage and resolution to stand for God and his ways against all opposition.

IV. God is a good man's chief comfort, he is the joy and delight of his soul: for as he is the *summum bonum* in himself, so all good things are radically and originally derived from him: therefore such as would partake thereof must have recourse to him—in him is the saint's treasure communion: "Whom have I in heaven but thee, besides thee," Psal. lxxiii. 25.

V. Such is God to the soul, thither is the weary and heavy-laden sinner invited, in order to receive rest, Matt. xi. 27, 28. There is eternal repose (after the troublesome pilgrimage of the flesh) in reversion for all that die in the Lord: "Return unto thy rest, O my soul," saith David, &c.

VI. God is a Christian's home: one may be said to be absent from God, when he strays abroad, giving the full reins to a loose, carnal, and dissolute mind, pursuing the vanities and follies of the world, neglecting the solid comforts and delights of his proper home, exposing himself to the hazards and disorders of a strange and dangerous whereas to live with God, in a way of spiritual love and communion, is to dwell in God, 1 John iv. 16, and makes way for a more immediate and personal participation of his glory after death, which made the apostle desire to depart, Phil. i. 21, 22, 23, because death was gain to him, inasmuch as it was to state him in his blessed and eternal home.

VII. The Lord Jesus is the Way that leads to this heavenly Habitation: "I am the Way, the Truth, and the Life, no man cometh to the Father but by me," John xiv. 6; he is a Priest to atone, a King to govern, and a Prophet to teach and direct his people.

VIII. God is a sanctuary to his saints, and a safe retreating-place from the assaults of Satan, sin, and in-bred corruption—from these enemies there is no safety, but by flying to the mercy of God in Christ.

METAPHOR.

PARALLEL

IX. A Habitation hath a door to let into it, which is opened only to such as are approved friends.

saved," John x. 9, "No man knoweth the Father but by the Son, and he to whom the Son shall reveal him," Matt. xi. 27.

X. A Habitation or house is adorned with galleries, and other beautiful ornaments, environed with gardens, meadows, pastures, walks, fountains, &c., for pleasure as well as profit, which makes it an excellent and lovely seat.

"A fountain opened for sin and for uncleanness," Zech. xiii. his church is his garden, "A garden enclosed is my sister, my spouse," Cant. iv. 12. His word is "a green and pleasant pasture," Psal. xxiii. 2, and his Spirit the spring that waters every plant and flower: "I will pour water upon him that is thirsty, and floods upon the dry ground—I will pour my Spirit upon thy seed," &c., Isa. xlv. 3.

XI. It is right and propriety makes a stately Habitation valuable: passengers may cast a transient look upon it, but little mind it, because it is none of theirs.

XII. A house or Habitation is a place of hospitality, there friends are invited, strangers entertained, and beggars relieved.

lv. i. "Now hath God granted to the Gentiles (who were strangers and aliens) repentance unto life, this is the receptacle of poor hungry souls, where a plentiful relief is daily given and freely distributed," Acts xi. 18, James i. 5, Luke i. 53.

XIII. He that is totally without a Habitation, is accounted to be in a very desolate and miserable condition, and exposed to all the inconveniences above-named.

XIV. In a Habitation, or great house, are many lodging-rooms for repose, and some secret chambers for security in times of danger.

indignation be overpast," Isa. xxvi. 20. More particularly, inasmuch as he is omniscient, he knows what is best for us, and we ought to acquiesce in his will. He is all-wise, and therefore orders all things to work for our spiritual good. He is Almighty, and can accomplish, or effectually bring to pass, whatsoever his knowledge dictates for our good. He is faithful, and therefore whatsoever he hath promised shall be certainly fulfilled. He is good and merciful, which is a great encouragement to sinners to make application to him, and commit themselves to his protection—"When I am afraid (said David) I will put my trust in thee." He is eternal, and therefore an everlasting salvation, &c.

METAPHOR.

I. A Habitation (or House,) though never so stately and magnificent, is yet the work and contrivance of a human architect,

IX. Christ is the Door that lets into this heavenly habitation: this Door is always open to such only as are his known and his approved friends: "I am the Door, by me if any man enter he shall be

X. This heavenly Habitation is furnished with all those glorious ornaments that are needful for spiritual profit and delight: Gospel institutions and ordinances are by expositors understood to be the galleries of this habitation, where the King is held: "In all places where I record my name, I will come unto thee, and I will bless thee," Exod. xx. 24. The blood of Christ is a Fountain of life," Rev. xxi. 6.

XI. It is an interest in God that makes a soul to value him at so high a rate: "Thou art my God, I will praise thee," Isa. xxv. 1; "Thou art my God, I will exalt thee," Psal. cxviii. 28; "The Lord is my portion, therefore will I hope in him," Lam. iii. 24.

XII. To this heavenly Habitation friends are solemnly invited: "Ho every one that thirsteth, come ye to the waters—and he that hath no money come, come ye, buy and eat, yea come, buy wine and milk without money, and without price," Isa.

XIII. He that dwells not in God through Christ, is in a very sad and dismal condition, being exposed to the curse of the law, and divine wrath; "upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," Psal. xi. 6.

XIV. The glorious attributes of God are as so many retiring rooms, and places of security and repose, to which the saints must have recourse in times of danger; "Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as if it were for a little moment, until the

DISPARITY.

I. God is an everlasting God, has his being of himself, a most spiritual and immaterial substance, incomprehensible in his essence, and so beyond human and angelical conception, Gen.

METAPHOR.

and is composed of perishing materials.

II. Habitations here below serve only to accommodate the body; the rich man in the Gospel that fared sumptuously every day, Luke xvi. 9, had no habitation for his soul but hell, verse 23.

III. A Habitation may be overthrown by an earthquake, blown down by a storm, demolished by an enemy, consumed by fire, or the decays of time, &c.

IV. A House may secure from some, but not all dangers; for thieves may rob us of our treasure, or an enemy (if stronger) may dispossess us, and strip us of that, and all our estate.

Habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling," &c. Psal. xci. 5, 6, 9, 10. Here no thief can break through, nor moth corrupt, nor can the possessor be turned out by all the enemies in the world, Matt. vi. 19, 29.

V. A habitation, in its circumference and dimensions, is limited, and may be easily filled, neither is any so complete, but may admit of further improvement or perfection.

DISPARITY.

xxi. 33. If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. v. 1.

II. But God is a spiritual Habitation, and accommodates the soul, or inward man, with whatsoever conduces to his eternal happiness: he provided a seat in Abraham's bosom for poor Lazarus, &c. Luke xvi. 22; and will receive his saints into himself, where they shall dwell for ever.

III. But God the heavenly Habitation is subject to none of those accidents, can receive no hurt, and is everlasting—yesterday, to-day, and for ever the same, never to be antiquated, and needs no reparation. &c.

IV. But God is a Shelter from all kind of spiritual danger; he dwells safely that dwells in him: "thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction, &c., because thou hast made the Lord, which is my refuge, even the Most High, thy

neither shall any plague come nigh thy dwelling,"
chief can break through, nor moth corrupt, nor can
enemies in the world, Matt. vi. 19, 29.

V. God cannot be circumscribed by any limits, but is infinitely capacious and receptive of all, that through Christ come to him; and so absolutely perfect, as that he needs no addition, alteration, or diminution.

COROLLARIES.

I. From the foregoing particulars we may infer the necessity of self-examination, viz. whether we have any interest in this heavenly habitation; in order to which, the particulars following are presented as the proper notes and marks of a dweller in God.

(1.) "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit," 1 John iv. 13, which makes men and women heavenly, and spiritual, and so fit inhabitants to dwell there.

(2.) "If we dwell in love to God, 1 John iv. 16, Deut. xi. 1, then we dwell in God;" for to love him is to keep his commandments: this love must be with all our hearts, and to him above all others, for he will have no competitor.

(3.) "If we love one another, God dwelleth in us, 1 John iv. 12. and his love is perfected in us;" if brotherly love continues among us each to other, it is a very certain mark that we dwell in this Habitation.

(4.) Sincere confession, and sound belief that Jesus is the Christ, or the Anointed of God, argues a child of God, 1 John v. 1, to such this Habitation is open—we must believe that he is our Saviour; and our Sovereign, a Priest to atone, a Prince to rule, and a Prophet to teach us. 1 John iv. 15, “whosoever shall confess that Jesus is the Son of God, dwelleth in God.” &c.

(5.) A life of divine communion and contemplation is an evident sign of dwelling in God; such are with him in the Mount, and partake of his blessings, &c.

(6.) A serious return from wandering, and a hearty renunciation of all resting places short of this, denotes an interest in this Habitation.

II. From hence we may infer the absolute necessity of a diligent inquisition, how we may obtain this eternal habitation for our inheritance, considering how many beasts of prey are watching to devour us, and the impending storms that threaten us, in such a day as this is.

III. We may infer the folly and madness of such as take up their rest in the base and contemptible dwellings of this world, that bid their souls take their ease, wallowing in brutish sensuality, and neglecting this holy Habitation.

IV. It concerns us to be very circumspect in our walks, that we be not turned out of possession, nor lose our hopes and assurance of it.

1. Men are very careful that the deeds and evidences relating to their earthly possessions be authentic, and safely kept, much more should Christians be so of this eternal mansion.

2. This should keep us from murmuring, if we have not such stately fabrics as others to dwell in here, because this heavenly habitation (that infinitely excels all earthly structures, though never so glorious) is ours.

3. Let not God lose the glory of so gracious a condescension, in becoming a Habitation for us—Let us not slight his infinite love, that provided this shelter for us, from the danger of the open and unguarded fields.

4. Let it be an encouragement against slavish fear; to be afraid of man (who is a worm) is to forget where you are.

V. Let sinners be advised to hasten to this resting place, and get an interest in this Habitation, else their security is a certain fore-runner of destruction. For,

1. They lie open, and exposed to all sorts of spiritual enemies, and soul-calamities, from the devil, wicked men, and innate corruption.

2. Now there is an opportunity, let it be taken hold of, or else the day of grace may be past, and the market over, without a possibility of recalling it.

3. Christ stands with his arms spread to receive them, he is an open door to let them in, and partake of the joys and glory of this house, &c.

4. It is a most unnatural cruelty to their own souls; for if they slight it, they become self-murderers, and instruments of their own damnation.

VI. Lastly. From what hath been said, we may infer the superlative happiness of good men, whose Habitation the great God is; for they shall be safe there from all kinds and degrees of danger and disturbances, made partakers of whatsoever is good and desirable, and that for EVER AND EVER.

GOD AN HUSBANDMAN.

"My Father is an Husbandman," John xv. 1.

In this metaphor four things are supposed.

1. That an husbandman* must have ground to work upon.
2. A stock to defray the charges and expense requisite to manage it.
3. Skill and knowledge to perform it.
4. Instruments, and whatsoever else is needful for such an undertaking, or employment.

In these respects God may be said to be an Husbandman, because

1. He is a rich Husbandman; for all the world is his—"the earth is the Lord's," &c.
2. A great and honourable Husbandman; for all bow before him.
3. A skilful and wise Husbandman; for none can teach him.
4. A diligent and careful Husbandman; for no neglect can be charged upon him.
5. A generous and liberal Husbandman; for all partake of his bounty. For a further illustration take the following parallel.

METAPHOR.

I. A rich Husbandman has not only fruitful fields, vineyards, gardens, orchards, &c., but also

PARALLEL.

I. God is a very rich Husbandman—"the earth is the Lord's and the fulness thereof," Psal. xxiv. 1. He hath many fruitful fields, vine-

* *Γεωργος* a husbandman is compounded of *γη terra*, earth, and *εργον opus*, work; that is, one that works the earth. The Latin *Agricola*, signifies a tiller of the field, of *ager*, and *Colo*.

METAPHOR.

some barren heaths, commons, and wildernesses.

II. A rich Husbandman has many beasts, some of which are of a hurtful and mischievous nature, which he fetters or ties up, restraining them by some invention or other from doing injury to his other cattle, and breaking into his gardens or orchards to spoil his precious flowers and tender plants.

destroy the poor: The oppressors, persecutors and spoilers of the earth, would soon break in and spoil God's vineyard, "but that the Lord puts hooks into their jaws, and puts bounds to them which they cannot pass," Psal. lxxxix. 11.

III. A Husbandman puts some of his cattle into fat pastures to feed and fatten them against the day of slaughter.

IV. A Husbandman expects not that return and increase of precious and profitable fruit from the dry heath and barren wilderness, as from the rich valleys, gardens, fields, vineyards, &c., which he hath bestowed much cost and labour upon in manuring, sowing, planting, watering, dressing, &c.

V. A Husbandman divides and separates his land, Deut. xxvii. 17, Prov. xxii. 28, (especially that which he designs for tillage and principal use) from other men's. Every one knows his own land, and to this end they have landmarks and the like, by which property is preserved.

VI. A Husbandman doth not only divide and separate the land that he designs for special use, whether orchard, field, or vineyard, from all other; but also makes a fence * or wall about it, especially if it be taken out of a waste wilderness, or a barren and common heath or field, otherwise the fruit might soon be eaten up or trodden down by the beasts of the field.

VII. When a Husbandman hath fenced or walled in his ground, he digs or ploughs it up, in order to the manuring of it, and making it good soil, fit for the use intended, whe-

PARALLEL.

yards, &c., where the Gospel is professed—And many barren heaths, mountains, and wildernesses, the pagan, heathen, and unconverted parts of the world, which yield little or no profit.

II. God lays claim to all the beasts of the field, the wild and devouring beasts of the forest. "Every beast of the forest is mine (saith the Lord,) and the cattle upon a thousand hills"—Psal. l. 10. "The fowls of the mountains and the wild beasts of the field are mine," Ezek. xxxviii. 4; no man be he never so brutish, vile, and mischievous, but by right of creation is the Lord's, though strangely degenerate from what he was and should be; such

be fetters, chains and ties up, that they cannot destroy the poor: The oppressors, persecutors and spoilers of the earth, would soon break in and spoil God's vineyard, "but that the Lord puts hooks into their jaws, and puts bounds to them which they cannot pass," Psal. lxxxix. 11.

III. God suffers the wicked to feed in fat pastures, to wallow in plenty, eating the fat and drinking the sweet of the earth, but it is for the day of slaughter—Jer. xli. 21, James v. 5, and Psal. xvii. 14; such as have all their good things here, Luke xvi. 25.

IV. The Lord does not expect, that heathens and infidels (who are like dry and barren ground,) should bring forth or yield him so much increase and fruit of grace and holiness as those people and nations to whom he hath afforded his blessed Gospel; and those churches that he hath planted and bestowed much cost and pains upon, where much is given a suitable improvement is required, and where but little the improvement of a little, Luke xii. 14, vi. 10, Mark xii. 42, Rev. iii. 8.

V. God separates his people from all the people of the world, to be a peculiar inheritance unto himself, Deut. vii. 7, 2 Cor. vi. 17, Rev. xviii. 4, Psal. iv. 3, 2 Tim. ii. 19, Deut. xxxiii. 16, Hos. vii. 8, Isa. xxvii. 2, 3. There they have bounds set them, viz., holy laws and institutions, within which they ought always to keep, that they mix not themselves with the world; to pass which bounds is a high and provoking evil.

VI. God takes especial care of his church, and of every branch and member thereof. And for their preservation hath made a hedge, a fence, yea, a glorious wall round about them. This the devil knows, and nothing troubles him more, "hast thou not made a hedge about him, and about all that he hath?" See more in the metaphors of a garden and vineyard, Isa. v. 2, and iv. 5, Zech. ii. 5, Psal. xviii. 2, Job i. 10, Psal. cxxv. 2, and xxxiv. 7.

VII. The Lord doth by his word plough up the fallow ground of our hearts. When he threatened spiritual judgments upon Israel (his ancient vineyard) he says by the prophet, it shall not be digged, but there shall come up briars and thorns.

* *Non minor est virtus quam quære, paria tueri.*

METAPHOR.

ther for choice grain, plants, or other things.

VIII. A Husbandman finds some ground more hard, stony, and barren than others, and what the plough cannot break up, the spade and mattock must; if it be very rocky, a hammer is used to break it in pieces.

IX. A Husbandman finds by experience that no ground until it be well manured and planted, brings forth any thing but what naturally grows of itself. Choice plants must be set, and seed must be sown if we will expect fruit.

X. When a Husbandman has ploughed or digged up his field, he discovers the nature and quality of the ground; and finds much filth, worms, weeds, and loathsome trash are turned up, which before lay hid; so that we many times wonder, that land so fair in appearance should prove so naught.

been so much abomination in my heart, that I had been such a rebel against God. O the pride, the lust, the blasphemy, hard-heartedness, vanity, folly, and unbelief I find there; who could think I had such a prodigy of wickedness?

XI. The Husbandman takes much pains, and bestows great cost to make his barren ground fruitful, and destroy those hurtful weeds which would choke the seed, deprive it of nourishment, and so spoil its growth—He also lays on much dung to fertilize it and make it yield the greater crop.

XII. Though the Husbandman doth not find his ground immediately so good and fruitful, as to answer his just expectation, considering his labour and cost about it; yet for all that he gives not over, nor slacks his hand, as if it would never be good; but on the contrary pursues his endeavour, in hopes that what fails in one year, may be effectual in another.

XIII. The Husbandmen grudges not at the cost he is at, to make his ground fruitful, but does it with a willing mind and very cheerfully.

PARALLEL.

Isa. v. 6, Luke xiii. 8. Before our hearts are digged up, they lie fallow; "break up your fallow ground, and sow not among thorns," Hos. x. 12.

VIII. The Lord finds all our hearts naturally very hard, yet some more hard and obdurate than others. And that he may effectually break them into pieces he uses divers instruments; some of his ministers come with the smooth plough of the Gospel—Others with the mattock of the law from mount Sinai, Isa. vii. 25. Some denounce the threatenings in God's word like a hammer to break the rock in pieces, Jer. xxiii. 29.

IX. The Lord shows us in his word that no person whatsoever can bring forth good and acceptable fruit, till by the word and Spirit of grace they are wrought upon, and planted or sown by him, John iii. 6, and i. 4, Rom. vii. 4.

X. When God hath through his word and Holy Spirit broken up the sinner's heart by powerful convictions, so that the inside of the soul is (to its own sight) as it were turned outward, as in the case of the woman of Samaria who cried out, "Come, see a man, which told me all things that ever I did," John iv. 29. And as it was with the Jews Peter preached to, who cried out, "What shall we do?" Acts ii. 37, Rom. vii. Then the filthiness of the soul and its horrid pollution appear, and the poor man cries out, I did not think there had

been so much abomination in my heart, that I had been such a rebel against God. O the pride, the lust, the blasphemy, hard-heartedness, vanity, folly, and unbelief I find there; who could think I had such a prodigy of wickedness?

XI. The Lord takes great pains, uses many ways, and bestows great cost to make his people bring forth fruit unto him; he sends his word, his Spirit, his ministers, sets conscience on work, and if all will not do, but that weeds of corruption still spring, and roots of bitterness remain, he sends afflictions to humble and cleanse them, and destroy the power of sin, Isa. v. 4, Gal. iv. 6.

XII. Though the blessed God sees his people do not answer his unwearied pains, but that abundance of earthliness, barrenness, and unprofitableness still remains in them, yet he gives them not over, but with much patience waits year after year, John xv. 2, Hos. xi. 9, not sparing continual labour in order to their reformation, that so they may bring forth more fruit unto him.

XIII. The Lord bestows his choicest mercies upon his heritage with the greatest cheerfulness—"I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart," &c., Jer. xxxii. 41. It is freely given, and without grudging he hath done as much as could be done to his vineyard, 1 Cor. ii. 12, Isa. v. 4.

METAPHOR.

XIV. A Husbandman sees when his field is ploughed and sowed, that it must be watered with the dew of heaven, or it will not thrive. The earth cannot bring forth, unless the heavens distil their precious drops, and refreshing showers upon it—therefore he prays for rain, and if it rains not, he opens his sluices to water his meadows, and other low ground to make it fruitful.

XV. The Husbandman finds that low grounds, valleys and meadows by rivers' sides, are most fruitful; whereas mountains, heaths, and hilly grounds, how lofty soever they seem, are commonly barren and unfruitful: and though they may for a time bring forth, yet by the scorching heat of the sun, and for want of moisture by which it should take deep root, it is so parched and burnt, that it rarely (if at all) comes to maturity.

fruitful person, that (like the tree of the not see when heat cometh; but his leaf year of drought," Jer. xvii. 8.

XVI. A Husbandman takes much pains to weed his gardens and prune his trees, and if he finds the weeds come up thick, especially such as are of a hurtful and mischievous kind, he uses all ways and proper means to destroy them, lest they should spoil the fruit of his garden, field, or vineyard, &c. Yet, notwithstanding, some relics of the old roots are left, which are apt to spring up afresh, unless continually cropt off and kept short.

that sap which should nourish his tender plants, such are, carnal divisions, strife and unnecessary contention among saints, busying themselves about idle and unprofitable notions, or matters of slender consequence, neglecting in the mean time those serious and practical parts of Christianity which are of absolute and undoubted necessity: these are the spiritual suckers of our time, and are the cause that so many lean and barren souls are found in this spiritual vineyard.

XVII. A Husbandman, in consideration of all his labour and charge, expects fruit answerably from his husbandry. James v. 7.

drew near, he sent his servants to the it," &c., Luke xiii. 7, Matt. xxi. 34. Where God sows plentifully he expects a suitable crop, where much is given, much is required, where we have many means of increase of grace, the Lord will expect the fruits of holiness from his people.

XVIII. A Husbandman often goes to see the success of his labour,

PARALLEL.

XIV. The Lord God knows that though the church (his spiritual vineyard) be sowed with good seed and planted with choice plants; yet they cannot grow nor prosper unless watered from heaven with divine showers and refreshing dew. And therefore God opens the sluices or windows of heaven, and makes the fruits of the earth flourish and wonderfully increase; the rain, &c., watereth the earth, and maketh it bring forth and bud, "that it may give seed to the sower and bread to the eater," &c., Isa. v. 7.

XV. The Lord declares in his word that the lowly and humble soul is the most fruitful. Christ says he went down to see the fruits of the valley, Cant. ix. 11; his chief expectation is from them that lie low in their own sight. Trees planted by the water-courses thrive best and bring most fruit. The rain glides off from hills and mountains, and the valleys receive it. The lofty, proud, self-conceited person is barren and fruitless, the saviour of God's grace abides not on their hearts, "To this man will I look, that is poor and of a contrite spirit;" he that sees his own emptiness, and has no confidence in the flesh, but whose trust and dependency is upon Christ, is the thriving and waterside spreading his roots by the river) "shall shall be green, and he shall not be careful in the

XVI. The heavenly Husbandman bestows much pains that he may destroy the weeds of indwelling sin and corruption in his people. He uses various means, as his Word and Holy Spirit, trials, afflictions, &c., in order to that end; by these he digs up those weeds by the roots, as worldly-mindedness, unbelief, and sensual lusts, which else would choke the good seed. Though some remains of them are left behind, (to keep us humble and watchful) such ill weeds grow apace, and are ready to spring up when the least liberty is given. Heb. xii. 15. By these also this blessed Husbandman prunes and pares off suckers or superfluous branches, which feed upon

XVII. The heavenly Husbandman waits for the fruit of his fields also. He looked that it, (viz., his ancient vineyard) should bring forth grapes, Is. v. 2. Went three years, seeking fruit on the fig-tree, &c., "And when the time of fruit

Husbandmen that they might receive the fruits of it. Where God sows plentifully he expects a suitable crop, where much is given, much is required, where we have many means of increase of grace, the Lord will expect the fruits of holiness from his people.

XVIII. The Lord loves to visit his vineyard often, and delights to behold the flourishing

METAPHOR.

and how his corn and other plantations thrive, and is much delighted and comforted to find a good increase and fair hopes of a great crop, to reward his pains. How he rejoices, when he finds every vine full of thick clusters, every tree laden with fruit, and the valleys covered with precious corn.

his saints, which is the effect of his own

XIX. The Husbandman is exceedingly grieved, when, (on the contrary,) he finds his fields barren or blasted, and his hopes of a plentiful harvest disappointed.

(Ezek. xix. 10, 12, 14;) the east wind this is a lamentation, and shall be for a lamentation." Hos. ix. 6. How it grieves the Lord to the heart, when his servants (his ministers,) return this account, "We have laboured in vain, and spent our strength

XX. When the Husbandman finds many trees and branches barren, or without sap or life, after all the means he hath used, he cuts them down for fuel, because they should not cumber the ground, nor hurt others.

XXI. A Husbandman hath many servants which he employs to work in his vineyard, or as labourers in his harvest.

XXII. A Husbandman that hath in his house, a faithful, laborious, and experienced servant, highly prizes him, he is esteemed above any that are unskilful, slothful, or negligent in their business.

been looked upon as appointed by God,

XXIII. The Husbandman oftentimes finds his pleasant trees, choice plants, and fruitful fields annoyed and greatly damaged by caterpillars, and other hurtful vermin.

hierarchy, who are fitly likened to locusts, Rev. ix. 3, which, as naturalists say, are a little vile kind of vermin that spring out of smoke, flying together in vast numbers, gnawing, eating up or destroying all green things and fruits of the earth, being a very slothful and idle creature, resembling the Popish clergy exactly, who are bred out of the smoke and darkness of hellish ignorance; they are show bellies living upon the sweat of other men's brows. To such kingdoms or countries as abound with pleasant plants they flock in swarms, where they make havoc and lay waste all green

PARALLEL.

grace of his people—"He is gone down into his garden, into his beds of spices," &c., Cant. vi. 2, and iv. 16. He eats his pleasant fruit, he takes pleasure in his saints, and will beautify the meek with salvation. "Let us see (says he, Cant. vii. 12,) if the vine flourish, whether the tender grape appears, and the pomegranates bud forth: there will I give thee my loves." He rejoices to find his people abound with graces, which are the blessed fruits of the Spirit. No ambrosia so sweet to this heavenly Husbandman, as the holy performances of cost and labour.

XIX. The Lord expresses great grief when his people bring forth no fruit, or, which is worse, wild fruit—"He looked that it should bring forth grapes, and it brought forth wild grapes," Isa. v. 2. How he complains by the prophet—"She (viz. the vineyard, Jerusalem) was plucked up in fury—dried up her fruit—fire hath devoured her fruit, and she shall be for a lamentation." Hos. ix. 6. How it grieves the Lord to the heart, when his servants (his ministers,) return this account, "We have laboured in vain, and spent our strength for nought," &c., Isa. xlix. 4.

XX. When the Lord finds any barren or withered branch in his husbandry past hope of recovery, he cuts them off. "Every branch in me that beareth not fruit he taketh away," John xv. 2. Christ cursed the fruitless fig-tree, and immediately it was dried up: this cutting off may be done by the immediate hand of God, either in spirituals or temporals, or by the censure and excommunication of the church.

XXI. God hath also many workmen in his churches, divers painful labourers in his harvest; ministers of the gospel are spiritual harvest-men. "We then as workers together with you, beseech you also that ye receive not the grace of God in vain." 2. Cor. vi. 1.

XXII. A faithful, experienced, and laborious minister the Lord values above thousands of slothful, false-hearted, and self-seeking ones, who care not for the flock, so they have the fleece, and if they have the wages care not for the work. Moses was faithful in his house, and therefore esteemed: but Corah and his company, (that fain would have like Moses) were swallowed up.

XXIII. The church of God often suffers, and is much spoiled by those innumerable swarms of locusts or caterpillars that came out of the bottomless pit, by which, according to the opinion of divers eminent writers, are meant the great swarms of Popish Priests, Friars, Monks, Jesuits, and even all the whole tribe of the Romish Hierarchy,

METAPHOR.

things in the church of God (as this and other nations have felt and still feel) infecting thousands with their damnable devices, superstitious practices and inventions.

XXIV. When the Husbandman finds his fields or vineyards quite barren, and that no manuring will help, but thorns, briars, and weeds abound, he plucks up the hedges, and lets it lie fallow and common to all.

at first, and see what I did to it for Israel's wickedness," Jer. vii. 12. So Sardis, Ephesus, Smyrna, Philadelphia, &c., and the rest of those once-famed Asiatic churches, are become a barren and waste wilderness.

XXV. A Husbandman fans or winnows his corn to separate the chaff from the wheat.

may remain in them, and oftentimes by affliction winnows his church, separating the true Christian from the dross and chaff of hypocrisy—"I will sift the house of Israel—as corn is sifted in a sieve," &c., Amos ix. 9, 10.

METAPHOR.

I. Some Husbandmen hire their ground, and pay rent for what they have.

II. A Husbandman may be dispossessed of his farm, and turned out of all his estate, by an enemy, or the injustice of a party stronger than himself.

III. The Husbandman thrives or grows poor, according as his husbandry gives good or bad returns.

IV. Husbandmen often faint, and grow weary of working.

after the manner of men, by way of condescension to our capacities, after much patience and forbearance; and finding no fruit, he is said to be weary, not properly but as before—"The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary," Isa. xl. 28.

V. Husbandmen know not the success and event of their labour, nor the nature of some ground till they try it.

VI. Husbandmen cannot rain to water their fields, it is God that gives the increase, for which their dependance must be upon him.

VII. The Husbandman cannot make bad trees bring forth good fruit, nor barren trees bear, nor some sort of ground good, let him do what he can.

PARALLEL.

XXIV. When God finds a church or people without the life and power of grace and religion, cold and lukewarm, having only the carcase of external profession, and that no calls nor endeavours will reclaim them, he withdraws his presence, removes his candlestick, takes away the hedge, and lays it waste—Rev. iii. 16, and ii. 5, "Go to my place in Shilo, where I set my name

XXV. The Lord by his word and Spirit (which is as a fan in his hand, Matt. iii. 12, Jer. xv. 7,) separates the chaff and refuse part of his children, that nothing but the pure grain and seed of grace

DISPARITY.

I. But God is the Proprietor and proper Owner of all the nations and people of the earth. "Whatsoever is under the whole heavens (saith the Almighty) is mine," Job xli. 11.

II. God cannot be dispossessed, or turned out of his inheritance: for no strength or power is able to stand before him: none can oppress him, or take his right from him, against his will—He can destroy at once all that rise up against him.

III. God, though he lays out very much to cultivate a nation, church, or people, is never the poorer; his treasure is inexhaustible, and can receive no addition nor diminution. "Can a man be profitable to God? Job. xxii. 2. "My goodness (says David) extends not to thee," Psal. xvi. 2. All that he doth is for his creature's profit.

IV. God in a proper sense cannot be weary, therefore in scripture when we read of his being weary, it is spoken (by the figure *ανθρωποπαθεια*)

V. But God knows all things, the hearts and spirits of all men. He knows what nation or people will prove fruitful or otherwise, before his Word and Spirit are employed to cultivate and try them.

VI. God can cause it to rain when he pleases externally upon the earth; and spiritually upon his people: he can cause his precious dew to distil upon the tender herb, and showers of rain to fall upon the grass.

VII. God can make the vilest and worst of sinners to bring forth good fruit, when his grace converts them, and the barrenest souls to be fruitful souls.

METAPHOR.

VIII. Storms, tempests, excessive rain, snow, heat or cold, often force the Husbandman to a cessation of his labour, and an enemy may compel him from his work.

IX. A Husbandman grows old, and dies, and leaves his husbandry.

DISPARITY.

VIII. None can hinder the Almighty from his labour—"I will work and who shall let it," Isa. xliii. 13.

IX. God, the spiritual Husbandman, never grows old, and can never die, but is ever taking care of his husbandry.

COROLLARIES.

1. This shows the wonderful condescension of the great and almighty God in comparing himself to an Husbandman, an employment of great toil and very hard labour, yet profitable and honest.

2. Shows the great privilege, dignity, and security of the church of Christ, being the plantation of the great God, in which he takes delight; the rest of the world being like a barren and howling wilderness to it—"Woe is me that I sojourn in Mesech and dwell in the tents of Kedar," Psal. cxx. 5.

3. It shows the necessity of being truly grafted into this vineyard; a bare profession will not do, as in the foolish virgin's case—He has a quick eye, and will soon find out such as bear no fruit, or are rotten at heart, such he cuts down and burns.

4. Here is cause of joy to those that are truly implanted into Jesus Christ, they are under his special care and watch, they shall flourish, and bring forth fruit in old age—walled in on every side, and so very safe, John xv. 2, Psal. xcii. 13, 14.

GOD A BUILDER.

"*Except the Lord build the house, they labour in vain that build it,*" Psal. cxxvii. 1.

"*Wisdom hath built her a house,*" Prov. ix. 1.

"*But he that built all things is God,*" Heb. iii. 4.

In these scriptures, and many others, God is called a Builder, which is a metaphor taken from carpenters and masons, that build houses; the Hebrew word by which building is expressed, is derived from the root *בנה* *Οικοδομειν* *ædificavit*, *extruxit* *Domum vel Urbem*, to build or rear a house or city, 1 Kings x. 4. Metaphorically, it is put for procreation and education of children, of which families are as it were built, Gen. xvi. 2. (2.) For repairing decayed places, 1 Kings xii. 25. (3.) For the restoration, preservation, and exaltation of God's people, Jer. xxxi. 4. The Greek word *κατασκευαζω* *præparo*, *instruo*, to prepare or build up, is (Illyricus says) a military word, and signifies *vasa instrumentaq; castrensia colligere*, *the gathering together of vessels of utensils of the camp.* of *κατα* and *σκενος* a vessel. God may be said to be a Builder, in a fourfold respect.

1. He created or built the visible world.

2. He built or constituted the church militant.

3. The church triumphant.

4. The invisible world, the celestial city, or New Jerusalem, for the church triumphant to inhabit, when the visible world is dissolved.

In a Builder we are to consider three things, viz., skill, strength, action: 1. Skill to contrive; 2. Strength to provide; and, 3. Action to complete. All which are fairly applicable to God as a Builder, as appears in the following particulars.

METAPHOR.

I. A Builder is an artist, a man of wisdom, to contrive the fittest model of the whole in general, and of the distinct rooms and parts in particular.

PARALLEL.

I. God, the first Founder and Builder of all things, is that great Master of wisdom, of whom it is said, that he finds out knowledge of witty inventions, that he is wise and perfect in knowledge; that his wisdom is unsearchable, and

METAPHOR.

PARALLEL.

ing out, in his works of creation, as well as providence; for not man only is fearfully and curiously made, but all his other works so well contrived, that it is not possible for any one to mend them: "In wisdom hast thou made them all."

II. A master-Builder usually hath a principal or head workman, to whom he imparts his secrets in his great and weighty contrivances, who is to enter upon the chiefest part of the work; and not only to work himself, but to order and direct all subordinate workmen.

II. God, the infinite and most wise Contriver, hath his Word or Son, who is called the Wisdom of God, and a wonderful Counsellor, to be his head Workman, who was in the bosom of the Father, and understood all his secrets, by whom he made the worlds, who is called the Son, the character, image, or Representative of God, without whom there was nothing contrived or made, that was made; either things in heaven, or things on earth, visible or invisible, whether thrones, do-

minions, or principalities; all things were made by him, and he was before all things, and from him came order and direction to all subordinate or secondary causes.

III. A master-Builder hath the figure or idea of the materials in his mind, of which the fabric is to be compacted, and gives order for the bringing them forth, to answer his great project and design.

III. God, the Builder of all things, had the idea in his own mind, and gave order for the bringing of them forth, in order to suit his most wise and wonderful purposes: for as known to God are all his works from the beginning, so he said, "Let the heavens, the earth, the water, the air appear;" and they did so.

IV. A wise master-Builder lays a foundation to set that fabric upon, that he intends to build for a house, city, or any kind of edifice, which cannot stand without it, as Christ tells us.

IV. God, this great and wise Master-BUILDER, hath planted the heavens above, and laid the foundations of the earth beneath: which when we consider, that they have no bottom, but the air and the water, we must resolve it into his own power, which can do every thing, or his word or Son, who bears up the pillars of the earth, and upholds all things: "He looked for a city which hath foundations, whose Builder and Maker is God.

V. A Builder puts his workmen into order, and his materials into their proper places; the stone, brick, timber, lead, iron, brass, silver, &c.

V. The God of the whole earth did at the first put all materials into their proper places, and assigned all his servants their respective work; the heavens above the air, and the air above the waters. Christ is Head-Workman above angels, angels above men, men in work and

business above the fowls of the air, beasts of the field, creeping things of the earth, fishes of the sea. Men above one another, in respect of his church, (his spiritual building) Moses above Joshua, and ordinary prophets; Aaron above other priests; apostles above evangelists, and ordinary ministers; and to show his wonderful skill and wisdom. Angels to keep his commands, and sing praise; the heavens to declare his glory, and the firmament to show his handy works. Moses to manifest wonders on earth, Aaron to celebrate his worship, John Baptist to set forth Jesus, the apostles to plant churches, and preach the gospel to Jews and Gentiles.—Elders of a lower rank;—Apollons, and evangelists: all which have their peculiar work and place assigned, by the great Architect of the whole universe.

VI. A Builder raises fabrics of several sorts; some of higher consideration and grandeur than others, as temples, the palaces and thrones of princes, noble and great men's houses, inferior dwellings, and dismal prisons.

VI. "God hath set his stories in the heavens," Amos ix. 6, where his glorious Majesty dwells, and Jesus, our great High-Priest, sits at his right hand; where all the angels are seated in glory, and the spirits of just men made perfect surround the throne of God and the Lamb, Heb. xii. 22, 23, 24. The earth for men: the dismal prisons and regions of darkness, for disobedient spirits, and 3. Isa. xxx. 33.

VII. A Builder gives ornament, as well as form and being, to a house. VII. God hath not only beautified the meek with salvation, but adorned New Jerusalem, where

VII. God hath not only beautified the meek with salvation, but adorned New Jerusalem, where

METAPHOR.

PARALLEL.

rician set forth: as gold, pearl, diamonds, and other precious stones; the street, pure gold; the building of the wall, jasper; the foundations, precious stones; and the gates, pearls, Rev. xxi. 18, 19, 20.

VIII. A Builder is a great benefactor to the world, in making places both for safety and convenience.

VIII. God is a great Benefactor, who hath made buildings both for safety and convenience; he made the fountains to contain the great deeps to keep them from breaking out upon the world; he hath made windows in heaven, to

keep the waters above from falling down too furiously, to the prejudice of man and beast: he hath made chambers, to keep in the roaring winds, from annoying mortals with constant and impetuous blasts: the raging element of fire he hath confined to its proper region, where it cannot harm us without his permission. He hath given us a pleasant and fruitful earth, a comfortable and refreshing air, a beautiful and delightful heaven, which he hath placed as a canopy over us. He hath constituted a good and holy church, which is as a wine-cellar to supply all our wants, where he has placed the Word, the Spirit, the ordinances, good counsel, and instructions, suitable comforts and consolations; there is the wine, the oil, the balm, the bread, where he feeds his lambs, and makes his flocks to rest at noon, satisfying with favour, and filling with the blessings of his bounty. He will abundantly bless Zion's provision, &c.

IX. A Builder is pleased with his work, when finished, and is worthy of honour for it.

IX. God is pleased with his work, when finished: "He looked upon all things which his hand had made, and behold it was very good"—Gen. i. 31. He is worthy of honour for what he

hath done, because they are great things, mighty things, wonderful things, without number: so that it might be said, as David, "O give thanks to the Lord, who by his wisdom made heaven." "Let all the host of heaven, and all the inhabitants of the earth, praise," &c. Psal. cxxxvi. 3, 5.

METAPHOR.

DISPARITY.

I. An earthly Builder is but a mortal man, subject to weakness and death.

I. God, the heavenly Builder, is a mighty God, the everlasting and ever-living God, with whom is no beginning of days, nor end of life.

II. The earthly Builder has but a small pittance or measure of skill and wisdom; it is but the wisdom of a son of man, as light as vanity, and next to foolishness.

II. The heavenly Builder hath all the treasures of wisdom, he is full of wisdom and knowledge; he is essentially wise and skilful, and gives all the wisdom and skill that is possessed, enjoyed, or used by men or angels: it is unsearchable, past finding out, beyond all comprehension, so

profound, that angels are fools in comparison of him:—"He charges his angels with folly," Job iv. 18.

III. Earthly Builders are fain to pause, study, and consider, before they bring forth their devices.

III. The heavenly Builder (having all wisdom and knowledge) sees by one act, (*uno intuitu*) all things that are necessary and commodious, and needeth not to suspend actions till after study and consideration, nor stay for any one to be his help and counsellor, because there is none able or fit to teach him: "Who hath been his counsellor?" &c.

IV. The earthly Builder must have materials to work upon, and servants to employ.

IV. The heavenly Builder can make matter fit for his purpose, where he finds none; even as all things that are seen, were not made of things that do appear, but of matter that was void of

form, Gen. i. 1, of which there was no pre-existence, but it was made out of nothing, and then formed into a glorious globe, and most beautiful fabric, by him, "who alone (that is, without the help of any other) doth great wonders; that by wisdom made the heavens," &c., Psal. cxxxvi. 4, 5.

V. An earthly Builder cannot effect his purposes in point of build-

V. God does all by a word of his mouth.—Let there be a heaven, and immediately it ap-

METAPHOR.

ing, by his word, without work and labour.

VI. The earthly Builder must have much time allowed him to finish a great and famous fabric.

VII. An earthly Builder lays the foundation of his work upon a brittle substance, or at best upon a rock, which is capable of dissolution.

VIII. An earthly Builder builds but little, comparatively, as some towns, cities, or part of them, &c.

IX. An earthly Builder may be outdone by a successor.

X. An earthly Builder builds for other men, all being not for himself.

XI. An earthly Builder is capable of improvement in his skill; for experiment, and second thoughts, instruct him in some points he was before ignorant of.

XII. An earthly Builder oftentimes undoes what he hath done, plucks it down to make it better.

that thou canst do every thing, and that no knowledge is hid from thee," Job xlii. 2.

DISPARITY.

pears; let there be an earth, and it was so, &c. as Gen. i. 1.

VI. But God doth his works, which are exceeding, in a moment; he just pronounces the word, and it is done.

VII. But the heavenly Builder laid his work upon a sure and unshaken foundation, upon an impregnable rock, firm, and immovable against all violence whatsoever, viz., his own almightiness, than which nothing can be more permanent, &c. Heb. i. 3, Psal. civ. 5.

VIII. The heavenly Builder has been the erector of the whole fabric of the universe: "He that built all things is God," Heb. iii. 4.

IX. But none can mend the work of God nor take the glory from him: "His works shall praise him for ever," &c. Psal. cxlv. 10.

X. But all the buildings that God makes are for himself; he is no man's workman or servant, but hath made all things for himself: for his own pleasure they were and are created.

XI. But God is perfect in knowledge, and therefore incapable of addition to it. None can tax him of hastiness, failure, or inadvertency. All sciences meet in him, as their proper centre.

XII. No such thing done, or need to be done by God: no angels unmade, or heavens dissolved, or souls annihilated or extinguished, or seas dried up, to put them into a better form: "I know

COROLLARIES.

1. From these particulars we may observe, that if God be the Builder of all things, then the work must of necessity be very well done, for no human architect can mend it.

2. That it is very rational, that he should be acknowledged and praised by his handy-work.

3. That there is good reason that all should be at his disposal, for he gave them being.

4. That men have no cause to murmur, because they have no greater part of this world than God allots, for they ought to acquiesce in his will.

5. That in all our wants we should apply ourselves to him, that gives liberally, and upbraideth not; for we can have no supply elsewhere.

6. That in all projects and undertakings we should seek counsel of this great and wise Master-Builder, and observe his leadings in all enterprises.

7. That good men have no reason to be troubled for worldly losses, for all is the Lord's, and he will surely give them what is fit for them.

GOD A MAN OF WAR.

"The Lord is a man of war," Exod. xvi. 3.

"The God of the armies of Israel," 1 Sam. xvii. 45.

"The Lord of hosts," Isa. xlvii. 4., יהוה צבאות *Dominus exercituum*.

Observation, God is compared to a Warrior.

To illustrate this similitude, we shall show,

1. What wars the Almighty God engages himself in.
2. What manner of Warrior he is.
3. In what respect he is parallel with earthly Warriors.
4. The disparity betwixt them.
5. Draw some inferences or corollaries from the whole.

1. The Lord is engaged in a spiritual war against the ungodly, that remain obstinate and rebellious against him. "He judges the righteous, and is angry with the wicked every day : if he turn not, he will whet his sword ; he hath bent his bow, and made it ready : he hath also prepared for him the instruments of death, he ordaineth his arrows against the persecutors," Psal. vii. 11, 12, 13. "If I whet my glittering sword, (saith the Lord) and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me : I will make mine arrows drunk with blood, (and my sword shall devour flesh) and that with the blood of the slain, and of the captives," &c. Jer. ix. 16, and xii. 12, Lev. xxvi. 25, 33, &c., Deut. xxxii. 41, 42.

2. The Lord is concerned, and oftentimes engages himself in temporal or national wars and battles : it was he that led Joshua forth as an armed man, against the Canaanites, Josh. i. 9. Hence he is called, "the God of the armies of Israel," 1 Sam. xvii. 45. I know not (saith an eminent writer) any one thing, where the providence of God is more fully set out in scripture, than in the workings of it about wars. It was the Lord that brought up Nebuchadnezzar against the cities of Judah, and stirred up the Medes to destroy the Babylonians, Isa. xiii. 4, 17—19.

Q. But what manner of Warrior is God ?

A. 1. He is a righteous and just warrior. The proud haughty princes and potentates of the earth, many times take up arms upon unjust grounds, and pick quarrels for vain-glorious and ambitious ends : if they see their neighbour thrive, as if it were an eclipse to their glory, they invade him, and imbrue their cruel swords in blood and slaughter, sacrificing the lives of many thousand innocents, to gratify their avaricious and damnable lusts : whereas God never proclaims war, nor draws the spiritual sword against any soul, people, or nation, but when there is just cause, and no other means will do : "Shall not the Judge of all the earth (says Abraham) do right ;" Gen. xviii. 25.

2. He is a mighty and terrible Warrior. He can shake the heavens by his voice, and make the mountains quake before him, Psal. xxiv. 8. With him is terrible majesty ; he is the Lord mighty in battle, he makes the earth to fear, and the inhabitants thereof to melt, so that the men of might shall not find their hands. He can make emperors as stubble to his bow, and mighty kings as chaff before the whirlwind. He makes Beelzebub, with all his guards, to tremble, and fly into darkness itself, to hide themselves. He cuts off the spirits of princes, and is triumphant over the greatest and proudest monarchs, Dan. v. 5: Alexander, Pompey, Cæsar, and Tamerlane, have all yielded to this invincible Conqueror. If he shows but a finger on the wall, he makes proud Belshazzar quake ; and can employ inanimate creatures, to terrify and destroy Pharaoh and his host.

4. The Lord is a victorious and prevailing Warrior ; when he rises up, he devours at once. He bears long, before he stirs up himself like a Man of War ; he is not quickly provoked. "I have (saith he) for a long time held my peace, I have been still : now I

will cry like a travailing woman, I will destroy and devour at once." "The Lord shall go forth as a mighty man, he shall stir up jealousy like a Man of War: he shall cry, yea, roar; he shall prevail against his enemies," Isa. xlii. 14.

5. He is a Kingly Warrior, or General of a mighty host: all the inhabitants of heaven and earth are at his command.

METAPHOR.

I. A great and principal Warrior is dignified with a title suitable to his office, as Lord General, or His Excellency.

II. He trains up and disciplines his army in the military art, instructing them how to behave themselves in all martial engagements, discovering the enemies' stratagems, to them.

III. A general or Warrior takes counsel and advice, before he makes war, Prov. xx. 18, and xxiv. 6.

IV. A royal Warrior (when engaged in war) sends forth commissions, and levies an army or armies, (as the kings of Israel did, who were great Warriors) and his orders are obeyed.

in that day, that the Lord shall hiss for the fly, that is in the uttermost part of the rivers of Egypt, and for the bee that is in Assyria; and they shall come," &c. Isa. vii. 18. All are ready, when he gives the summons: angels, men, dragons, beasts, the great deeps, fire, hail, snow, wind, frogs, flies, locusts, caterpillars, &c., let him but hiss (as it were) and they come to execute his commands. It is said of Pompey, that when one of his officers complained of the want of men, he should reply, let me but stamp with my foot upon the ground of Italy, and I shall have men enough; which was a note of confident pride in him, for he was wholly defeated afterwards by Cæsar; yet it is always true of the Lord of hosts; for if he holds up his finger, all the celestial and terrestrial hosts are ready to fight his battles.

V. A great Warrior opens his armoury, and distributes weapons, and martial habiliments to his soldiers.

VI. A Warrior sets up his martial standard, or chief ensign of war.

VII. A Warrior causes his trumpets to sound, to make ready for the battle.

the inhabitants of the land tremble," Joel ii. 1. "And the Lord shall be seen over them, and his arrows shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go forth with the whirlwind of the south," Zech. ix. 14.

VIII. A Warrior, when he musters his army, sets them in array, assigning their proper work and station, for the respective squadrons or divisions.

rections for their battle-array, and when to give the assault.

PARALLEL.

I. God has a title that expresses his transcendent excellency and grandeur; he is called "the Lord of hosts," Isa. xlvii. 4, because all creatures in heaven and earth are of his army.

II. God teaches his people how to behave themselves in spiritual conflicts, and to fight under his banner, when he calls them forth, Psal. xviii. 34; he warns them of the dangers of enemies, and discovers the subtilties and devices of their soul-adversaries.

III. God doth nothing rashly; for in all wars he engages in, or desolations that he brings, he consults his own wisdom, and doth all by the counsel of his own will.

IV. God is invested with power and supreme authority, to raise armies at his pleasure; if he gives but the word, they immediately rally together. "God will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold they shall come with speed quickly," Isa. v. 26.—"And it shall come to pass

V. The Lord brings forth his weapons out of his armoury. He opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the Lord, &c. "Take to you the whole armour of God," &c. Eph. vi. 10, 18.

VI. So does the Lord; "I will lift up an ensign to the nations from far," Isa. v. 26, "And when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him," Isa. lix. 19.

VII. God commands the trumpets to be blown, that all might be prepared for the day of his dreadful controversy. "Blow the trumpet in Sion, and sound an alarm in my holy mountain: let all

VIII. The Lord musters his armies: "The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of the kingdoms and nations gathered together. The Lord of hosts mustereth the host of the battle," Isa. xiii.

4. In the wars of his people Israel, he gave di-

METAPHOR.

thought the son of Jupiter, but death soon convinced him otherwise.

II. Earthly Warriors are under certain limitations; for they cannot war as they please, their bounds being set by the Almighty.

III. There is no earthly Warrior, though never so formidable, but may be matched and conquered too.

enemies are but as "stubble fully dry," *vici*; and may be truly said of God, for

IV. Earthly Warriors know not the success of their arms before-hand, nor can foretel events; they may be baffled in their hopes, and made ashamed of their confidence.

V. Some Warriors invade their enemies with sudden irruptions, not giving them warning, nor time of preparation.

the old world, those vile enemies of and twenty years, of his breaking in upon them before it came to pass. So he likewise gave warning to Jerusalem by the prophets, before he brought the Babylonians in upon them: and what warning did the Lord give to the people of the Jews, before the destruction came upon them by the Romans? God shoots off his warning-piece, before he discharges his murdering-piece.

VI. Wordly Men of War know not sometimes how to put a period to a war, when it is begun, nor can tell when it will end.

VII. Though earthly Warriors can kill, yet they cannot make alive.

VIII. Such cannot kill the soul.

IX. A Warrior may waste his treasure, and empty his exchequer, by long and chargeable wars.

X. He makes his subjects bear the charge.

DISPARITY.

shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them:—But thou art the same, and thy years shall have no end," Psal. cii. 25—27.

II. God has an absolute power and sovereignty over heaven and earth; whom he will he sets up, and pulls down at his pleasure; whom he will he kills, and whom he will he saves alive. He doth whatsoever he pleaseth; and who can say unto God, what doest thou?

III. But there is no match for God in the world: "Who would set the briars and thorns against me in battle? I would go through them, I would burn them together," Isa. xxvii. 4. He is called a consuming fire, and the greatest of his Nah. i. 12. It was a saying of Caesar, *Veni, vidi*, he never comes off with loss.

IV. The omniscient God, that knows all things, cannot be baffled nor disappointed; he knows who of either side shall fall, and who shall be slain, and who wounded, before the battle begins.

V. The Lord of hosts, before he takes up arms, or intends to destroy a single or a combined enemy, gives them timely warning and notice of it, that so sinners may be ready, and prepare themselves. This appears in respect of

God, the Lord gave them warning one hundred years before it came to pass. So he likewise gave warning to Jerusalem by the prophets, before he brought the Babylonians in upon them: and what warning did the Lord give to the people of the Jews, before the destruction came upon them by the Romans? God shoots off his warning-piece, before he discharges his murdering-piece.

VI. God can in a moment stop any judgment, he can stay the sword from devouring, and the fire from consuming. He knows when the controversy he hath with any nation or people shall cease.

VII. The Lord of hosts can kill and make alive, and many times by killing brings to life, 2 Kings v. 7.

VIII. But God is "able to kill both soul and body, and after to cast them into hell," Matt. x. 28.

IX. But God's treasury can never be wasted, nor his store consumed.

X. But God bears all the charge of his wars himself.

See the Metaphor of Captain.

COROLLARIES.

1. From the foregoing particulars we may infer, that such as fight against God's people, fight against God himself, he being their Head and General, that bears the charge of the war, and will certainly vindicate his people.

2. From hence all good men may derive encouragement, because they are under the conduct of so incomparable a Warrior, that can in a moment destroy all their enemies.

3. We may infer, that a martial employment is a very honourable and useful employ, viz., when the cause is good, when it is for God's glory, and for the honour and safety of king and people. God is called, "The Lord of hosts, the God of the armies of Israel," which puts a lustre and dignity upon this title, &c.

4. If God's people be worsted by an enemy, we may infer, that it is suffered by the Almighty, as a scourge and punishment for their sins: this was Israel's case very often, Josh. vii. 8, 11.

5. Let God's people, when they go out against their soul-enemies, go in the name of the Lord of hosts; for it is dangerous to face an enemy, unless God go with us: "In the name of the Lord will we set up our banners," Psal. xx. 5.

6. We may infer the desperate case of such as fight against God: "Who ever hardened his heart against him, and prospered?" Job ix. 4. "Such as make a tumult, and hate him, that lift up the head, that take crafty counsel against his people," &c., Psal. lxxxiii. 2—5, 13, and ii. 12. "Such shall be made as stubble before the wind, and their confederacy laughed at by him that sits on high," &c., Isa. viii. 9, 10, and xxvii. 4. The most steely and flinty in the world can no more stand before God, than briars and thorns before a flaming fire, Caryl on Job ix. page 167.—Whoever commences war with him, does it to his own ruin and destruction, &c.

7. Hence let all the enemies of God consider, that it is their wisest and safest course to lay down their arms, and make their peace with God.

1. Because he is a God of might and power.

2. Of terror and majesty.

3. Of influence and authority; he commands all.

4. Of invincible resolution and constancy.

5. Of so great valour and generosity, that as there is no fighting with him, so honourable terms may be made with him upon submission.

That he is a God of might and power, terror and majesty, hath been shown already, therefore we shall proceed to the third particular, viz.

3. He is a God of influence and authority, he commands all.—Nothing can stand, when he commands a march. The frogs invade Pharaoh, the stars fight against Sisera, an angel fights the whole host of Assyria; the watchers turn Nebuchadnezzar to grass, toss Belshazzar from the throne, and open the gates of Babylon for Darius: he brings forth his angels by troops, and shows them in the air, to strengthen or amaze, all mounted on chariots and horses: sends the winds out of his chambers, to make confusion both by sea and land, which rolls up the great waves, and hurls the ships against rocks; that overturns houses, pulls up trees by the roots, enters into small crannies, and shakes the foundation of the earth, shakes the walls of Jericho, makes the ground open to swallow men alive. Whoever he sets himself against, they are undone; for neither riches nor strength will save them: riches profit not in the day of his wrath; money cannot bribe him, and by strength can no flesh prevail: for he can smite blind and lame in a moment, put in fear, smite hip and thigh, that they cannot move to run away from him; break their cheek-bone, that they shall not bite, nor ask for mercy.—Many have been overcome by him, but never any prospered against him: so successful hath he been in battle, that the victory goes on his side; wherever he undertakes the war, he makes one chase a thousand and two put ten thousand to flight. As is his power, so is he. His wisdom and counsel is such, that by one act he knows the strength of all his enemies, and the counsel they take in their bed-chamber, the thoughts they have on their couches: he always catches the wise in their own craftiness, and brings their devices to naught: He scatters them with the indignation of their own heart, and then laughs them to scorn: He knows the right season to fall upon them, and makes them like dust before the whirlwind; and in all things wherein they deal proudly, shows himself still above them: "Has subdued mighty and great kings, for his mercy endureth for ever." Challenges the force of all his foes, "If their hearts can endure or their hands be strong, in the day that he shall deal with him. Requires Babylon itself, that mighty queen of nations, "to stand with her enchantments, astrologers, and magicians, and monthly prognosticators." He is clothed with such armour, that none can hurt him; He is mounted on such a steed, that none by flight can escape him; for "he rides upon the wings of the wind:" he makes his angels swift to pursue, and his ministers flames of fire. He sends forth his arrows in the dark, that none can escape them, nor yet discern them.

4. For his resolution, it is invincible. He is of one mind, and none can turn him; he will have his own counsel stand, and the thoughts of his heart performed

to all generations. There is no putting of him in fear, and so force him into a compliance. He always keeps his ground, till he hath done his work, and never yields or gives way in battle. He concludes before hand, that his foes must fly; so that victory is more than half-gained before he begins to fight. Send to Beelzebub, and he will tell you, that legions of angels are to him, as the lesser flies are unto armed men; that he doth scorn at swords, and laugh at the shaking of the spears against him. Let Beelzebub himself come forth, and call all his sons to his assistance, muster up both Pope and Turk, in the fulness of their strength and power, send to China, Tartary, Japan, &c., to fight this Man of War, the Lord of hosts; and he will throw them, as through the thicket of a forest, esteem all their strength like tow, and rotten wood, burn them together, speak in his wrath, and vex them in his sore displeasure; thunder out of heaven upon them, and break them all to pieces. He can gather heaven up in folds, as a curtain, and roll it together as a scroll parchment.—Break up the fountains of the great deep.—Open the windows of heaven, drown them by a deluge, affright them by rattling peals of thunder, rain down hail and thunder-bolts, fire and brimstone, to disperse and consume them. So that the best way is for kings and princes to be wise, for judges and counsellors to be instructed, to treat with him about terms of peace, to lay down their arms, to set aside all open defiance, to bow to his sceptre, to submit to mercy within the compass of the time set them; and they shall find this Man of War, this Lord of Hosts, this mighty God of Jacob, as merciful and generous, as ever they found him strong and resolved. Though they could not put him in fear by their force, they may win him to favour by entreaties, and make honourable terms with him.

First, to have all their by-past treasons, rebellions, and hostilities against him remitted, and by an act of oblivion so razed off the file, and obliterated, as never to be produced against them any more. He will forgive offences, not remember iniquities, be liberal in favour; will not condemn to slavery, to make hewers of wood, and drawers of water; but will promote to dignity, take into his army, put amongst his children, adopt to be his sons, his heirs, advance them to a kingdom, reward them with a crown, invest them with the raiment of princes, clothe them in robes, place them upon thrones, that in grandeur of kings they may live and reign with him for ever.—“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom,” Luke xii. 3. “A crown of righteousness is from thenceforth laid up for them; white robes are given them,” 2 Tim. iv. 7, 8.—They shall sit with him upon his throne, &c. But if they come not, he hath whet his sword, he hath bent his bow, he hath prepared his arrows against the persecutors. When his hand takes hold on judgment, he will render his anger with fury, and rebukes with flames of fire.—By fire and sword will he plead with all his enemies, to bind their kings in chains, and their nobles in fetters of iron. He will bring those that would not that he should rule over them, and destroy them utterly.—Cut them asunder, and appoint them their portion with unbelievers and reprobates, with the devil and his angels, Beelzebub, and his army. And thus shall it fare with the enemies of the Lord of hosts.

GOD A STRONG TOWER.

“The name of the Lord is a strong Tower, the righteous runneth into it, and is safe,” Prov. xviii. 10. “My high Tower,” Psal. xviii. 3. “The Lord is good, a strong-hold in the day of trouble,” Nah. i. 7.

These metaphors,

Refuge,	}	{	Habitation,	}	{	High	}	Tower.	
Hiding-place,			Place of defence,						Strong
Fortress,			Sanctuary,						Rock,

Have the same import and signification, and plainly hold forth, that God is the safeguard, defence, and sure protection of his people: yet such of them, whose properties admit of demonstration and enlargement different from this, are handled particularly, (to which the reader is referred) and for the rest the ensuing parallel may serve.

To open this metaphor we shall show,

1. What is meant by the name of God,

2. Run the parallel.

3. In what respects his name may be called a strong Tower ; with some short application.

1. By the name of God we are to understand those apt titles, (as God, I am that I am, Elohim, Jehovah, &c.), by which God calls himself, to signify or set forth the excellency of his name and attributes ; as his mercy, goodness, truth, faithfulness, omnipotence, omniscience, &c., Exod. xxxiii. 19, with xxxiv. 6, 7, Psal. xlvi. 5, and liv. 1, 1 Sam. xvii. 45.

2. It is put for aid and help.

3. It is put for renown or glory, Gen. vi. 4, "men of name;" נִשְׁבָּח *Nomen*, that is, famous men. Eccl. vii. 1, Prov. xxii. 1, Phil. ii. 9. So vile persons are called, Job xxx. 8, "men of no name,"—*sine nomine turba, id est, ignobilis turba*. So particularly for the honour of God, Psal. lxxvi. 1 ; his virtue and power, Matt. vii. 22 ; his will concerning salvation, John xvii. 6.

4. For the worship and service of God, 1 Kings viii. 16, 2 Chron. vii. 16, Jer. vii. 12, Lev. xx. 3. See more in Wilson's Dictionary, and *Illyric. in Clav. Script.* upon the word name, &c.

METAPHOR.

I. A Strong Tower is furnished with a magazine of arms and ammunition, to supply the soldiers with armour and weapons defensive and offensive.

of the Spirit, &c., reckoned up in Eph.

II. A Strong Tower or garrison is furnished with plenty of provision, to supply the soldiers when besieged.

certain, that he can and will make it good. The militant Christian can want nothing, but it is there ready for him.

III. A Strong Tower is furnished with a resolute courageous commander, and well-disciplined soldiers, whom the captain animates and arms, receiving his flying friends into protection.

mitted into the shelter and protection of this Tower. He only shuts and opens : "None can come unto the Father but by him," John xvii. 22, Rom. ix. 5, and x. 12, John xiv. 6, Heb. ii. 10, Rev. iii. 7. "Without him we can do nothing," John xv. 5. He distributes his graces, and fits for an encounter.—He gives his saints power to tread upon serpents and scorpions, and over all the power of the enemy, &c., Luke x. 19.

IV. A Strong Tower, with respect to situation, is usually built upon a rocky or most firm foundation, to prevent undermining.

V. A Strong Tower is environed with thick and lofty walls, to withstand the batteries of the enemy, and overtop their scaling-ladders. It also gives a fair and full prospect of things below, discovering the motions and approaches of the enemy.

PARALLEL.

I. God is the Christian's Magazine and spiritual armoury, from thence he is furnished with weapons to combat his soul's adversaries, as the girdle of truth, the breast-plate of righteousness, shoes of the preparation of the Gospel of peace, the shield of faith, the helmet of salvation, the sword

II. God, the spiritual Tower, is fulness itself : "He satisfies and fills the hungry soul : his fulness fills all in all," Psal. cvii. 9, Eph. i. 23. The believing hungry soul has his absolute promise, Luke vi. 21, "Ye shall be filled." And it is most

III. The Lord Jesus Christ is commissioned chief Officer in this heavenly Tower, whose resolution no force can shake, whose courage no enemy can daunt, and whose skill in training and disciplining his soldiers no military professor can equal. He is the Captain of our salvation ; by him, (and only him) all distressed sinners are ad-

IV. This heavenly Tower is the Rock of ages itself, Deut. xxxii. 4, 2 Sam. xxiii. 3. All the powers of earth and hell are not able to shake it, nor all their art to undermine it.

V. The Lord is "a Wall of fire," Zech. ii. 5, round about his people, such as no battery can make a breach in, nor ladder scale. There is no fighting against God, Acts v. 39, and xxiii. 9, for he is too hard a match for the proudest mortal. It is a desperate and foolish enterprise to attack this fort, for it is impregnable. It gives those within a clear prospect of the things of this world, which the believers below cannot discover.—They

METAPHOR.

PARALLEL.

see what sin is, with its defiling and damning quality; they are not ignorant of Satan's devices, 2 Cor. ii. 11, by which he labours to circumvent them; they see the weakness of their spiritual enemies, and fear them not, so long as this tower incloses them.

VI. A Strong Tower is fortified with out-works, as moats, platforms, palisades, counterscapes, half-moons, &c., which are often stormed and taken; the soldiers therefore do not put their chief confidence in them, but when they find them not tenable, they wisely retire to the tower, or main strength, or they are certainly lost.

of grace in the heart, they are not by any means to be rested in; for when an enemy comes, these defences are too weak and unserviceable. It therefore concerns the safety of christians, to go to God (this impregnable Tower) through Christ, and make a timely retreat into their great citadel; else their fortification will be certainly demolished, and they destroyed, as in the foolish virgins' case, Matt. xxv. 1—13.

VII. In a strong Tower the walls and bulwarks are furnished with artillery, and other military engines, to keep off and destroy the assailants.

hail, and fire. He pours out the vials of his wrath, rends rocks, and makes the earth to quake, Rev. xvi. 1.—He can (and will in time) melt the elements with fervent heat, and burn up the earth, and the works therein, 2 Pet. iii. 10. The murdering cannon never roared out more horror and amazement, than the wrath and vengeance of an incensed God, elegantly expressed, Psal. xviii. 7—15: "The earth shook and trembled; the foundations of the hills moved, and were shaken, because of his wrath. There went up smoke out of his nostrils, and fire out of his mouth devoured—coals were kindled by it. He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies. At the brightness that was before him, his thick clouds passed, hail-stones, and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them."

VIII. In a strong Tower they have countermines, and other devices to defeat the besiegers' mines, or under-ground workings.

counsels of wickedness to light, and defeats the plots and stratagems of Antichrist, of which (in his blessed providence) he has given us many memorable instances, in former and latter times.

IX. A strong Tower is a place of security; there (as in a safe retreat) men trust their lives, estates, families, choice treasures, &c.; it is a refuge, and sure receptacle, when enemies invade, or tyrants oppress us.

choice treasures. Here no moth can corrupt, no thief break through, or tyranny oppress us. "Commit your souls in well-doing unto him, as into the hands of a faithful Creator,"

VI. A bare external profession of religion, superficial reading of the scriptures, thinking (like the Jews) to have eternal life in them; speculative knowledge, or that which is merely historical; assembling or joining in communion with God's people in his ordinances; conversations morally sober, outward strictness in christian duties, pious performances, &c., may be fitly compared to these out-works, which, though in themselves very good, and to be practised, yet without the root of the matter, that is, the life and power

VII. This heavenly Tower is furnished with a dreadful train of artillery. He distributes death, desolation, and havoc, among the proud rebellious Pharaohs of the earth, that oppress his people, Exod. ix. 23. He deals destruction in loud peals of thunder, and furious storms of rain,

VIII. The Lord can baffle the combinations of the wicked, and entrap them in their own snares, Eccl. x. 8. "He disappoints the devices of the crafty," Job v. 12, 13; makes them fall into their own pit, Prov. xxvi. 27; he brings the hidden

IX. God is such a safeguard to his church, that "the gates of hell shall not prevail against it," Matt. xvi. 18, Isa. viii. 14; a sure sanctuary to every individual Christian, that puts or commits himself into his protection, Matt. vi. 20. He is as tender of his saints, as of the apple of his eye.

Here we may safely deposit lives, estates, families, choice treasures. Here no moth can corrupt, no thief break through, or tyranny oppress us. "Commit your souls in well-doing unto him, as into the hands of a faithful Creator,"

METAPHOR.

1 Pet. iv. 19. Believers had rather have their treasure in their Father's keeping, than their own. The adversary might soon rob and undo us, were not our chief store-house in God.

X. Sometimes from a strong Tower, a party is commanded to make brave sallies and onsets on the enemy.

XI. A Strong tower only saves and protects those that are got into it.—Others are exposed to the fury of the enemy. The knowledge of its impregnable strength, gives courage and resolution to such as are in it, to bid defiance to the rage and malice of all enemies.

spise the batteries and assaults of the enemy, (as was said concerning blasphemous Sennacherib :) "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee," Isa. xxxvii. 22. For she had absolute confidence in "her strong holds," Micah iv. 8.

XII. As a Strong Tower gives courage and spirit, to those that are in it ; so it dispirits and disheartens the besiegers, who after along and successful assaults, are defeated, or beaten quite off.

METAPHOR.

I. The fabric and materials of an earthly Tower are subject to decay.

II. A Strong Tower may be beaten down by the fury of cannons, or battering engines.

III. A Strong Tower may be surprised, if the watchman be sleepy or negligent.

IV. A Strong Tower may be betrayed by the treachery of seeming friends.

V. A Strong Tower may be reduced by famine.

mine, because the provision is as eternal as the souls that need it.

PARALLEL.

X. God can command millions of angels to destroy his and his people's enemies : one of which, in one night, slew 185,000 Assyrians, 2 Kings xix. 35, and at another time, cut off all their mighty men of valour, leaders, and captains, &c., Chron. xxxii. 21.

XI. The Lord (in whose name is strong confidence) is a place of Refuge, and Strong Tower to his dear children, Prov. xiv. 26. Those sincere ones that have given themselves up to him they are secure out of the devil's gun-shot, and the power of enemies ; whilst the hypocrites, and lukewarm formalists, are upon all occasions exposed to both, Isa. xxxiii. 14. But the valiant soldiers of Jesus within the Tower, are animated with so brave a courage, that they de-

XII. God, the Strong Tower, not only inspires his soldiers with true valour and courage, to set at naught all the powers of hell ; but also confounds and dispirits their adversaries, that they are at last, when their bloody persecuting designs prove ineffectual, forced to give over, and quit their attempts against his Church and people.

DISPARITY.

I. The heavenly Tower is incorruptible and everlasting, of an infinite and spiritual essence, and so not subject to the decays of time.

II. The heavenly Tower is out of the reach of hell, and the world's batteries ; all the violence, in the world cannot shake it.

III. The heavenly Tower is beyond all possibility of surprise ; its Watchmen never slumbers, nor sleeps.

IV. God knows the hearts of all men, and therefore cannot be deceived. He knows the secret bent and inclination of the closest hypocrite, and can render their darkest designs against him or his people ineffectual, Isa. liv. 17.

V. In this Tower is the bread of life, and an inexhaustible fountain : here the hungry are filled, and the thirsty satisfied : here is no fear of fa-

3. In what respects the name of the Lord may be called a Strong Tower, take in the following particulars :—

The Hebrew names of God, as Jerome (the best Hebrician of the fathers,) observes are ten : *Leigh Crit. Sac.* Three come from being, as יהוה *Jehovah*, יי יה *Jah*, אלהים *Ehejeh* : three from power, as אלה *El*, אלוה *Eloah*, אלהים *Elohim* : three from governing, אדני *Adonai*, שדי *Shaddai*, יהוה צבאות *Jehovah-Tsebaoth* ; one from excelling, as עליון *Elion*.

1. Jehovah sets out the eternity and self-existence of God—*Je* notes the time to come, *Ho* the time present, *Vah* the time past. It consists of quiescent letters, (or letters of rest) to show that there is no rest till we come to Jehovah, and that there we are safe and secure. This name is opened, Rev. i. 4, 8, iv. 8, xi. 17, and xvi. 5. *Ο ων, ο ης, και ο ερχομενος*; "Which is, which was, and which is to come." It comes of *הוה* *Havah*, he hath been.

2. *Jah*, is a diminutive of Jehovah, and notes the same things.

3. *Ehejah*, I am or will be, *אֶהְיֶה אֲשֶׁר אֶהְיֶה* *Ehejeh Asher Ehejeh*, "I will be what I will be;" Exod. iii. 14. This notes the essence of God, and implies his immutability and incomprehensibility. Christ alluded to this name, John viii. 58, "Before Abraham was I am."

With respect to these names, God may be called a Strong Tower, in regard of the eternity of his duration, and infiniteness of his essence. The Rabbins, and Chaldee paraphrase, expound this text of the eternity of God. See Ainsworth on the place.

4. *El*, a strong God. Junius and Tremellius translate it, *Deum fortem*; *Aquila* *ισχυρος* *robustum*, strong. This notes the omnipotency of God, &c. Ezek. xxxi. 11, Gen. xiv. 22, and xxi. 33. See Rivet on Psal. xix. 1. Hence *Eli*, my God, an Hebrew word Matt. xxvii. 46, and *Eloi*, a Syriac word, Mark xv. 34.

5. *Eloah* is derived of *El*, strong or mighty; and by increase of the word, the signification is increased, Most Mighty, or the Almighty, &c. The plural number of it is,

6. *Elohim*, Almighty, or Almighty powers, Gen. i. 1, 1 Chron. xvii. 21, 2 Sam. vii. 23, *בְּרֵאשִׁית בָּרָא אֱלֹהִים* *Bara Elohim*, that is, word for word, God's created; that is, the Father, Son, and Spirit, created; noting, as some say, Trinity in Unity;* or (as others say) the great Majesty of God, and the plurality of his Excellencies.

With respect to the signification of these names also, God may be called a Strong Tower, because of his almighty power, and infinite strength, which is a safe sanctuary for such as fly to it.

7. *Adonai*, † (derived from *אֶדֶן* *Eden*, *Basis*, *columna*, *vui aliquid insistit*, a base pillar, or column that bears up or supports anything) signifies Lord, who as he created all things, doth also sustain and preserve them. It is given to God in the Old Testament one hundred and thirty-four times. See Ainsworth on Gen. xv. 2.

8. *Shadai*, Almighty, or all-sufficient. Grammarians are not agreed about the etymology of this word: some derive it from *שָׂדַד* ‡ *Shadad*, to carry away by force, to prey, lay waste, or destroy.—Many think that God took this name from the world's destruction in the flood.—The Greeks translate it *παντοκράτωρ*, and the Latins *omnipotens*, both which signify Almighty. Others say, that it is a compounded word of the verb *dai*, which signifies, it is sufficient, and the letter *w*, which supplies the place of the relative *Asher*, to answer the Greek *αυταρκης*, content in himself, or self-sufficient, for in him is all sufficiency, &c.

This name notes the power and sufficiency of God to go through with all things, and for wasting and destroying his enemies. To this the prophets have reference, saying, that *w*, *Shod*, (destruction) shall come forth *Shaddai*, (the Almighty, Isa. xiii. 6, Joel i. 15.

9. *Jehovah Tsebaoth*, Lord of Hosts. § The Rabbins || observe, that he hath two general troops, (*Copiae tam inferiores quam supernae*,) the creatures above, and creatures beneath, already pressed to be employed in his wars, either defensive or offensive, for the safeguard of his favourites, or the destruction of their opposites.

The name Jehovah implieth, that God had his being or existence of himself before the world began, and that he giveth being to all things, that he giveth being to his word, effecting whatsoever he speaketh. I appeared, saith the Lord, to Abraham, Isaac, and Jacob, the name of God Almighty, or All-sufficient; but by my name Jehovah was I not known to them; as the Greek and Chaldee render it, manifested not. They believed God was able to perform whatsoever he had said, but they saw not the performances; till when he makes good the covenant to their children, he calls him-

* Because here is a noun of the plural number, joined with a verb of the singular number. † *Dominus qui basis instat, sustentat et regit domum aut politiam*. ‡ *Quod est diripere et pradari, item perdere destruere, et vastare, quasi vastatorem dicās, i. e. potentem et inuictum, cui nemo resistere possit. Volunt nonnulli Deum hoc nomen traxisse a vastatione mundi, facta in diluvio. Alii *שָׂדַד* nomen compositum esse volunt, &c. § *Dominus exercituum, quod exercitus unnes pro arbitrio suo agit*. Tremell. § *Idem in Psal. xxiv. Vid. Beza & Piscator. in Rom. ix. 29.**

self Jehovah, denoting the faithful performance of all his promises, and therefore may be rightly called a Strong Tower.

10. The last *Elion, altissimus*, Psal. ix. 2, and xcii. 6, to which the Greek $\alpha\psi\iota\varsigma$, Most High, answers, Luke i. 32, Acts vii. 48, which sets forth the surpassing dignity, excellency, and high sovereignty of God, which is over and above all.

In all these respects God's name is a Strong Tower, for he is their support: he is Almighty, and so can destroy such as rise against him; he commands the celestial and terrestrial hosts: and lastly, he is the Most High, so that there is no contending with him.

Besides, the other attributes of God are so many Strong Towers to secure his people. His wisdom orders all things for the best.—His goodness and mercy engages him to fatherly affection.—By his omniscience he knows all their wants, temptations, afflictions, &c. His faithfulness gives them assurance, that he will not fail, &c.

COROLLARIES.

I. If God be such a Strong Tower, let the righteous make haste and run into it. An interest in Christ, an exercise of faith, sincere prayer, confession of sin, &c., is the way. Motives to this are,

1. No other Strong Tower can secure them: wisdom, honour, riches, &c., will not do it. Psal. xx. 7, and xlix. 6.

2. To fly to other strong-holds, is a breach of God's law, and brings a curse; "Cursed is the man that trusteth in man," &c., Jer. xvii. 5.

3. It is absolute folly and madness to depend upon any other, for they cannot save in a day of wrath, Job xv. 31, Psal. xxxix. 5.

4. There you will be safe from all the enemies in the world.

II. From hence we may infer, that all the attempts of hell, and wicked men, will certainly prove vain and unsuccessful against the church and people of God.

III. That there is no resting in a bare lifeless form, (which are the outworks,) but such as will be safe, must get the power, as well as the profession of religion.

GOD COMPARED TO A GIANT.

"He breaketh me with breach upon breach, and runneth upon me like a giant," Job xvi. 14.

JOB, under the heavy pressures of afflictions, maketh this bitter complaint. I know not any scripture besides, wherein God is held forth by this similitude, viz. running upon his people, or a particular saint, like a giant. Which shows, as Mr. Caryl well observes from the place, how much terror God is pleased to clothe himself with, and what strength he puts forth, whilst he contends with those that fear him. God doth not only afflict such as he loves, but sometimes he afflicts them sorely: doth he not so when he shakes them in pieces? doth he not so, when he sets them as his mark, when a multitude of skilful archers compass them about, when he cleaves their reins asunder, when he pours out their gall upon the ground? doth he not so, when he sets engines of battery, to make breach upon breach, and then runs upon them like a giant?

Doct. God sometimes, in chastising or afflicting of his people, runneth upon them like a Giant.

SIMILE.

I. A Giant is a mighty man, or a man of more strength and robustness than others, as Goliath, and the sons of Anak were: when a Giant assaults a man, it is more than to be set upon by an ordinary man.

PARALLEL.

I. God puts forth his strength, when he is said to break forth against a man like a Giant. What is a weak man, or a poor feeble child, in the hands of a Giant? How much less is man, in the hand of a strong and mighty God?

SIMILE.

II. A Giant is not only said to be strong, but fierce and terrible; and his running upon one like a Giant, denotes courage, fierceness and fearlessness, therefore called Horim.

III. A Giant is not only strong and fierce, but also swift; hence David compares the sun at his rising, "to a bridegroom coming out of his chamber, and to a Giant or strong man, who rejoiceth to run a race."

PARALLEL.

II. God seemed to come forth against Job fiercely, as if he would break him to pieces, and destroy him at once: "I will give thy flesh (saith Goliath to David) to the fowls of heaven," 1 Sam. xvii. 44.

III. God is not only fierce in the way of his chastisement of his people, but also sometimes very swift: He may seem to delay for a while the use of the rod, but at last he cometh on apace, brings one judgment upon another speedily, as appears from Job's messengers.

Quest. Why is God said sometimes to run thus upon his people as a Giant, and break out so furiously upon them whom he dearly loves?

Ans. Sometimes, because he is greatly offended and provoked so to do by their sins: "You have I known above all the families of the earth, therefore will I punish you for iniquities," Amos iii. 2. God's people sin sometimes with a high hand, therefore God punisheth them with a high hand: "Thine arrows stick fast in me, and thine hand presseth me sore," saith that good man, David: and again, "There is no soundness in my flesh," Psal. xxxviii. 3.

Quest. But why did God run like a Giant upon so upright and holy a man as Job was? Doth it stand with the justice and righteousness of God, thus to break forth upon a holy person?

Ans. Before I speak to the solution of this question, it will be necessary to premise six or seven things.

1. Though it may not be immediately for this or that sin, that the Almighty afflicts his Jobs; yet sin is the original cause of all their affliction: if Job had not been polluted and defiled with sin, he had never known sorrow or affliction.

2. Though Job might not be afflicted for sin, yet Job's sin (though a very holy man) deserved greater punishment than that which God brought upon him: he hath visited thee little or nothing, saith Elihu; so the word will bear it. The least mercy is more than we deserve, and the greatest affliction is less than we deserve. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

3. Though God came forth fiercely upon Job, yet it was not in a way of wrath, to destroy him; nay, God did not design any injury or wrong to him, but contrariwise his great good and advantage. "You have heard of the patience of Job, and of the end of the Lord; that he is very pitiful, and of tender mercy," James v. 11.

4. We must always imprint this, as an undoubted truth, and sure maxim, in our minds; that though God sometimes afflicts, or may afflict his children, as a bare act of his sovereignty, sin being not directly the occasion thereof; yet nothing God doth or can do is unjust. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me," Psal. cxix. 75. "All his ways are judgment, a God of truth, and without iniquity, just and righteous in all his ways," Deut. xxxii. 4, that is, his administrations, or his doings, as Mr. Ainsworth notes, are judgment, that is judicious, equal: a God of truth, or faithfulness; without iniquity, or there is in him no iniquity, no injurious evil: right or righteous is he. Consider further,

5. That the greatest and sorest afflictions that godly men may meet with, are no sufficient ground to conclude they are cast out of God's favour: for the best of saints, and dearest servants of God, have been from the beginning under the greatest exercise of affliction. "As many as he loves, he rebukes and chastens," Rev. iii. 19.

6. Another thing that we should premise is, that the afflictions which we meet with in this world, come not by chance. They are all measured out by God's ordering providence, in matter and manner, for kind and quality. And though the judgments and dealings of God are sometimes very secret, and hard to be understood

at first, we ought with patience to bear them, and humbly wait, till God is pleased to show us his mind and pleasure in them.

7. We must consider, that it is our duty to acknowledge all our troubles and afflictions, and whatever they be, as coming from God; and look beyond instruments and secondary causes: "Is there any evil in the city, and I have not done it? He breaketh me with breach upon breach, and runneth upon me like a Giant." He; why some may say, it was the devil and his agents, viz., the Sabeans and Chaldeans, &c. Job knew that no devil or wicked man could hurt or touch him, if God did not give them leave, and open the door for them.

These things being premised, I now shall give you five or six reasons why God ran thus upon Job, or breaks forth after this manner upon sincere persons, when sin is not the cause.

It is necessary to note this by the way, that God doth frequently single out the most eminent and choicest of his children, to undergo the sharpest and sorest affliction, because they have the greatest strength. Joseph excelled for grace and virtue, and therefore he is singled out from all his brethren to hard works and sufferings. No man like Job in all the earth, in his day, for a perfect and upright man; and what a man of sorrow and afflictions was he: those that have received most grace from God, are able to bear most afflictions from God. A general of an army chooseth out the most valiant and experienced soldiers, to put them upon hard adventures. It is not prudent to put a fresh-water soldier upon difficult service. As Christ saith, "I have many things to say unto you, but you cannot bear them now;" and therefore deferred, till they had got more strength: so God saith of a young Christian, one that is newly converted. Thou hast great afflictions to undergo before thou diest, but thou art not fit to bear them yet, I will defer thy trial, till thou art grown more hardy, and fit for that encounter; as our Saviour told Peter, John xxi. 18.

1. *Reason.* One reason why God ran thus upon Job like a Giant, or brings sore and severe trials upon his dearest servants, is, that he may fit them for eminent work and service. Hereby they learn experience and knowledge, not only how to carry themselves in dark and dismal days, but to teach others also, how to behave themselves under trials.

2. That God might crucify them unto all the things of this world: they do not only this way come to see the vanity and emptiness of them, but to be dead unto them. In prosperity the hearts of the best men are ready to be ensnared with the world, therefore God brings adversity upon them. And indeed it is every way as good and useful for a saint, as winter and sharp frosts are to the fruits of the earth, which kills the worms and weeds, that otherwise would greatly hurt and injure them. God's Jobs have a body of sin and death in them, as well as others, and nothing like affliction tends to destroy it. The corruptions of our hearts are compared to chaff and dross, which the furnace of affliction burns up, and purges away. No man is so pure and clean, but he need to be made more pure, and more holy. Job was very good before, but God made him much better by the rod, before he had done with him; he was gold before his trial, but afterwards refined gold. "When I am tried, I shall come forth as gold," (to wit, refined gold,) Job xxiii. 10.

3. God brings his Jobs under great exercises and afflictions for the trials of their graces. Grace never shines forth in its real splendour and glory, until it comes to be tried. A saint knows not what his faith can do, until it is brought under exercise. Abraham knew not the strength of his faith and love, until he was called to offer up his son Isaac: he withheld not his son, his only son Isaac, whom he loved; such was his love to God; and if we respect his faith, it is said, Rom. iv. 18, 19, 20, "He believed in hope against hope, that he might become the father of many nations.—According to that which was spoken, so shall thy seed be. He being not weak in faith, considered not his own body being now dead, when he was about an hundred years old, neither the deadness of Sarah's womb, (Gen. xv. 5,) he staggered not through unbelief, but was strong in faith giving glory to God." "By faith he offered him up accounting that God was able to raise him up even from the dead: from whence also he received him in a figure," Heb. xi. 19. How did Job's patience shine forth, when it came under exercise, by all those sore and bitter afflictions he met withal. The greater the temptation or trial is, if the soul can resist it, and bear up under it, the greater demonstration there is of the strength and power of that grace the soul possesseth. The Almighty

shows, hereby the strength and unmoveableness of faith, how unconquerable it is, what kind of omnipotency there is in grace. He would have all the world know, that a godly person is in vain assaulted by friends or enemies, by men or devils, by wants and wounds, though he be even benighted in his spirit, though God himself takes away the light of his countenance from him, and runs upon him like a Giant; yet that over all these things God's grace can make him stand, and cause him to be more than a conqueror: for in the book of Job, we may say, is an account given of one of the greatest battles fought, that ever was between man and man, between man and hell, between God and man; yet Job went away with victory. True grace is often assaulted, yet never was, or never shall be, overthrown or conquered.

4. God brings his Jobs upon this severe dispensation, and then runs upon them like a Giant, that he might convince and reprove Satan, and all wicked men, that continually slander, vilify, and reproach the godly, saying, they serve the Lord for their own ends, and follow him for loaves; that they attend upon him for an estate, or for vain glory, the pleasant and good things of this world: "Doth Job serve God (saith Satan) for naught?" Job i. 9. He is a very hypocrite, though now he seem so godly: no such zealot as he, but he hath a base and selfish end and design in all he doeth: if God do but run upon him like a Giant, and strip him of all these worldly comforts which he enjoys, you will then see what becomes of his religion; "He will curse God to his face," Job ii. 5. The Lord did on purpose cause these things to be acted, and to come upon Job, for ever to stop the mouth of Satan and his servants; to show, that his children follow him for the love they bear him, and for the excellency they find in him, and in his ways, and from that bond and duty that is incumbent upon them.—Though he strip them naked of all they have, yet they will cleave to him.

5. God ran thus upon his servant Job, that he might become an example of patience and sufferings to future generations; and that God's people might hence have wherewith to sustain themselves under killing, severe dispensations, and not faint when they are rebuked of God: for if God thus deals with his beloved Jobs, let no soul give up their hope, or utterly despair, who are under the sorest and most amazing dispensations of the Almighty. "Whatsoever was written afore-time, was written for our instruction, that we through patience, and comfort of the scriptures, might have hope," Rom. xv. 4: "Take, my brethren, the prophets, (saith the apostle) who have spoken unto you in the name of the Lord, for an example of suffering affliction, and of patience," James v. 10.

6. God thus deals with his dear children in this world, to increase and add to their glory in the world to come. Afflictions here will not go without their reward hereafter. No believer shall lose by suffering hard things according to the will of God. He doth it not simply for his own pleasure, but for our profit, that we might be partakers of his holiness. "Though at present no affliction seemeth joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby," Heb. xii. 11. And hence Paul saith, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17.

The inferences are these, 1. Terror. 2. Counsel. 3. Comfort.

1. Terror. Let all ungodly men and women hence tremble; for if God breaks his own dear children thus to pieces, and runneth upon them like a Giant, how will he come forth in wrath and vengeance upon them! Their only way is, to submit themselves at his foot, whilst there is mercy: for when once he is risen up, and awaketh as one out of sleep, like a Giant, or mighty man that shouteth by reason of wine, he will break their bones in pieces, and put them to perpetual reproach. Woe to that man that God stirs up all his strength and wrath against, when his absolute design and purpose is to kill and utterly destroy." "God is angry with the wicked every day: if he return not, he will whet his sword; he hath bent his bow, and made it ready: he hath prepared for them the instruments of death," Psal. vii. 12, 13.

2. Counsel. To you that are the enemies of the dreadful majesty; bless God you are not cut off, that you are not ground to powder, and before now amongst the damned:

and let me advise you, in love to your souls, not to adventure one step further in a way of sin and rebellion against God, lest he tear you in pieces, and there be none to deliver. Therefore God's counsel is, " Kiss the Son, lest he be angry, and ye perish in the way, when once his wrath is kindled but a little: blessed are all they that put their trust in him," Psal. ii. 12. God is now ready to treat with you from the merey-seat; but the time is near, when he will get upon the seat and throne of judgment, and then it will be too late.

3. Comfort. To you that are saints, and under afflictions; this may administer much consolation unto you. You see, God deals no otherwise with you, than he did with blessed Job; nay, what are all thy sufferings compared with Job's sufferings? And you have heard, that God in his severest dispensations designs your good, and that he will make you gainers by all at last; and if he lays a heavy burden upon you, he will give you strength to undergo it. Wait therefore patiently upon the Lord, and be humbled under his mighty hand. How did Job behave himself, when God did all this to him? Did he oppose? did he strive with his Maker? No, no; Job knew that was in vain; but he tells us, " He put sackcloth upon his loins, and defiled his horn in the dust:" " My face, saith he, is foul with weeping, and on my eye-lids is the shadow of death," Job xvi. 16. The only way under the heavy strokes of the Almighty, is, to prostrate our souls at his foot. When God lets out visible tokens of his afflicting hand upon us, we should let out visible tokens of our humiliation under his hand; when we are greatly afflicted, we should be greatly affected; when God seems angry we should be greatly troubled; when he runs on us in a way of affliction, we should fall down before him in a way of contrition. Ephraim's sighs and moans were music in God's ears. Ephraim did not murmur against God, but mourned before God. The way to have God's rod removed, is to be sensible of the rod, and who hath appointed it. If we would be free from affliction, we must be humbled for our sin; if we are humbled under the cross, God will soon exalt us upon the throne.

GOD COMPARED TO A LION.

" I will be unto them as a Lion, as a leopard will I observe them: I will meet them as a bear bereaved of her whelps: and I will rent the caul of their heart, and then will I devour them like a Lion, Hos. xiii. 7, 8.

WE have here a threefold simile, which sheweth the fearful state of a wicked and provoking people.

1. I will be unto them as a Lion, I will devour them like a Lion.
2. As a Leopard I will observe them.
3. I will meet them as a Bear bereaved of her whelps.

Doct. 1. *God in his breaking in upon a wicked and rebellious people, in a way of wrath and judgment, will be unto them as a Lion.*

The scope of this text being to set forth the anger and wrath of the incensed majesty of God with the consequent destruction of the wicked and impenitent, we shall illustrate the similitude in the following parallels.

SIMILE.

I. The Lion is a most terrible creature: if the Lion roars, all the beasts of the forest tremble, Amos iii. Naturalists observe, that though other creatures are swifter on foot than the Lion; yet when he roareth, they lie down.

II. A Lion when enraged (especially) hath a majestical, fierce, and

PARALLEL.

I. That God cometh forth in a way of judgment against the wicked, is a terrible God. Hence it is said, " He shall roar out of Zion," Joel iii. 16. The threatenings of God are as the roaring of a Lion, and terrify the wicked, as a Lion doth the more impotent animals.

II. When the face of God is set against a soul or nation, or he is moved to frowns, indignation,

SIMILE.

an amazing look; and how ready are all to run, and shift for their lives, when he rises up to the prey.

III. None can take away the prey from a Lion, as the prophet sheweth us? who, if he goeth through a flock of sheep, both treadeth down and teareth in pieces, and none can deliver.

IV. A Lion is strong, and crushes the whole compages of a man's bones at one crush; he rends the body of man to pieces. And naturalists tell us, that when the Lion hath torn the body asunder, he loves to suck the blood that is about the heart; and as for other parts of the body, except he is very hungry, he leaves them to other beasts to prey upon; but the heart, the blood, and the fat that is about the heart, the Lion loves to suck.

caul, that film from off their hearts." Mr. Borroughs on Hosea, hath noted further, that it denotes the sending plagues upon the hearts of wicked men, and to leave their estates, &c., to the Assyrians; concerning Luther's observation; and for a further confirmation, cites *Arius Montanus*.

V. The Lion is a creature (as naturalists observe*) that seems much for justice. No creature more fixed or constant in their love and friendship, or more ready to revenge the breach of amity, than is a Lion; which is further demonstrated by a great Historian, citing a passage of Eudemus,† who writeth of a certain young man, that nourished together many years, a dog, a bear, and a Lion; who lived in perfect peace and concord, without breach, snarling, or appearance of anger. But on a day, as a dog and the bear played together, and biting one another gently, it happened that the poor dog fastened his teeth in sport, deeper than the bear could digest; and thereupon he presently fell upon him, and with his claws tore out the soft part of his belly, whereof he presently died. The Lion sitting by,

PARALLEL.

and wrath against them, let all stand clear: how ready are all to fly, when God rises up to the prey, that is, to be avenged on the ungodly.

III. None can deliver themselves out of God's hands, when he comes forth against them as an hungry Lion. God tells us, "He will arise to the prey, and all the earth shall be devoured with the fire of his jealousy," Zeph. iii. 8. There is "none can deliver out of his hand," Isa. xliii. 13.—neither power, nor policy, craft, nor outward force, will signify any thing.

IV. The dreadful God, when sinners fall into his hands, will crush them as a Lion: "Consider this, ye forget God, lest he tear you in pieces," Psal. l. 23. "I will arise, and devour at once, I will rent the caul of their heart, and there will I devour like a Lion," Hos. xiii. 8. A reverend divine hath an excellent note upon this place: "The Lord will do as a Lion doth; the more immediately strike out their hearts, and punish them with spiritual plagues and judgments; and as for their estates and bodies, he will leave them to other beasts, and they shall plague them that way. Their hearts were grown fat, they had a film about their hearts, and instruction could not get to their hearts; but God will tear that

Mr. Borroughs on Hosea, hath noted further, that it denotes the sending plagues upon the hearts of wicked men, and to leave their estates, &c., to the Assyrians; concerning Luther's observation; and for a further confirmation, cites *Arius Montanus*.

V. The holy God is just in all he doth: "Just and righteous are thy judgments, O Lord." "The righthand of the Lord is full of righteousness," Psal. xlviii. 10. Yet he delights to live in love, concord, and real friendship with all his creatures; and O how fixed and constant is he therein, and how loth that any should move him to anger! But when once the covenant of peace and amity is broken, and nought but cruelty and injustice appears amongst men, and the great ones of the earth prove tyrants, and tear in pieces, and devour the poor; how is God thereby enraged, or stirred up to revenge the breach of his law? "For the oppression of the poor, saith God, will I arise," Psal. xii. 5. And he will retaliate upon the wicked, according to the nature of the evils they have done. "Rob not the poor, because they are poor; neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them," Prov. xxii. 22. "And I heard the angel of the waters say, thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy," Rev. xvi. 5,

* Seneca in his book, *De Beneficiis* out of *Gellius*.

† *Topsall*, lib. i. p. 336.

SIMILE.

PARALLEL.

and seeing this cruelty, and breach of love, amity, and concord, that had been amongst them, was inflamed to revenge that perfidy, and like a true king of beasts, measured to the bear, as he had done to the dog, and served him with the same sauce, tearing him instantly in pieces. If a Lion be wounded or hurt by a man, with a stone or dart, according to the greatness of the hurt he frames his revenge.

VI. It is observed of the Lion, that he will narrowly mark any one that wounds him: and though there are hundreds of men together, and but one wound him, or shoot at him, or any ways hurt or injure him, he will observe and mark that man, and keep the wrong in his mind a long time.

I had been altogether such an one as order, before thine eyes. Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Psal. l. 21, 22.

VII. Moreover, it is observed of the Lion, that he sleeps but little, and with his eyes open; or, as some others note, he having great eyes, and so small eye-lids, they cannot wholly cover his eyes.

so he that destroys their enemies sleeps

VIII. The Lion will fall upon no creature, except he be in hunger, or is greatly provoked.

no remedy; but then he falls terribly upon them indeed, like as an hungry and incensed Lion, 2 Chron. xxxvi. 16, 17.

IX. The Lion (as Pliny observes *Lib. viii. p. 202.*) cannot endure to be looked asquint upon by any.

The Lord loves uprightness in all our ways and carriages to him, 1 Chron. xxix. 17.

X. Again, of all wild beasts, it is observed that the Lion, if one do fall down, and prostrate himself before him, as it were, and petition for his life, he will spare him. Take Pliny's own words, *Lib. viii. p. 201.* "The Lion alone, of all wild beasts, is gentle to those that humble themselves unto him, and will not touch any such upon submission, but spareth what creature soever lieth prostrate before him."*

himself, and repents with tears, and smites upon his thigh, with shame and confusion of face; and what saith God now to Ephraim? "I will surely have mercy upon him, my bowels are troubled for him, I will surely have mercy upon him, saith the Lord. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim, for I am

6. God always proportions the punishment, to the nature and quality of the offence.

VI. The Lord narrowly observes those men that fight against him with a high hand, who wound his name, and abuse his people; and surely they must not think to escape amongst others; though the evil may be forgotten by the sinner, being formerly done, yet God remembers it. "Thus saith the Lord, go and smite Amalek, I remember what Amalek did, and utterly destroy all they have," 1 Sam. xv. 2, 3. "These things hast thou done, and I kept silence, thou thoughtest thyself: But I will reprove thee, and set them in thee that forget God, lest I tear you in pieces, and there be none to deliver."

VII. The Lord that keeps Israel neither sleepeth nor slumbereth, his eyes are always open, he seeth the sinner at all times. No dark nor secret place can hide from him; he beholds the wicked when they work; day and night are alike to him. "He that keepeth Israel sleepeth not," Psal. cxxi. 4, which is matter of comfort to them: not, which is ground of terror to them.

VIII. The Lord, though his wrath be dreadful as a Lion's, yet he is not so ready to fall upon his creatures presently. He breaks not in upon them, until he is greatly provoked, and there is

IX. The Lord hates those that look asquint upon him; we mean those professors that have by and sinister ends of their own, that have not a right and pure eye to his glory in what they do.

X. God is full of clemency and bowels to all that submit to him. When he sees a poor creature humble himself, and fall down at his feet, and petition for mercy, O how ready is he to forgive and pass by all former treasons and rebellions against him! "Seest thou how Ahab humbleth himself? I will not, saith the Lord, because he hath humbled himself, bring the evil in his days," 1 Kings xxi. 29; yet this Ahab was an abominable wretch in God's sight, a monster of wickedness; therefore it is said, "There was none like Ahab, who sold himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up," 1 Kings xxi. 25. Ephraim provoked God to anger, but he bemoans

* *Corpora magnanimo satis est prostrasse Leoni.* Ovid.

SIMILE.

PARALLEL.

"God and not man: my heart is turned in me, my repentings are kindled together, Jer. xxxi. 20, Hos. xi. 8, 9. Though God is a terrible Lion, yet it is only to the impenitent, and those that stand out against him.

XI. A Lion (as Pliny, and divers other great naturalists, tell us) is a great enemy to apes and wolves.

XI. God is a great enemy to flatterers and tyrants, which sooner or later will be the subjects of his wrath and fury, whom he will tear in pieces and devour.

SIMILE.

DISPARITY.

THE Lion is a proud and lofty creature, a tyrannical and cruel beast, a great destroyer of sheep, lambs, and other poor innocent and harmless creatures; besides he hath many other evil qualities. Hence the devil and wicked men are compared to a Lion: to which similes we refer you.

In divers respects God cannot by any means be compared to a Lion. He is not proud, cruel, nor will he cast off or destroy an upright and innocent person, whatever the provocation be; but he is in the highest degree of eminency, quite contrary to all these evil qualities, as is showed elsewhere.

COROLLARIES.

1. Is God compared to a Lion in those respects you have heard? then let sinners tremble, for they are like to be the only prey of this dreadful and terrible God. Art thou able to encounter him, or to stand before him? "I will be unto Ephraim as a Lion, and as a young Lion to the house of Judah: I, even I will tear, and go away, and none shall rescue him," Hos. v. 14. Doth not this Lion begin to roar? "Will a Lion roar in the forest, when he hath no prey? Shall the trumpet be blown in the city, and the people not afraid? Sure God is arising up to the prey, and "He will shake terribly the earth," Amos iii. 4, 6, 8. What will ye do, can you stand before his indignation?

2. Is God compared to a Lion? let sinners take heed, lest they awake and rouse him up.

3. See from hence what the nature of sin is; it is only that which causes God to break forth against man, as a hungry Lion. It is sin that provokes him to anger, and fills him with wrath and indignation. God greatly delights in mercy; and to execute judgment, is called "His strange work," Isa. xxviii. 21.

4. There is no way for the guilty or rebellious soul to take, but to fall down before the dreadful God, to prostrate itself at the feet of the Lion of the tribe of Judah: He will have mercy on thee, if thou dost submit thyself unto him.

GOD AS A LEOPARD.

"And as a Leopard will I observe them," Hosea xiii. 7.

SIMILE.

PARALLEL.

I. THE Leopard is a great enemy to man, and so fierce, that he immediately flies into the face of him, and pulls out his very eyes.

I. WICKED men fly in the face of God; they are said to fight against him, Acts v. 39, and vii. 51, and now saith God, "I will be like a Leopard," I will as it were fly in your faces, I will come furiously upon you in the way of my judgments: I will not only as a lion, tear the caul of your hearts: eyes, and ye shall wander in darkness.

but as a Leopard, I will pull out your

II. The Leopard is a very swift beast: "Their horses are swifter than the Leopards," Hab. i. 8.

II. God says, he will be a "swift witness" against the wicked: "Swiftly will I (saith God, speaking to the enemies of his people) return your recompence upon your own heads," Joel iii. 4.

III. The Leopard in watching his prey is very subtil; he observes fit times and seasons when to

III. In this scripture chiefly God compares himself to a Leopard, in respect of watching the ungodly: "As a Leopard will I observe them." This

SIMILE.

PARALLEL.

come upon them. Pliny shows us,* how they hide their heads, and what great policy they use in seizing their prey.

watches over his own people for good; but woe to them, that he like a Leopard, observes, and watches over to destroy. It is marvellous to consider, how long the patient God bears with an ungodly soul, people, or nation, ere he brings his sweeping judgments in upon them. The wicked think God will never strike, because he defers the execution of his wrath, and hence they are hardened in an evil work. When, alas poor souls! they are greatly mistaken; God is watching for a fitter time, wherein he will get himself a greater name, and more glory in their destruction, Psal. l. 21, and x. 11, 13, 14. We have a plain proof of this in Pharaoh king of Egypt; God, like a Leopard, observed him, and watched over him for evil; and at last, though it was not presently, got hold of him, and broke his bones, and destroyed his power, and all his mighty host. God's time of executing his judgments and wrath upon the ungodly, is the most amazing and terrible: "in due time shall the feet of the wicked slip."

IV. Naturalists observe, that when a Leopard comes upon his prey, he leaps upon it suddenly.

Rev. iii. 3. The wicked will be surprised when vengeance comes to be executed upon them.

V. It is observed of the Leopard, that he will sleep long, even three days together; but after he awakes, he is more fierce.

IV. God, though he seems to tarry long before he comes upon the ungodly, yet when he doth come, he leaps (as it were) upon them, comes on a sudden: "I will come upon thee as a thief,"

V. God, though he may seem to be asleep, and to hold his peace, and let sinners alone; yet will he at last awake out of the sleep, and then let sinners look to it, Isa. xlii. 14.

GOD COMPARED TO A BEAR.

"I will meet them as a Bear bereaved of her whelps," Hosea xiii. 8.

THIS is the third simile God makes use of in this place, "I will meet them as a Bear bereaved of her whelps."

SIMILE.

PARALLEL.

I. The Bear is a very fierce creature, very terrible. Two she-bears tore forty-two children at once. His voice is fierce, saith one, he is fearless in his rage.

II. It is observed, that the Bear will not willingly fight with, or set upon a man, unless he is forced thereunto.

III. No creatures (as naturalists tell us) love their young more than the Bear.

xlix. 15, his love exceeds the love of women to their tender babes.

IV. The Bear is furious, and in a dreadful rage, when she is bereaved of her young, as appears by Hushai's words to Absalom: "Thou knowest, that thy father and his men—they be chased in their fury, as a Bear bereaved of her whelps," 2 Sam.

I. Who is so fierce and terrible as the great God, whose anger is resistless, and whose just wrath, when provoked, is unavoidable?

II. God doth not willingly afflict, fight with, or grieve the children of men, till their daring impudence, and oft-repeated provocations, force him (as it were) to do it.

III. No creatures that God has made, love their young or offspring, as God doth them that fear him. "A woman may forget her sucking child, yet will not he forget his children," Isa.

IV. O how furious is the Almighty! how is he in an holy rage, if any hurt his poor children! "They that touch you, touch the apple of mine eye," Zech. ii. 8. What then will become of the bloody persecutors, that have not only bereaved God of his children, but cruelly torn them to pieces, bored out their eyes, roasted them alive, flayed

* Pliny, Lib. viii. p. 204.

SIMILE.

xvii. 8. "In the field let a Bear robbed of her whelps, meet a man, rather than a fool in his folly," Prov. xvii. 12. She is fierce at all times, as was hinted before; but above all, if she be robbed of her whelps.

"The day of vengeance, saith he, is in my heart, and the year of recompences: For the controversy of Zion he will strike through kings, in the day of his fierce wrath." "Shall not God avenge the cause of his own elect, that cry unto him day and night?" "Yea, he will avenge them speedily," and come forth against their enemies, as a Bear bereaved of her whelps.

PARALLEL.

their skins off, and burned them at the stake to ashes, and put them to all the horrid tortures they could devise? If God will meet his own people, if they will sin against him, and provoke him, as a Bear bereaved of her whelps; how will he meet Babylon, bloody and merciless papists, and other cursed persecutors of his people?

GOD COMPARED TO A MOTH.

"I will be unto Ephraim as a Moth," Hos. v. 12.

THAT we may understand the nature and quality of this little creature, and the reason of the comparison, the parallel following is offered, with a practical application. The scope of the text is a denunciation of a strange judgment, which shall corrode and consume them; the cause and ground of which is delivered in the preceding verses, viz., because they have resisted the commands of God, and followed the wicked commands of Jeroboam, and his princes: "Therefore, saith God, I will be unto Ephraim as a Moth."

Observe. *That God, in bringing judgments and miseries upon a rebellious people, will be as a Moth.* And in what respects take as followeth.

SIMILE.

I. A Moth is a creature that corrodes or devours exceedingly, whatever garment or cloth it doth seize upon, and makes it good for very little.

II. A Moth will not only eat woollen cloth, and garments of a low price, but those that are very rich, yea, costly velvets, as experience shows.

III. A Moth comes not upon such cloth and garments, as are carefully and wisely kept from dust and filth: and therefore those writers,* that mention the hurtful nature of this creature, advise to cleanse, and keep such things as are subject to this creature from all dust and filth whatsoever, and then they need not fear the Moth; and describe the ways and means, how it may be done.

IV. A Moth eats and devours garments secretly; you may not quickly spy him out; he makes no noise of his coming; you cannot

PARALLEL.

I. God, when he breaks forth upon a people or nations in a way of judgment and wrath, destroys and makes all desolate therein. "Behold therefore, I will stretch out my hand upon thee, and will deliver thee for a spoil to the heathen, and I will cut thee off from the people, and I will cause thee to perish: I will destroy thee, and thou shalt know that I am the Lord," Ezek. xxv. 7.

II. God, when he comes forth to spoil a people or nation for their sins, will not spare the rich more than the poor, the king more than the peasant: all must expect to taste alike of the same cup. As they have sinned together, they must all suffer together.

III. God will not come upon a holy and godly people and nation, to spoil and destroy like a Moth, those that labour to keep themselves pure and clean from the dust and filth of sin, and the corruptions of this world; such need not fear, that God will be as a Moth to them.

IV. God sometimes comes secretly upon a people, in a way of wrath; he surprizes them on a sudden, comes on them, as travail upon a woman with child. They have thought themselves

* Topsal. Hist. of four-footed beasts, p. 1100, 1101.

SIMILE.

tell whether it be got into your cloth or garments, or not, at first.

V. A Moth eats and spoils by degrees: it doth not consume and spoil a garment all at once, but by little and little, till it is quite spoiled, and good for nothing.

therefore he takes another step, and proceeds yet further: "I have withholden the rain from you, yet have ye not returned unto me," &c. But this would not do neither; he therefore goes on with another gradation: "I have smitten you with blasting and mildew: when your gardens, vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have you not returned unto me, saith the Lord. Therefore he brought upon them the pestilence after the manner of Egypt; and overthrew some of them as God overthrew Sodom and Gomorrah," Amos iv. 6, 11. And thus he went on step by step, till he like a Moth destroyed them utterly.

VI. A Moth corrupts and destroys insensibly. These worms, saith Mr. Topsall, when they have by degrees insensibly eat off the outmost superficies of the cloth, then they eat up the inward part, and so insinuate themselves into the middle substance of it; and those that search never so well for them, can hardly find them. A man may think his cloth or garment is good, by the outward view of it; yet when he looks and proves it thoroughly, he will find it full of holes, and good for little.

PARALLEL.

safe from danger and suddenly dreadful confusion breaketh out against them: peace may be in the night, but horror in the morning.

V. God goes on also in bringing ruin on a people or nation by degrees. He doth it gradually many times; as in that of Amos, touching Israel: "I have given you cleanness of teeth in all your dwellings, and want of bread in all your places." Ay, but this wrought no reformation;

proceeds yet further: "I have withholden the rain from you, yet have ye not returned unto me," &c. But this would not do neither; he therefore goes on with another gradation: "I have smitten you with blasting and mildew: when your gardens, vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have you not returned unto me, saith the Lord. Therefore he brought upon them the pestilence after the manner of Egypt; and overthrew some of them as God overthrew Sodom and Gomorrah," Amos iv. 6, 11. And thus he went on step by step, till he like a Moth destroyed them utterly.

VI. God lets out his wrath and displeasure so insensibly, that sinners perceive it not a long time; yet they decay, and grow weak, and their beauty, strength, and glory falls off: they seem outwardly amiable and in a good condition, and say with Sampson, (when his locks were cut off, and his strength gone) I will rise up as at other times; but quickly find themselves another people, and that God has forsaken them. And what an easy thing is it for any to overcome and destroy them? When the inward life and heart of a people is gone, they soon become a reproach and derision to their enemies; and yet all this while may not perceive the cause of their ruin, nor how God is a Moth unto them.

Quest. But here possibly some may enquire, How is God said to be a Moth unto a people?

Answ. In answer unto this question, take what Mr. Burroughs hath said, in his exposition on Hosea, page 478. Saith he,

"First, God is a Moth in the spirits of a people: there is a secret way of God's wrath upon their spirits, which is not perceived. A nation grows weak and cowardly; now the weakness and cowardliness of a people that were once formidable, shows a judgment of God upon them. So it was in Israel, 2 Kings xv., their governors did what they listed, they killed one another, and the people laid down quietly; one durst not complain of what was done.

"2. Then a base sloth of spirit, which seizeth upon the hearts of men, dulness, a sordidness of spirit, minding low things, not regarding any worthy or honourable achievement. When people are thus, God is a Moth unto them.

"3. When jealousies rise in the spirits of a people one against another, then God is as a Moth to them. As we know, a Moth in a garment makes the threads not hang firm and close together, but divides them one from another, by making holes in the cloth: even thus secret jealousies and divisions in a kingdom consume and destroy them.

"4. Base compliance in men for their own ends, and falseness of spirits in the trust committed to them, especially those that are put in public places. When these things appear among a people, God may be said to be as a Moth unto them in their spirits.

"Secondly, God may be as a Moth in men's councils.

"As first, in their blindness, that they may not see the plots of their enemies. They know not their own advantages, nor how to improve the opportunity they have in their hands. They shall not hit upon right ways and means, to secure themselves from their impending dangers. There shall be perplexities and contradictions in their counsels, one counselling one way, others another way. They shall ensnare themselves, and be blasted in their own counsels. And all this while God doth not appear in an outward and hostile way against them, but there is a curse upon them; and thus the Lord is as a Moth unto them.

"Thirdly, God is as a Moth to a people in their estates and commerce one with another. There shall be a decay of trade amongst them; they shall grow poorer and poorer, and no man knows how. They sow much, and bring in little; they earn wages, and put it into a bag with holes. There shall be a secret curse upon their tradings and estates, that no man can give a reason of it.

"Fourthly, God is a Moth in the chief instruments made use of for public good. He takes away chief and worthy persons, and few take notice of it. One is removed one way, and some in another; and those that remain, either want abilities, or else they are treacherous. And if there be any wise and honest left, they are either blasted, or by one way or another, not in a capacity to do any good. And when it is thus with a kingdom, God may be said to be as a Moth unto them.

"Fifthly, God may be said to be a Moth in the treasure and strength of a nation. There shall be a great charge upon the people, and much shall be gathered together, but none shall know how it is spent, it shall moulder away: So that every one shall complain of the burden, and what goeth from him; but no body almost can see what it comes to.

"Sixthly, God is a Moth unto a people in their religion, (I mean, by suffering a secret curse to be upon them) so that their religion should be corrupted, and their wine mixed with water, their silver with dross.

"That whilst they hoped to see religion more pure, and refined from popish mixtures, and other errors and corruptions, they shall in a spiritual way be invaded with greater darkness and confusion, and not well perceive the wrath and curse of God that is upon them, by being as a Moth in this respect unto them."

INFERENCES.

1. No people ought to think themselves secure, because God appears not presently in the height of his displeasure against them. He may let out his wrath in little things, (a Moth is a small thing) and proceeds but a little way; takes a step or two with them in a way of judgment, and then waits a while, to see what the effects are. He can by little things, in a secret and insensible way, spoil and utterly undo a nation, or a particular soul. There may be much poison in little drops; so the wrath of God may be upon thee like a Moth, in things that thou mindest not; for small and contemptible things, as lice and flies, proved a great plague unto the Egyptians.

2. Our own filth and corruption within us breeds our trouble, and is the cause of our undoing. What is it that makes way for the Moth and rottenness to seize on wool or garments? Is it not the carelessness and negligence of persons, in not looking after them, and not making use of fit things to keep them clean, and prevent the danger that arises from this worm? The Moth (as naturalists tell us) breeds in the cloth; take heed of inward filth and pollution: If you keep not your hearts by fit means clean, the Moth will come, and rottenness take hold on you.

3. God is slow in wrath, he punishes by degrees; He exercises much patience, ere he destroys a people utterly; before he breaks forth as a lion or bear upon them, he is as a Moth.

4. God hath secret judgments to execute upon a people, or particular person: If this was not so, why should he speak of his being "as a moth unto Ephraim?" Let us take heed of secret sins, lest God consume us by secret judgments.

5. What a mean and inconsiderable creature is a man, yea, a kingdom, that so small a thing as a Moth is said to destroy and consume them? God in expressing himself thus to be as a Moth and rottenness, speaks with a kind of contempt against the pride of Ephraim and Judah: they were haughty and proud; but God, to abase and humble them, tells them, a worm as it were should spoil their beauty, and destroy

them. It is said of man, "his foundation is in the dust, and he is crushed before the Moth," Job iv. 19. Indeed, to be crushed before a lion is not so much; but that he should be eat up and devoured by a Moth, this shows what poor, weak, and feeble things, men and kingdoms are. What little reason is there for men to swell in pride, and high aspiring thoughts of themselves, when, alas! God is able to cause lice or worms to destroy them in a moment! yea, as weak and contemptible a thing as a Moth, God can externally or actually make use of to destroy (if he please) the greatest people in the world: be they never so proud and haughty, they are not able to defend themselves from the smallest creature; a worm or Moth may consume them.

6. We see how low God condescendeth (saith Mr. Burroughs) that he may express his meaning unto the children of men. It is a very strange expression, for the high, glorious, and dreadful God, whom the Angels themselves adore; yet for this God to say of himself, that he will be as a Moth and rottenness! durst any creature have brought God so low in expression, if we had it not in the word of God? Yet this high and glorious God condescendeth thus low, that he might express himself the better unto us, that we might understand his meaning.

GOD A REFUGE.

"*The eternal God is thy Refuge,*" &c. Deut. xxxiii. 27.

"*God is our Refuge and Strength,*" &c. Psal. xlv. 1.

In these, and many other texts, God is called a Refuge. To the clearer understanding of which we shall,

1. Show the import and signification of the word.
2. Give the various acceptations of it.
3. Show in what respects the term is attributed to God, by way of parallel.
4. Produce some disparities.
5. Draw some brief inferences from the whole.

I. This word is expressed in Hebrew by *מִצְוֶה*, and is by interpreters sometimes rendered hope, sometime safe Habitation, &c. but commonly Refuge is called in Latin,* *refugium*, which is a place, person, or thing to which we fly, that we may be safe from danger. It signifies (in the latitude of it) any place of rescue, succour, or safety; it is called in Greek, *απαφυγη*, and is derived of *καταφευγω*, *perfugio*, properly noting a flying to some place of security; and is indeed a most splendid metaphor, most significantly demonstrating the frame of their minds, who (when on every side beset with inextricable troubles) upon the despair of human help, repair to God as their only Refuge.

II. This word Refuge is put for security against a multitude of enemies, such as Israel was to be engaged against in the land of Canaan.

1. It is put to quiet and fortify the mind against great and amazing providences, Psal. xlv. 1.

2. For preservation of public safety and propriety, from the invasions of wicked or envious men, Psal. xlviii. 3, 4.

3. For security of life, in case of danger, Psal. lxxi. 7, 10.

4. For security of the soul in spiritual danger, Heb. vi. 18, 19.

5. For security against the avenger of blood, by God's appointment.

6. For safety against persecution, Acts xiv. 6. The apostles fled for Refuge to the cities of *Lycaonia*, &c.

III. The word, in its proper import, is allusive to security in case of human perils; and from thence, by a metaphorical translation, is applied to God. For the further illustration of which, take the following parallel.

* *Leigh Crit. Sacr.*

METAPHOR.

I. This word Refuge, implies persons in distress.

II. It also implies a place, thing, or person, capable to relieve the distressed in their affliction.

III. A Refuge, that it might be useful to distressed ones, ought to be well known.

they that know his name, will put their

IV. It is necessary also that a Refuge be not far off, when dangers approach.

V. A Refuge ought to be of sufficient strength, to save or secure from the power and rage of the greatest enemy.

VI. A Refuge secures against a multitude of enemies. Israel had many thousands, nay, millions, especially when they came to encounter with the seven nations of Canaan; "it was then God told them, "he would be a Refuge or safety to them," Deut. xxxiii. 12, 27.

VII. A Refuge secures from the wrath of a king, which is as the roaring of a lion. When David was pursued by enraged Saul, he was forced to fly to places of Refuge, get sometimes into a cave another time into a rock, by which means he escaped; which he ascribes to God, 2 Sam. xxii. 1—4.

VIII. A Refuge is good to quiet and fortify the mind against any amazing providences; when the angry heavens, with their direful motions, threaten the earth, and horror seizes upon all hearts, and paleness covers their faces.

fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken," Matt. xxiv. 29, Luke xxi. 25, 26. In such a day as this the godly are secured, and, with David, say, "Under the shadow of thy wings will I make my Refuge, until these calamities are overpast." "I will both lay me down in peace, and sleep; for thou, Lord, makest me to dwell in safety," Psal. lvii. 1. and iv. 8.

IX. Refuges are for the preservation of public prosperity, from the envy and malice of enemies.

passed by together, (saith David) they marvelled and were troubled, fear took hold on them:" why, what is the matter? Because God discomfits them: "They are broken in pieces, and cannot destroy the joy of mount Zion:" how comes this about? "God is known in palaces for a Refuge," Psal. xlviii. 3.

X. A Refuge secures and preserves the life, when in danger; when David's life was pursued, he fled

PARALLEL.

I. Sinners, nay, the godly themselves, are oft-times in great danger and distress: "In my distress I called upon the Lord," 2 Sam. xxii. 7.

II. God is the only Refuge, who is fit and capable to relieve them that fly to him.

III. Those who would have God for their Refuge in the day of trouble, ought to know or understand what a God he is. "God is known in her palaces for a Refuge," Psal. xlviii. 3. "And trust in him," Psal. ix. 10.

IV. "God is near to all that call upon him, that call upon him in truth," Psal. cxlv. 18. Not only "a God afar off, but a God at hand," Jer. xxiii. 23.

V. God is a Refuge infinite in strength, "able to save all to the uttermost, who by Christ Jesus fly to him," Heb. vii. 25.

VI. God secures his church and people from innumerable multitudes of infernal, internal, and external enemies, Edom, the Ishmaelites and Moab, the Hagarenes, Gebal, Ammon, Amalek, with the inhabitants of Tyre, were all confederate against God's Israel, Psal. lxxxiii. 4—7, yet by being in this glorious Refuge, they were safe.

VII. God secures his people from the wrath of the king of darkness, who goes up and down like a roaring lion, seeking whom he may devour," 1 Pet. v. 8, and from the wrath of antichrist, that bloody beast, and first-born of hell. And were it not for this Refuge, we had long ago been destroyed.

VIII. God being the saints' Refuge, greatly animates, encourages, and fortifies their minds, against all the dreadful and amazing dispensations of God: "When there are signs in the sun, and in the moon, and in the stars, and on the earth, blood, fire, and vapour of smoke: when there is distress of nations, with perplexity, the sea and the waves roaring, and men's hearts failing for

IX. God, as a Refuge, preserves the public prosperity and weal of his church and people, from the envy of devils, and other implacable enemies. "Lo, the kings were assembled, they

X. God is a Refuge, who saves from death, and secures our lives from the destroyer, and bloody-minded men. Babylon always thirsts after

METAPHOR.

for Refuge, &c. The like of the man-slayer.

arm, they had been cut off root and branch before now, Psal. cxlii. 2, 3.

XI. A place or city of Refuge was provided against the avenger of blood, by the appointment of God, for the retreat of the man-slayer.

XII. The ways to the cities of Refuge were to be made thirty-two cubits broad; and all stumbling-blocks, and other impediments taken thereout.

XIII. The ways to the cities of Refuge were made easy to find;* at every partition, or cross turnings, they set a writing, Refuge, Refuge.†

XIV. The man-slayer was to fly with speed to the city of Refuge, lest the pursuer overtook him.

XV. The man-slayer was not only to fly to the city of Refuge, but to get into it, and abide there, till the death of the high-priest then living.

XVI. Those that were got into the city of Refuge, before the Avenger of blood overtook them, were safe, and delivered from death.

METAPHOR.

I. Other Refuges save or secure only from human violence and danger.

II. Other Refuges may not be ready at hand, nor quickly found in time of calamity.

III. Other Refuges may not be out of the reach and attack of the enemy, nor be strong enough to secure against assaults.

xxxii. 11,) and himself to one of the eagle's young. The eagle mounts aloft, dwells on high. No man (saith Pliny) can reach or touch the eagle's nest, being made upon (or rather in) the cliffs of the inaccessible rocks. "She abideth (as saith Job) on the crag of the rock, and strong place;" Job xxxix. 28. There she hides her young ones, who are safe enough: but a godly man, who makes his Refuge in the Rock of Ages, under the wings of God's providence and protection, is far more secure.

IV. Many men fly to persons and things for Refuge, which greatly deceive them. They sometimes make gold and silver there hope; trust in their trades, friends,

PARALLEL.

and is ready to spill the blood of God's children; and were it not that they are preserved under the wings of the Almighty, or secured by his glorious

XI. Jehovah is a Refuge, in and through Christ, against conscience, wrath, and the law, who accuse and pursue poor sinners; and this by the appointment of God: neither is there help or succour for them any where else, Acts iv. 12.

XII. There is a plain way made to God the Father, (this blessed Refuge) for sinners, through the blood of Jesus, all stumbling-blocks and obstructions being removed, Eph. ii. 18, Heb. x. 19,

See *Christ the Way*.

XIII. God hath made such provision, and laid down such clear directions leading to himself, in the holy scripture, that no wise and wary man can mistake or lose his way.

XIV. Those that would find Refuge in God, must not neglect flying to him by faith and regeneration: "How shall we escape if we neglect so great salvation?" Heb. ii. 3.

XV. Those that would find Refuge in God, must not abide without in a visible profession, and go no further, but get a dwelling in the Almighty, and there abide as long as they live.

See *God a Habitation*.

XVI. Those that get to God, by the blood and mediation of Jesus, before wrath and vengeance overtake them, or death cut them off, are safe, and graciously delivered from eternal death. "There is no condemnation to them that are in Christ Jesus," &c., Rom. viii. 1.

DISPARITY.

I. God is a Refuge, that saves and delivers from spiritual and eternal dangers.

III. God is a Refuge that is always at hand, and to be found by all such as seek him timely, before the day of grace be over.

III. God is a high and strong Refuge. Hence David resolved to make his Refuge under the wings of the Almighty, Psal. lvii. 1, 2, by which phrase (as some observe) he compares the Lord to an eagle, (to which he is resembled in Deut.

IV. God is a Refuge that will not deceive the soul, whosoever it be, that flies to him; nor never did fail any who took up sanctuary in him. God cannot fail in his ability to save, he is infinite in power; he cannot fail in wisdom, because he is

* See Mr. Goodwin's *Moses and Aaron*.

† Mr. Ainsworth.

METAPHOR.

princes, parliaments, and potentes of the earth; but in vain, alas! is salvation hoped for from such hills and mountains. "I looked on my right hand, and behold, there was no man would know me: refuge failed me, and no man cared for my soul," Psal. cxlii. 4. How many have been undone, in former and latter days, by flying to false and deceitful Refuges expecting they would be fathers and nourishers to them? There is no trust to be put in the sons of the mighty. The Pope and his cardinals have a proverb amongst them, *Mercatorum est, non regum, stare Juramentis*: it is for merchants, not for princes, to stand to that which they have sworn.

V. The cities of Refuge under the law, were only for the manslayer, who by chance or casualty killed a man; not for wilful murderers.

DISPARITY.

All-wise, yea, wisdom itself in the abstract. Time doth not cause him to decay, nor grow old: "He abides the same, and his years fail not; the eternal God is thy Refuge. He is righteous and just, and will not suffer his faithfulness to fail." Deut. xxxiii. 27. Though others have neither faithfulness, bowels, nor humanity in them; yet he who said, "I will never leave thee nor forsake thee, Heb. xiii. 5, hath also said, "His mercy and goodness endureth for ever." Look to the generations of old: did any ever trust in God, and were confounded? Or whom did he ever despise, that called upon him?

V. God in Christ is a Refuge, not only for man-slayers, but murderers, adulterers, yea, the vilest and worst of sinners, if by true faith and repentance they seek to him. Manasseh, who made Jerusalem run down with blood, 2 Kings xxi. 16, and Mary Magdalene, found Refuge (viz., pardon and forgiveness) in him, Luke vii. 48.

INFERENCES.

1. HENCE we may perceive, that the godly in this world are exposed to great afflictions and calamities.
2. Yet God hath not left them without a place of Refuge.
3. That there is no safety but in the Almighty.
4. That is the only way and wisdom of sinful men to fly with speed to God through Christ, if they would find mercy, and sanctuary from wrath and vengeance.
5. This also shows the happy state and condition of the godly.
6. Let believers have recourse to God in the day of trouble, by prayer and humiliation.
7. Besides, we may learn, how vain and fruitless all the attempts and approaches of the wicked are, against God's Church, and holy men.
8. Why should the godly then fear in the day of evil, that have such a Refuge?

See Strong Tower, Habitation, Hiding Place.

GOD AN HOUSEHOLDER.

"*Hear another parable, There was a certain Householder,*" &c., Matt. xxi. 33.

By the scope and meaning of this parable, it appears, that God the Father is that Householder intended in this text of scripture.

1. Because it was he that planted the vineyard. We take vineyard for the world, or the state of the Jews in the land of Canaan.

2. He hedged it round about, he digged a wine-press, and built a tower.

3. He set it, and farmed it out to husbandmen. God made the world, and all things therein, divided it by lot, since Adam; and set a determination to the bounds and habitations thereof.

4. It was God who sent the prophets, judges, apostles, priests, and kings to receive the fruits of them.

5. It appears evidently, that it was God who sent his Son to the husbandmen, who killed him, &c.

6. To put all out of doubt, his Son is said to be the Corner-stone laid in Zion, and that by the Lord himself: "This is the Lord's doing, and it is marvellous in our eyes."

The word Householder imports three things :

1. One that is possessed of an estate.
2. One that hath business to do.
3. One that hath a family of servants to employ.

All these seem fairly applicable to God, metaphorically.

1. God is possessed of an estate : the earth is his, and the fulness thereof, the world, and all the inhabitants therein.

2. God hath business to do in this world, to replenish the earth, and to establish his will in respect of worship and service : "Thy will be done on earth, as it is in heaven," &c.

3. God hath a family of servants to govern : "The soul of the father, as well as the soul of the son, is mine." Ezek. xviii. 4. And he saith to these servants, Dwell in the land, do good, and employ the talents given you.

God is (and may not unfitly be compared to) a Householder. Here I shall give you the properties of a Householder, according to the sense of the word, and the true intent of the text ; and so go on, by God's help, in prosecution of the parallel.

METAPHOR.

I. An Householder is the first founder of a family ; for there can be no such thing as a Householder, family, &c., without a raising, or first founding of it : and there can be no such raising or founding, without a beginner or founder ; where there are effects, there must be a cause producing those effects.

II. An Householder, that is to be concerned with family-affairs, doth frame and build a house or dwelling, as a very needful conveniency for himself and family.

heaven ; one for men, even on earth ; one for a nursing-house to the offspring of his family, and that is his church, which is the house of the living God, the nursing-house for his heirs and eldest sons, 1 Tim. iii. 15. These things have his hands begun and finished. "He that built all things is God."

III. A good Householder gets him a family suited to all his purposes, not thinking it meet to be alone, he doth espouse a wife, and bring in servants, &c.

IV. A good Householder fits his family or Household for business.

work suitable to their proper station : the angels to dwell in heaven, to praise in heaven, to fly through heaven, to come down into the air, to visit the earth, and view the sons of men : men are fitted to look up to heaven, to pray, to read, to contemplate, to reverence God, to propagate, to replenish the earth : beasts are fitted for labour and service, as the horse, the mule, the ox, &c., the sheep, with all other creatures, receive influence from his great and good Spirit, so as to come to the place where their prey is, and where they are to be taken for assigned use.

PARALLEL.

I. That God is the first Author, that gives being to matter, form, and order, is so great and evident a truth, evidenced by scripture and reason, that none can deny it without shaking the very foundation of heaven and earth, and of all true piety and religion : for all things that do appear, were produced by some cause pre-existent, or else they did cause themselves ; which last cannot be, because then they must be before themselves, which is a monstrous absurdity. See the ancient records of the world, and all things therein, Gen. i.

II. God, the most great and good Householder, seeing it very needful and convenient, hath built a house for the commodity of his family, yea, many houses, suitable to the distinct parts of his family, which is very great ; one house fit for angels, and the souls of saints, that is

III. God did not think it meet to be alone, in the enjoyment of perfect happiness in himself, and therefore hath taken into covenant with himself, angels and men ; and for this end was Jesus Christ set up from everlasting, to gather together in himself, both things in heaven, and things on earth, &c.

IV. Thus God, the great and good Householder, hath done. He hath made nothing in vain, but hath fitted each creature with natures, to do

METAPHOR.

V. A good Householder sets things in good order, leaves nothing confused, to occasion quarrelling and strife; sets all in their proper places; his eldest son and first-born is made the chief; the rest of the children and servants are made inferiors to him; he is called, "the excellency of dignity," Gen. xlix. 3.

of the woman, parents the head of their these above the beasts of the field, or creeping things of the earth.

VI. A good Householder shows and appoints his family their work; some to be employed in the house, some in the barn and stable, and some in the field.

women to bear children and nurse them, and to be helpmeets to their husbands; parents to love their children, to honour their parents; servants and subjects to obey their supreme; and all these to adore God, and children to obey the Lord Jesus Christ.

VII. A good Householder maketh good provision for the subsistence of his family; he knoweth that they cannot labour without sustenance and supplies.

the bread of life for the saints; earthly food, as corn, wine, and oil, for men; grass and herbs, &c., as meat for beasts, &c. His hand gives all things needful. If in the house, he feeds them; if in the field he feeds them, and fills them with good things, &c.

VIII. A good Householder keeps his place, leaves not his family when discord happens amongst them; he accounts it his work to heal and strengthen, not to destroy a house.

perfect tranquillity, and moves not; for if it were possible for the immoveable God to leave his place, all would become a piece of confusion.

IX. A good Householder lays out ground for his servant's employment, and family's supply; one place for a vine, and another for a garden, with others for fields and meadows, for hay, &c.

X. A wise and good Householder contrives the best situation, as well as the best methods of accommodation, for his household; plants them as near as may be to pools, rivers, pleasant streams, and fruitful springs, where such are, or may be formed and made.

XI. A good and wise Householder teacheth and instructeth his household in good manners, and fit be-

PARALLEL.

V. God, the great and good Householder, hath set all things in order, both in the upper and lower world; who is "not a God of confusion, but of order, in all the people of his family," 1 Cor. xiv. 33. Christ his First-born is not only King, even the King of the earth, but the King of angels; he is the Head of all principalities and powers, 1 Col. i. 16, Eph. i. 20, 21. Angels next to him, above men, men God's representatives and vicegerents, above women: the man is the head of offspring, and children above the servants, and all

VI. Even thus hath God, the great and good Householder, done to all his family. He hath appointed his First-born to be a Mediator, a Priest, an Advocate, to influence the Gospel and Word; his angels to protect; his people in love to serve one another, and bear one another's burdens;

VII. God, this great Householder, hath made provision for his great and large family: "The eyes of all things look up and trust in him, he gives them their meat in due season:" "In my Father's house is meat enough, and to spare." Heavenly manna, as meat and food for angels; heavenly food, as

VIII. God keeps his place in heaven; though angels fall out and go to war; though men differ, the heavens shake, the mountains remove, the wind bluster, the waves of the sea roar and rage; yet the Lord is in heaven, and he beholds all disorders of men, and still keeps his place in the good of his whole household depends upon it; if the Lord is in heaven, and he beholds all disorders of men, and still keeps his place in the good of his whole household depends upon it;

IX. God, the wise Householder, hath set out the church for a vineyard and garden, digged a wine-press, and built a tower, Isa. v. 1: the world for a plowed field; the wise and best men, both divines, philosophers, naturalists and historians, to yield a fruitful crop of teaching and instruction, to supply his great household.

X. God, the most wise and good Householder, hath contrived the situation of his family, near adjoining to these great conveniences, of still and standing pools, pleasant and gliding streams, constant rising and issuing springs, for increase of knowledge, and standing laws and government, establishing the truth of religion and piety, as pleasant streams, and issuing springs, for increase of knowledge.

XI. God, the great and wise Householder teacheth, instructeth, gives forth his law, shows them what is good, and required of them; charges

METAPHOR.

havior; shows faults, and dislikes uncomely and debauched actions and examples, is angry at reiterated untowardness. Abraham taught his children, Moses instructed Israel, David taught Solomon, was angry with Absalom, as Eli with his sons.

XII. A good and wise Householder loves his household with a natural and paternal love.

church he loves on new terms: "The Father himself loveth you, because you have loved me, and believed that I came forth from God."

XIII. A good and wise Householder takes care for the preservation and security of his family, in respect of health, and safety against thieves and enemies; sends for a physician, as soon as he finds any ill; orders the doors and gates to be kept fast with bars and locks.

sometimes restrains in time of pursuit of seeming advantages, orders doors to be shut, till the enemies disappear, and the indignation be overpast.

XIV. A good Householder bears, and forbears long, is not rash and hasty, but meek and patient under present provocation.

in the wilderness, was forty years grieved, suffered Jerusalem long before the first captivity, longer before the last by the Romans; gives Jezebel, and mystic Babylon, time and space; spared a sinful world in general, above five thousand years.

XV. A wise Householder is not always wrath, retains not anger out of spite, soon becomes reconciled, upon submission, and using means of pacification.

XVI. A good Householder is full of sympathy, is much concerned and grieved, when things go ill, and are out of order.

He pities them that fear him, &c. Exod.

XVII. A good Householder gives reiterated instances of his favours, he is familiar with his family, speaks to them, and smiles on them, hears them when they call, helps them up when they fall.

raised holy David when he fell, Peter servant, &c.

XVIII. A wise and good Householder deals plainly and uprightly with his family, showeth them the danger of disobedience, both to

PARALLEL.

his family to walk by the example of the best, to walk in wisdom, to give no offence, to hold fast that which is good. God is troubled (as it were) and angry at great miscarriages, and unseemly actions, grieved (if I may with reverence so speak) at his very heart, with particular instruments, angry with not only some, but even the whole household, when the offenders will not reform.

XII. God loved all his creation; when he looked upon it, and saw all to be good, he could do no otherwise, angels, men, beasts, creeping things, fowls, and all inanimate things. The

XIII. God sent Moses to Israel, when sick of oppression in Egypt, when corrupted with sin in the wilderness, about the calf, and had need of purgation; Abigail and Nathan to David, on the same account; Elijah to Israel and Ahab, as well as he had before sent Samuel to David. Peter's advice is, to cleanse from all filthiness of flesh and spirit. He takes care for their security, and manifesteth his care diversely, gives cautions to take heed, puts their enemies in fear,

XIV. God hath to admiration showed his patience and long-suffering to his church, to the whole world, to the whole families of the earth. He gave the old world one hundred and twenty years, bore long with the murmurers of Israel

XV. God will not be always wroth, lest the object of his wrath should fail before him, retains not anger for ever, takes immediate notice of returns, and forthwith proclaims peace and reconciliation.

XVI. God is plenarily qualified with bowels of compassion and tenderness towards his people: "I have seen the affliction of my people, and am come down to deliver." "In all their afflictions he was afflicted." My bowels are afflicted for him. iii. 7, and vi. 5, Isa. lxiii. 9.

XVII. God loads (as it were) with benefits, speaks comfortably, bids others speak comfortably as from him: "Speak comfortably to Jerusalem." Let us reason together: smiles invisibly by providence, invisibly by grace and spirit; hears prayer in an accepted time, helps up his church and people when they fall: Aaron rose up by his help; God in like manner: which confirms the word of his

XVIII. God demonstrates the great danger of disobedience, with all plainness, by words at length: "If thou doest evil, sin lieth at the door:" all the curses of the book light on the children of

METAPHOR.

children and servants, hides nothing from them that may be for their good; lets his servants know, that if they obey not, he will turn them out of service; and children if they are disobedient, they will not only be beaten, but also dispossessed of many privileges and inheritances.

XIX. A good Householder encourages his family by present rewards, and future promises; he pays his servants well for their work, gives his children promise of reward, even an inheritance.

grace and glory, and no good thing will

XX. A good Householder gives correction in season for faults committed: fathers after the flesh, and masters, chastise disobedient ones for faults.

afflicted," Psal. cxix. 71. Thus when the rod drives out ill dispositions, and is

XXI. A good Householder is so prudent, moderate, and gentle, in his administration of severity, that there is no cause of blame and censure; his equity and authority justify his ways.

or measure of punishments, he appeals to the justice of their own minds: "Are not my ways equal, and yours unequal," Ezek. xviii. 29.

XXII. A good and wise Householder, when any are obstinate, withdraws the manifestation of former goodness, favour, and delight; for if after all good means used fruitlessly, they will not be reclaimed, then he frowns on them, and cannot show his countenance as at other times.

XXIII. A wise and good Householder will maintain his own rights against invaders, and keep up his interest according to law and justice, and the use of reasonable means.

XXIV. A wise and good Householder brings all the spoil taken from his enemies, and all the fruits of his land, into his own household; there are his trophies, and the fruits of his labour found.

XXV. A wise and good Householder shuts all unruly persons out of doors, to preserve peace and

PARALLEL.

disobedience, who are separated to evil, and destroyed if they do wickedly: he that sins shall die: if you remain disobedient, he will not prevent your ruin: He will not hear your call, but laugh at your calamities, and rejoice when your fear comes, Prov. i.

XIX. God suffers none to labour in vain, nor spend their strength for nought in his service. He doth good unto all; his tender mercies are over all his works: He makes one day in his courts, better than a thousand elsewhere. And the church said, it was better with her when she abode under his conduct, than when she left it. "He will give he withhold from them that walk uprightly."

XX. God in love and faithfulness doth correct, rebuke, chasten, and afflict his people for their profit. "In very faithfulness hast thou afflicted me." Whom he loves, he rebukes and chastens, to make partakers of his holiness: the fruits whereof David expressed, "It was good for me that I was men are in heaviness through many temptations, is a good remedy to cure folly, &c.

XXI. God renders not to any man more than is right, that he should enter into judgment with God; he layeth judgment to the line, and righteousness to the plummet: extenuates to offenders, rather gives less than more: in the midst of judgment he remembers mercy. He debates in measure; and as to the justice of the cause provoking, measure of their own minds: "Are not my

XXII. This hath been the common way of God's dealing with men, as well large congregations, as particular persons; "I will hide my face from this generation," &c. Thou art a God that hidest thyself, &c. God left Saul when obstinate, and would not be fond of him in distress. When God leaves a people or person, they lose their strength, and come to shame and misery. Woe to him that is alone.

XXIII. God hath maintained the lot of the righteous throughout all generations, kept up his church from falling, contrived a seed to serve him. He will not suffer the gates of hell to prevail, nor overthrow his family.

XXIV. God brake the head of the Leviathan, gave it to be meat to his people in the wilderness, cut Rahab, wounded the dragon, overthrew great kingdoms and armies, &c., gained victory over mighty kings, and brought the fruit of all his works into his church; there are his worthy acts, doctrine, and book of the acts, and examples of all his servants, Heb. xi.

XXV. God shut angels out of heaven, to preserve peace; sent Cain to the land of Nod; shut the old world out of the ark; put Saul out

METAPHOR.

prevent disturbance. David would not let a wicked man dwell with him, nor a liar stay in his house. Some will divorce a wife, when she proves treacherous. Abraham turned or cast out the bond-woman and her son.

XXVI. A wise Householder sometimes becomes an enemy to those of his own family, when his patience is abused, and they stand out by large provocations.

sick in smiting, and utterly destroyed,

XXVII. A wise and good Householder doth in his wrath sometimes swear against reconciliation, and future acceptance.

XXVIII. A wise and good Householder, sometimes and in some cases, casts off all care and pity, so as to interpose against evil or dangers that may befall from without, but gives up to fearful ruin.

And as to particular persons, David told Solomon, that if he forsook God, God would cast him off for ever. Thus those are confounded, even as Judas Iscariot was, and as Jesus Christ speaks of the branches that abide not, "They are cast off and men gather them," and they come to burning; and as salt, when good for nothing, is cast to the dung-hill, and trodden under foot.

XXIX. A good and wise Householder is ready to have his actions tried, and refuseth not to come before a judge, or before the determination of tolerable indifferent persons.

angels, and there make his justice shine as the sun at noon, in respect of all his providences and dispensations.

XXX. A good and wise Householder renders rewards and encouragement to his family, and servants that do well: "Be thou ruler over much; enter into the joy of thy Lord."

METAPHOR.

I. An Householder in this world hath but a small family, though never so great a person: Solomon was the greatest we read of, yet small in comparison, &c.

their meat in due season; He makes and unjust.

II. An Householder in this world is but a steward under another, &c.

PARALLEL.

of the kingdom; puts a difference between Egypt and Israel; secludes Hymeneus and Philetus, hypocrites and heretics, and all unclean persons, that the peace of the family may be preserved; hath threatened, they that trouble it shall bear their judgment, whoever they be. God divorced the church of Israel, &c.

XXVI. God upon this ground hath (though he accounts it his strange work) turned to be an enemy to those of his own household; and hath not only cast them out, but drawn his glittering sword, made sharp by whetting, bent his bow, and prepared his arrows upon the string, made as in the case of Israel, Judah, and Jerusalem.

XXVII. God sware in his wrath, that they should not enter into his rest; and left them to expectation of fiery indignation.

XXVIII. Thus God dealt with Israel and Judah, gave Jacob to the spoil, and Israel to the robbers, and was so far from interposing between them and danger, that he gave them up to fearful ruin from the Chaldeans, and to the Romans, in the time of Josephus; declaring that his eye should not pity, neither would he have mercy.

XXIX. God, that he might be justified in all his actions, hath appointed a general judgment, to bring forth his works and actions, that he may clear himself, and overcome when he is judged. Hence it is said, "He hath appointed a day in which he will judge the world in righteousness," Acts xvii. 31; call all his Household to account before the

XXX. God certainly rewards all men for well-doing, both in this world, and that which is to come. "Verily, shall one say, there is a reward for the righteous, when there is a God that judges in the earth?" "The righteous shall be recompensed in the earth." "Godliness hath the promise of the life that now is, and that which is to come."

DISPARITY.

I. God hath a very great family, as numerous as the stars, or the sand of the sea: "The God of the whole earth shall be called:" "The earth is the Lord's and the fulness thereof." The fathers and the children are all his, and the whole world receives great benefits by him, &c. He gives all the sun to shine, and the rain to fall, on the just

II. But God is absolute Head and Lord, under no commission, neither in subjection to any.

METAPHOR.

III. An Householder in this world wants wisdom, and may be defective in respect of government over his household.

IV. An Householder cannot of himself make his family.

V. An Householder in this world cannot communicate strength, nor secure from falling by sickness or death, till they have finished the work which he hath committed to them.

VI. An Householder in this world may be taken away from his household by human force, or by sickness and death.

VII. An Householder in this world may be from home, about other business, not at all times doing his family good.

fire, and in the water, and promised never

VII. An Householder in this world, though he be at home, and well, yet he may be asleep, and evil come in the same instant.

IX. An Householder may be taken away captive, or forced to fly from his family: though as valiant as David, as wise as Solomon, as great and mighty as Belshazzar and Darius.

X. An Householder cannot always preserve his family in peace, nor give them everlasting rewards.

and reward of inheritance hereafter, which shall never fade away nor be taken from them.

DISPARITY.

III. God is infinitely wise and good, perfect in knowledge, hath all treasures of wisdom and knowledge, hath depths of wisdom and knowledge, unsearchable, and past finding out. It is impossible for him to err or miscarry in any case, his way is perfect.

IV. But God is the Maker of his family, from the highest to the lowest; "Thou hast made us, and not we ourselves," &c.

V. But God is able to make all grace abound, to make the arms of their hands strong, to renew their strength like the eagle: to make the weak become as David, and David as the Angel of God; so as to run and not be weary, to walk and not faint.

VI. God is always abiding, as he hath no beginning of days, nor end of life: He is the eternal and ever-living God.

VII. God is never from home about other business, cannot be out of the way of doing his family good; because every where present, on earth as well as in heaven: He fills his own work, therefore promised to be with them in the world, and to leave them nor forsake them.

VIII. But God, the Keeper of Israel, neither slumbers nor sleeps; for night and day, the dark and the light, are alike to him; and between the land and the sea there is no difference: "For his ways are in the dark, in the deep; and his footsteps are in the mighty waters."

IX. But God, yea, the omnipotent God, cannot be invaded, nor carried away captive; he keeps his place, and is immoveable. None hath an arm like God; and by strength, nor no other way, shall any prevail over him. God is omnipotent, powerful, invincible, &c.

X. But God, the Preserver of man, and of the souls of his saints, can so preserve in peace, that none dares approach to rob his family of it. God gives his family consolation and good hope here, and reward of inheritance hereafter, which shall never fade away nor be taken from them.

INFERENCES.

1. If God be an Householder, we infer against Epicurus, that he is and must be concerned in the affairs of this lower world; why otherwise should all things look up to him, as the Psalmist saith? and how should they be cared for, and provided for, as Christ himself, and St Paul aver? God gives not his Spirit once, and no more; but it is given to his people daily and hourly; it is he that gives us our daily and common bread, and taketh care of us, &c.

2. We infer, how greatly ignorant most of the world are, in that they do not account it a great privilege to be under the conduct of God, and enquire what they should do to please him.

3. What a mighty blessing and privilege they have who are under his conduct, that is able to do all manner of good for them in this world, and reward them with everlasting life in the world to come.

4. How miserable they will be that are cast out from his care and conduct, or that do abide out, and come not in by accepting his terms, and endeavour to please him,

to know God in a way of love, and be careful to concern themselves with him, &c.

5. It is of absolute necessity and concern, for all to hasten to come and reconcile themselves to him, that they may be admitted into his favour, as the beloved ones of his family and household. Their standing out inevitably incurs misery, for there is no safety out of his service and favour; "There is no peace to the wicked, saith my God."

GOD COMPARED TO A POTTER.

"We are the clay, and thou art our Potter; we are all the work of thy hand," Isa. lxiv. 8.

"Hath not the Potter power over the clay?" &c., Rom. ix. 21.

ACCORDING to the usual method of scripture metaphors, we find the Lord God set forth under the metaphorical notion of a Potter, which shall be illustrated in the ensuing parallel.

METAPHOR.

I. A Potter is an artificer, an artizan or workman, one skilful to work in earth, or to form and make pots, and other vessels of clay.

II. A Potter prepares his clay or matter first, of which he intends to make his vessels; and when he hath made it fit, and ready for the wheel, he goes to work.

III. A Potter projects beforehand, what kind of vessel he will make of such clay; he hath the form and fashion of it in his mind, before he goes to work; nay, (and it may be) makes known what a vessel he will make.

IV. A Potter makes vessels of divers sorts and sizes, and for several uses; some are for more honourable and noble services than others.

V. A Potter finds sometimes, that whilst he is forming and fashioning his work upon the wheel, the vessel is marred in his hand, and then he makes another vessel of it, as seemeth good to the Potter, Jer. xviii. 4.

VI. "A Potter hath power over the clay, of the same lump, to make one vessel unto honour, and another to dishonour," Rom. ix. 21.

nable sins, vessels of destruction, he is just, Rom. ix. 22.

VII. A Potter takes great care of the vessels he hath made, and bestowed his labour and pains upon, that they may not be broken;

PARALLEL.

I. God is the Maker of all men and things that ever were, or shall be.

II. God created or prepared the earth, the clay, before he formed man, and out of it was he made: "And the Lord made man of the dust of the ground," Gen. ii. 7.

III. "Known unto God are all his works from the beginning." He contrived in his eternal counsel, what a kind of creature he would make man; nay, at the time of his formation, he declared what a rare vessel he should be: "Let us make man in our own image, after our likeness; and let him have dominion over the fish of the sea, and fowls of the air," &c.

IV. God makes vessels of divers sorts and sizes: all men are not of the like stature and beauty in their first formation; neither are they so, as they are made or formed anew in Christ Jesus; for some vessels are designed by the great Potter to contain the golden oil, and soul-enriching treasure, for the emptying of them unto others.

V. God sometimes, whilst he is at work to form and fashion a soul for his own use, by the preaching of the Gospel, finds the vessel marred in his hand, the clay yields not, nor is pliable; and finding it will not be a fit vessel for honour, he makes a vessel for dishonour, Rom. ix. 21.

VI. God may do what he will with a rebellious people, that are as a lump of pollution in his hands, as the house of Israel was: if he forms and fashions any of them to be vessels of mercy, it is infinite grace; if he makes some of them, through his long sufferance, and for their abominations, Rom. ix. 22.

VII. God takes great care of those pots or vessels he hath made, nay, twice made, or formed for himself: he gives a charge concerning them, and rebukes kings for their sakes; saying, "Touch

METAPHOR.

for they are brittle ware, and he is greatly offended with such as strive to dash them to pieces.

METAPHOR.

I. A Potter hath not his skill in making vessels from himself, but is taught by some other man.

II. A Potter many times wants skill in framing of some curious vessels, and not only so, but care; and by this means the vessel is marred, and spoiled in his hand.

III. A Potter makes not all the vessels which are upon the wheel for his own use and profit, but for the use of others.

IV. A Potter cannot make vessels, unless he hath clay or matter to make them with, or to work upon.

V. A Potter makes vessels that are very defective, as they first come off the wheel.

PARALLEL.

not mine Anointed, and do my prophets no harm," 1 Chron. xvi. 22. The devil and wicked men shall one day go to wreck, for that violence offered to those curious vessels that God hath prepared to glory: "But he that troubles you shall bear his judgment, whosoever he be," Gal. v. 10.

DISPARITY.

I. God hath his wisdom of, and from himself.

II. God is infinite in wisdom, loveth all things he goes about, and his care is accordingly; a God that is never unmindful of the work of his hands; so that if any vessel is broken, the fault is not in him, but either in themselves, or some cursed enemy.

III. God makes all things for himself, "even the wicked for the day of wrath."

IV. God first made the clay, he created the dust of the earth, and then out of it made or framed man.

V. God never made or framed any vessel, but as it came out of his hand it was well done, without fault or blemish: "And God saw all the work of his hands, and behold it was very good."

APPLICATION.

1. Is God the Potter, and man the clay? This may teach men to lie low before the God of heaven and earth; what is the clay in the Potter's hand?

2. We may infer from hence, that man is not made for himself, but for some particular use.

3. And since the glory of God was the principal thing he designed, in making and forming of us; let us see we do not rise up against him in a sinful way, to his dishonour.

4. You may know from hence how frail and brittle man is, sooner broken than a Potter's vessel. See more under the Metaphor of Vessels.

GOD TO THE WICKED IS A CONSUMING FIRE.

"For our God is a consuming fire," Heb. xii. 29.

We meet with many metaphors in the sacred scriptures, which set forth the terribleness of an angry God to impenitent sinners, but none more dismal nor terrible than this: "For our God is a consuming fire."

Observe. *The great God is not only in scripture-phrases compared to a fire; but he is compared (with respect to wicked men) to a devouring or consuming fire.*

Amongst the metaphors taken from elementary things, we find that God is called Fire, yea, a consuming Fire, Deut. iv. 24, ix. 3, and xxxii. 22, Isa. x. 17, and lxvi. 15, 16, Ezek. xxi. 31, &c., which denotes his wrath against sin and wicked men, in whose power it is to consume those miserable persons against whom it burns, as fire does stubble, or other combustible materials. See Psal. xviii. 8.

METAPHOR.

I. A consuming Fire is very dismal; when it breaks out in a town or city, what a frightful cry it causeth! what wringing of the hands! men tremble, women miscarry, children screech out: it frightens the fowls of the air, the beasts of the earth; it turns all faces into paleness, and makes the inhabitants to run together in heaps, in confusion. How amazing were the flames of Sodom, and how terrible is the burning of mount *Ætna*.

throne, and from the wrath of the Lamb," Rev. vi. 16.

II. A Fire breaks forth sometimes very suddenly, when none think of it; but all are, as they judge, very safe and secure: yet in a moment are they surprized, when nothing but horror and amazement is in the streets.

knees smote one against the other." "When they cry peace and safety, then sudden destruction cometh, as travail upon a woman with child, and they shall not escape," 1 Thess. v. 3.

III. A dreadful Fire sometimes breaks out in the night, when men are asleep; yea, many times they awake with nothing but fire about them, and can hear little else than the hideous cry, fire, fire, fire, in the streets.

their ignorance and darkness, though it fire and brimstone upon them.

IV. A consuming Fire destroys exceeding, it overthrows famous cities, burns down houses; it makes your marbles, and other curious wrought stones and bricks, to fly; it lays all desolate before it, and makes a fenced city become as a ruinous heap. What ruin did it make on Sodom and Gomorrah, and the cities about them? What in London, and in many other cities and towns that might be mentioned, to evince the outrageous cruelty of fire? &c.

come with Fire, and with chariots like a whirl-wind; to render his anger and fury, and his rebukes like flames of Fire," Isa. lxvi. 15. There is a day near, when the terrible God will arise, and show himself in this dreadful appearance. "He will gather the nations and assemble the kingdoms, to pour upon them his indignation, even his fierce anger." "All the earth (saith he) shall be devoured with the fire of my jealousy," Zeph. iii. 8.

V. A consuming, raging, and devouring Fire spares none, nothing that stands in its way; it

PARALLEL.

I. When the consuming wrath of God furiously breaks out upon a people or nation, it causeth dreadful horror; when it seizeth upon the ungodly, it maketh the stoutest heart to quake and tremble, and it maketh the stoutest hands to become feeble. "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation: it poureth out a fire, and the mountains are thrown down before him. Can thy heart endure, or thy hand be strong, in the day when I contend with thee? Who can stand before his indignation?" Jer. x. 10. O how will the wicked fly together in holes, and quiver like a leaf, and "cry to the rocks and mountains to fall upon them, and hide them from the fear of him that sitteth on the throne," Rev. vi. 16.

II. God, like a dreadful and unexpected Fire, breaks out sometimes suddenly upon the ungodly. How surprising was that sudden and terrible hand-writing on the wall against Belshazzar, when he was drinking wine in bowls? Dan. v. 5, 6. "Immediately the king's countenance was changed, and he was troubled in his thoughts, so that the joints of his loins were loosed, and his knees smote one against the other." "When they cry peace and safety, then sudden destruction cometh, as travail upon a woman with child, and they shall not escape," 1 Thess. v. 3.

III. God cometh sometimes upon men in the night of their ignorance and unbelief: they lie on their beds of ease and carnal security, and will believe no danger, nor fear the evil that is just at the door, though it be told them. Doubtless Lot foretold the people of Sodom that was coming upon them, as Noah did to the Old World, but they regarded it not; now in the time of the rising of the sun, the Lord rained

IV. God, when he breaks forth in wrath and fury, makes most lamentable desolation. Saith David, "Thine hand shall find out all thine enemies, thou shalt make them as a fiery oven in the time of thine anger." "The Lord shall swallow them up in his wrath, and the Fire shall devour them," Psal. xxi. 9, 10, and in another place, "Come, see what desolation the Lord hath made in the earth. Our God shall come, and shall not keep silence; a Fire shall devour before them, and it shall be very tempestuous round about. Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue a devouring Fire," Psal. i. 3. And again "Behold, the Lord will

send a whirl-wind; to render his anger and fury, and his rebukes like flames of Fire," Isa. lxvi. 15. There is a day near, when the terrible God will arise, and show himself in this dreadful appearance. "He will gather the nations and assemble the kingdoms, to pour upon them his indignation, even his fierce anger." "All the earth (saith he) shall be devoured with the fire of my jealousy," Zeph. iii. 8.

V. God will spare the mighty and honourable of the earth, no more than the poor and contemptible ones; the king on the throne must with

METAPHOR.

will spare the palace of a prince, no more than the cottage of a peasant; gold and silver are melted by it, as well as brass and lead: the strongest castle, and best fortification must down before it; it turns all into dust and rubbish; cedars and mighty oaks are consumed before it.

mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall, that is lifted up with the haughtiness of man, shall the fierce indignation of the Lord be kindled, even to the bearing it down, and laying it down, and laying it low, even to the dust; and the Lord shall be exalted in that day." "The mountains quake at him, and the hills are melted, and the earth burnt up, (or, is burned up.) but the whole earth shall be devoured by the Fire of his jealousy; neither their gold nor silver shall be able to deliver them in the day of the Lord's wrath," Isa. ii. 12.—17, Zeph. i. 18.

VI. Wood, hay, and stubble, are fit fuel for a consuming Fire to seize upon; and such things as are combustible make it burn the more vehemently. And if high and strong towers cannot stand before a consuming and devouring Fire, how it is possible for briars and thorns?

VII. A dreadful Fire, when it breaks out turns all joy into sorrow; it makes a day of mirth a day of mourning, and makes rich men poor: nothing impoverisheth a person or people more than a consuming Fire.

VIII. Fire, of all elements, doth most cruelly and dreadfully torment. If a man or woman be cast into a fire, what intolerable pain and anguish doth it put him to! Hence the bloody persecutors have found out, by their diabolical art, those cruelties, to burn in dreadful Fires the bodies of God's children, thinking they could not put them to more exquisite pain and torment: yea, and the punishment of the damned is set forth by Fire, because nothing is more terrible to think upon, than to be cast into a furnace of Fire; though natural Fire be so dreadful, yet

IX. A consuming Fire lays waste, and makes desolate in a little time; in a few hours, what famous towns have been consumed to ashes? In the fatal year of 1666, what dismal ruin and desolation was made in London, by

PARALLEL.

vengeance be brought down and consumed, as well as the beggar on the dunghill; the gallant citizen, as well as the inferior countryman. The greatest courage then will fail, and the strongest fleshly confidence then will signify nothing. "The day of the Lord of hosts shall be upon every one that is lofty, and upon every one that is proud, and lifted up, and he shall be brought down: upon all the cedars of Lebanon, that are lifted up, and upon all the oaks of Bashan: upon all high

VI. Wicked, profane, and ungodly men are fit matter and fuel for the wrath of God to take hold of; and when they are piled together, with the horrid guilt that is upon their consciences, what a dreadful Fire will there be! "Whilst they are thus folded together as thorns, and whilst they are drunken as drunkards, they shall be devoured as stubble fully dry," Nahum i. 10.

VII. The consuming wrath of God, or those plagues of his fury, when he rises up to contend with the wicked in a way of vengeance and indignation, with a person or people, turns all their joy into mourning, and a bitter day. I will (saith God by his prophet) *undo* all those that have afflicted thee, Zeph. iii. 19. The Fire of God's wrath will utterly impoverish all the wicked of the earth, &c.

VIII. It is a fearful thing to fall into the hands of the living God, viz. God being a consuming Fire; in respect to this the apostle spake these words, "for our God is a consuming Fire." If it be terrible to have a finger, foot, or hand to burn off, or to hear that our bodies must be cast into a furnace of boiling oil, or into a fierce devouring Fire; how then can sinners bear the thoughts of falling into the hands of the dreadful and terrible God, whose incensed wrath is ten thousand times worse, and more intolerable, than any Fire that ever mortals saw, or that ever any were cast into?

hell-Fire is much more dreadful and tormenting.

IX. God, when he goeth forth in vengeance, will destroy mightily, and in a short space, when he rises up to set on Fire the briars and thorns of the earth. "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the Fire," Isa. ix. 19. Now will I (saith God) arise, and devour at once. Destruction

METAPHOR.

the last great and fearful conflagration! There were above thirteen thousand houses burnt down, and turned to rubbish and ashes, with eighty-seven parish-churches, and six chapels, besides the exchange, and many stately public halls, and magnificent buildings; in all amounting to the loss of near ten millions of pounds sterling.

and devour his thorns and his briars in one day," Isa. xxxiii. 14.

There is vast difference and disparity between our common elementary Fire, and the Fire of God's wrath.

METAPHOR.

I. Fire is natural and elementary, and so consequently can only seize or consume things that are visible, of external or temporal substances; it destroys that only which is fit fuel for it whilst kept under.

II. The flames of a burning and consuming Fire are always seen, and the ruin that it makes are obvious to the outward eye.

III. A consuming Fire hath often been overcome, and put quite out, by engines, instruments, and industry of man; when it hath burned vehemently, a stop hath been put to it, and further danger prevented.

that when his wrath is kindled but a little and before the day of grace is over, his anger may be appeased: but when he lets out the greatness, yea, the deluge of the vials of his wrath, O! then it will be too late.

IV. Fire is not unquenchable: though the burning of mount *Ætna* and other burning mountains, where there is much brimstone, and other sulphurous matter, are impossible for man to extinguish, yet they shall not burn always.

ed; and they shall be an abhorring to all flesh," Isa. xlii. 24. "There the worm dieth not, and the Fire shall not be quenched," Mark ix. 43, 48.

APPLICATION.

I. If God be a consuming Fire, it is good to inquire, to whom he is so, and will be so terrible?

1. To the fallen angels, or damned spirits, who once enjoyed him as a gracious Head and Creator; but by reason of sin, not being contented with their first estate, were cast out of heaven, and must for ever undergo the incensed flames of God's wrath.

DISPARITY.

is coming upon the wicked of the earth; destruction upon destruction in a moment will come upon them, Rev. xviii. 8. Let *Mystery Babylon* look to it, this fire will kindle very suddenly upon that great city, in a more terrible and irreparable manner, than her agents have done upon our metropolis; yea, and her plagues shall come in a day, death and mourning, and famine, and she shall be utterly burnt with fire. "And let the sinners in *Sion* tremble; for the light of *Israel* shall be for a Fire, and his holy one for a flame, and it shall burn

DISPARITY.

I. The Fire of God's wrath is divine or spiritual, and so takes hold of, or kindles upon that which is of an immaterial and invisible substance; it seizeth upon spirits, torments devils, and the souls of men and women; it kindles not on external matter only, but on internal also.

II. The flames of God's wrath upon the soul cannot be seen. A man may have a Fire burning in his conscience, like that *Francis Spira*, and yet by looking upon him, you cannot see what ruin and desolation it makes there.

III. God is such a consuming Fire, that when his incensed wrath is kindled in good earnest, with a design to burn up and destroy, none is able to overcome, and put a stop to it; all the ways and means then that sinners can advise, will prove insignificant. It is not repentance, nor floods of brinish tears, that can put out or lessen the burning of this divine Fire. It is true,

IV. The Fire of God's wrath shall never be extinguished. "Behold, thus saith the Lord, mine anger and my fury shall be poured out, &c. and it shall not be quenched," Jer. vii. 22. "Fire is kindled in mine anger, and shall burn to the lowest hell," Deut. xxxii. 22. And it is said, "And they shall go forth, and look upon the carcases of the men that have transgressed against me; for the worm shall not die, neither shall the fire be quenched," Isa. xlii. 24. "There the worm dieth

2. All profane, debauched, and ungodly men, who are enemies to God and religion, who live like brute beasts upon the earth, who mind nothing but to satisfy their carnal appetites, who wallow in the lusts of uncleanness, drunkenness, pride, covetousness, &c., without timely repentance, as God is, so he will for ever be to such a consuming fire, &c.

3. All persecutors, tyrants, murderers, whoremongers, and all such that destroy the saints of God on the earth; the beast, false prophets, and mystical Babylon; to all such will God be continually a consuming Fire.

4. All rotten and hypocritical professors, and unbelievers, whether in or out of the pale of the church. Yea, let "the sinners in Zion be afraid, for fearfulness will soon surprise the hypocrite," Isa. xxxiii. 14. These without repentance must dwell with devouring Fire, and everlasting burnings. How many times doth our Saviour say, that hypocrites and unbelievers shall have their portion in the Fire that cannot be quenched?

5. To all backsliders, apostates, and abominable revolvers, will God be a consuming Fire, Heb. x. 26, 27,

But some may object and say, how can it be so, seeing God saith of himself, "Fury is not in me," Isa. xxvii. 4; and that one of his chiefest attributes is love; And that "God so loved the world, that he gave his only begotten Son?" &c., John iii. 16.

Answ. God is set forth as, and said to be, a consuming Fire, in respect to his justice. God is just, as well as gracious, a righteous and severe Judge, and he will deal with men according to the penalties of his just law: so that for rebelling against him, and not believing in the Lord Jesus Christ, his well-beloved Son, his wrath is kindled, and seizeth upon such men.

II. This terrible doctrine of God's being a consuming Fire, may justly strike terror into the hearts of all ungodly men: the day is coming, that he will burn them up, and leave them neither root nor branch.

III. An use of consolation to the saints: this great God, who to the wicked is a consuming Fire, to them is a loving Father, and a reconciled God.

THE ARM OF GOD.

"And underneath are the everlasting Arms," Deut. xxxiii. 27.

"Be thou their Arm every morning," Isa. xxxiii. 2.

SOMETIMES by an anthropopathy, an Arm is attributed to God, by which we are to denote his strength and power, because the strength of a man is known by the strength of his Arm, whether it be in labour, fight, &c., Exod. xv. 16, Job xl. 9, Psal. lxxvii. 15, lxxix. 11, and lxxxix. 10, 13, Isa. xxx. 30, and li. 9. Sometimes a stretched-out Arm is ascribed to him, as Psal. cxxxvi. 11, 12, Jer. xxxii. 17. But here God is by a metaphor said to be an Arm; upon which we will produce the following parallel.

METAPHOR.

PARALLEL.

I. The Arm is an essential and noble part of man.

I. Power is an essential of the Divine Being, or one of the glorious attributes of God.

II. The Arm is a very useful limb or member of the body; what can the body do for itself, or other, that hath no Arms?

II. The power of God is very useful and profitable unto the saints; of the same use that the Arm is to the body, is God to believers.

III. The Arm guards, protects, defends; and saves the body from many blows, and other imminent dangers.

III. God guards, protects, defends, and saves the church, which is his mystical body, from those cursed assaults and blows of Satan, and other dangers they are exposed to in this world, Isa. iv. 5, Psal. xxi. 1, and v. 11, Isa. xxxi. 5.

METAPHOR.

IV. The Arm is a very useful and ready thing to take hold of, and to bear such up that are weak and feeble. We commonly say, to such especially whom we dearly love, Take hold, and lean upon my Arm.

V. The body hath, and needs two Arms, and cannot by any means spare either of them.

VI. The Arm is not only ready for defence, but also to offend those enemies, that would destroy and ruin the body.

"Thou hast smitten all mine enemies ungodly," Psal. iii. 7.

VII. With our Arms we embrace our friends, and those we dearly love. Thus Laban embraced Jacob, Gen. xxix. 13, and Jacob his sons, before he died. Gen. xlviii. 14. It is a sign our wrath is pacified to those that have offended us; thus Esau embraced Jacob at their meeting, Gen. xxxiii. 4.

VIII. The Arms of a mighty man are said to be mighty strong. Sampson broke the two cords where-with he was bound, the cords that were upon his Arms became as flax; and by the strength of his Arm, with the jaw-bone of an ass, he slew a thousand men, Judg. xv. 13, 14, 16; and afterwards overthrew the house where the Lords of the Philistines were, Judg. xvi. 30.

IX. In our Arms we carry our weak and young children, if they cannot go; we that way show our care and bowels of compassion towards them.

X. The Arm or hand is the instrument of action and administration, it is that by which all our works are performed; without Arms we can do nothing. There is a necessity of Arms, to get our bread, and afterwards to feed our mouths, &c.

XI. A man usually stretches out his Arms, when he calls a child to him that hath been rebellious, whom he is willing to pardon.

PARALLEL.

IV. God's power is useful and ready, to bear up and support all sincere though weak and feeble saints; nay, there is none can go alone, walk and not stumble, unless God takes hold of them, Psal. xxxvii. 23. "He led them (it is said) by the right-hand of Moses, with his glorious Arm," Isa. lxiii. 12.

V. We read not only of the Arm, but Arms of God: "Underneath are the everlasting Arms," Deut. xxxiii. 27. There is the Arm of his mercy, as well as the Arm of his power; and the church can by no means spare either of these Arms of God.

VI. The Arm of the Most High is not only for defence and protection to the church, but also to offend and destroy her implacable enemies: "He shall thrust out the enemy from before thee, and shall say, destroy them," Deut. xxxiii. 27. on the cheek-bone, and hast broken the teeth of the

VII. God, in his Arms of grace and mercy, embraces all those that submit themselves unto him in an humble and sincere manner; and by this shows that his wrath is appeased. And Christ is said to embrace the spouse: "His left-hand is under my head, and his right-hand doth embrace me," Cant. ii. 6. As the heart signifieth inward love; so the Arm of Christ signifieth the manifestation of that love, saith a reverend author.*

VIII. God is mighty in power, who hath an Arm like the Arm of God? Job xl. 9. "Who knoweth the power of his anger?" Psal. xc. 11, or who can show the strength of his love? Eph. iii. 19. There is nothing too hard for the Arm of God to do; nay, nothing is hard to him. With his Arms he will deliver his people: "My own Arm brought salvation," Isa. lxiii. 5. With the strength of his Arm he will dash the wicked in pieces, and overthrow the strong-holds of Babylon: "I the Lord have spoken it, and I will do it," Ezek. xxxvi. 36.

IX. The Lord manifesteth his bowels of compassion and tender care over his poor, young, and weak children, by carrying them in his Arms; "He shall feed his flock like a shepherd; he shall gather the lambs with his Arms, and carry them in his bosom," Isa. xl. 11.

X. Without God we can do nothing, John xv. 5, He it is that works and labours for the good of his church: "Lord, thou hast ordained peace for us; for thou also hast wrought all our works in us, Isa. xxvi. 12. He provides us bread, and then feeds us also: "Open thy mouth wide, and I will fill it," Psal. lxxxi. 10.

XI. God is said to stretch forth his Arms, he calls upon rebellious sinners, showing how willing he is, upon their repentance, to pardon, and forgive them. Isa. lxxv. 2.

* Ainsworth.

METAPHOR.

I. THE Arm of a man is an Arm of flesh, and consequently may decay, grow weak, or be withered.

II. The Arm of man is short, and cannot help at a distance; such as is a man, such is his Arm and power.

III. The Arm of a man is weak, and may be broken down by a greater force; cannot engage or encounter with the powers of hell.

all the powers of hell and devils in a moment, Psal. lxxxix. 10, 13, Job xl. 9.

IV. The Arm of a man may be broken, or cut off, and so become useless.

V. The Arm of a man helps but for a time; he lives not always, and so cannot help always.

DISPARITY.

I. THE Arm of God is a spiritual Arm, and cannot decay; all the attributes of God abide, and change not.

II. God's Arm is not short; he can help and save afar off, as well as near; and ten thousands at once, though they live in so many nations; "The Lord's Arm is not shortened, that he cannot save," Isa. lix. 1.

III. God's Arm is very strong, too strong for the mighty of the earth; what is the Arm of man to the Arm of God? Alas! what can they do? He is able with his little finger to crush and break them to pieces; nay, he is able to destroy

IV. God's Arm cannot be broken, nor cut off.

The Arms of God can help at all times, and in every condition; hence called the everlasting Arms, Deut. xxxiii. 27.

APPLICATION.

1. If God hath such a strong Arm, let sinners take heed how they provoke him against them; it is a dreadful thing (you may perceive from hence) to fall into the hands of the living God. "Do ye provoke the Lord to anger? Are ye stronger than he?" 1 Cor. x. 22.

2. If God hath such a strong Arm, woe to the enemies of the church? This may make Babylon tremble: "Her plague shall come upon her in one day, death, and mourning, and famine, and she shall be utterly burnt with fire; for strong is the Lord that judgeth her," Rev. xviii. 8.

3. If the church of God hath such Arms as you have heard, doubtless her enemies shall never prevail against her; it shows forth the security and safety of God's people; God is able to save and deliver his Church when he pleases.

4. Why should saints be afraid of man, and tremble at the Arm of flesh, who have an Arm of God to help them? Job. xl. 9, Have men an Arm like him? Alas! their power is weak and vain. "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength." As it is a great sin to trust in an Arm of flesh, "Cursed is the man that trusteth in man;" so it is a great evil and folly to fear what they can do. What hurt can the Arm of man do us? They can only kill the body, that is the most; and so far they are not able to go neither, unless God gives them commission.

5. How soon can God, if he hath such an Arm, break the Arm of the mighty; God can deal with the strongest Arm of flesh. "Son of Man, saith the Lord, I have broken the Arm of Pharaoh king of Egypt, and lo, it shall not be bound up to be healed, to put a roller to bind it, to make strong to hold a sword," Ezek. xxx. 21. When God breaks the Arm of a haughty king, it is beyond the skill of his surgeons to set the bones, and make it whole again. "The horn of Moab is cut off, and his Arm is broken," Jer. xlviii. 25. A savage beast (saith one) cannot hurt us, when the horn is broken; no more can a cruel tyrant, when his Arm of power is burst asunder.

6. If this be so, let us engage the Arm of God for us: if we can but get the Almighty to be on our side, we will not fear what hell nor Rome can do unto us. Let us humble ourselves before him, and depart from iniquity; let us trust in God alone, and offend him (as we have done) no more.

7. If God hath such a mighty Arm, then let us all labour to trust in him. We cannot (saith a godly minister*) trust creatures too little (as to success) nor can we trust God too much; let us trust in God alone, and in no other strength but his.

* Caryl.

8. This may stir us up to the duty of prayer, to cry mightily in our distresses to God for help; let us pray in this time of need, as the Church doth: "Awake, awake, put on strength, O Arm of the Lord, awake as in the generations of old: art thou not he that hath cut Rahab, and wounded the dragon?" Lord, show forth thy might; here is another dragon, a Romish and bloody dragon risen up against thy poor Church, and it is in the power of thy Arm only to deal with him.

9. Seeing God hath such an Arm, let weak Christians pray, that he would lead them, yea, carrying them in his bosom; and let us all daily be in the consideration and meditation of the strength and power of his Arm. We little consider and fear what God can do.

GOD COMPARED TO A TRAVAILING WOMAN.

"Now will I cry like a travailing Woman," &c., Isa. xlii. 14.

THIS is a kind of metaphor called an antropopathy, as all places are that attribute any thing human to God. In this text we are to note, that his lenity, patience, and long forbearance, are changed into a severe vengeance because a Travailing Woman, though in great pain, yet patiently endures it, to the utmost extremity of her throes; and then being overcome by the violence of her pangs, breaks out into cries and vociferation: which most elegantly expresses the patience and long forbearance of God, and the extremity of his wrath, when provoked, Psal. lxxviii. 65, 66, Rom. ii. 4, 5.

METAPHOR.

I. A Travailing Woman is in pain, great pain; when pangs come upon thee like the pain of a woman in Travail.

afflictions he was afflicted," Isa. lxiii. 9. God is pleased to condescend so low, as to sympathize with his Church; when she is pained, he is pained.

II. A Woman in Travail cries out; her pains are so great she cannot restrain; her pangs make her cry bitterly.

III. A woman in Travail strives to bring forth.

IV. It is not long when great pain and pangs come upon a travailing Woman, ere she is delivered.

PARALLEL.

I. God is pleased to speak after this manner, as if he was in pain: "I will ease me," saith he, "of mine adversaries, I will avenge me of mine enemies," Isa. i. 24. The adversaries of God seem to hurt, and put him to pain. "In all their When the foot is afflicted, the Head is afflicted; as to sympathize with his Church; when she is

II. God will visibly demonstrate (to speak after the manner of men) how his soul is pained and distressed for his Church and people; hence, saith he, "I will cry like a Travailing Woman," Isa. xlii. 14.

III. When God stirs up himself, and begins to cry and roar, it is that he may bring forth deliverance for his church.

IV. When God begins to roar in his thundering judgments, pouring forth the vials of his wrath upon the beast, and to cry like a Travailing Woman, deliverance will soon follow the Church.

USE.

It shows the great affection and love of God to his people, the truth and certainty of their deliverance, and the utter confusion and downfall of their enemies.

GOD A SHIELD.

"The Lord God is a Sun and a Shield," Psal. lxxxiv. 11.

"The Lord is my Shield," Psal. xviii. 2.

THIS term Shield is metaphorically attributed to princes and great men, Psal. xlvii. 9, Hos. iv. 18, because they protect and defend their subjects or dependants from injustice and violence, as the Shield does the body from blows. For this reason God is

called a Shield, because he protects and secures his people from the attempts of spiritual adversaries, as well as temporal.

METAPHOR.

I. A Shield or Buckler is for defence and safeguard of the body in time of battle.

II. A Shield or Buckler is not only to defend and preserve one part of the body, but every part; and not the body only, but the whole armour also that a man hath. Hence it was made very large, and for its largeness called *θυρεος*, from *θυρα*, a gate or door, denoting that which is large and broad enough to hide or cover the whole body, and shelter it from harm.

III. A Shield is used to keep that part of the body that is struck at by the enemy; it is a moveable piece of armour, that a skilful hand can turn this way or that way, to take the blow or arrow, according as he sees it is directed against him.

shows it more and more the baseness, deformity, and emptiness of this world, and thereby increases and preserves the love of the soul to himself, and to Jesus Christ. Again, the will is aimed at, some temptations are laid to catch that; some commands of God cannot be obeyed without much self-denial, because they cross us in that which our own wills are naturally carried out very strongly to desire; so that we must deny our wills before we can do the will of God. A temptation comes very forcibly, when it runs with the tide of our own wills, when it is to save our estates, children, or lives from the danger of enemies. "What?" saith the devil, "wilt thou serve God, when he thwarts thee in every thing thou takest delight in?" If thou lovest any one thing more than another, presently he must have it from thee: no lamb in all the flock will serve for a sacrifice, but Isaac, Abraham's only child, must be offered up, Gen. xxii. 2. No place will content God, that Abraham should serve him in, but where he must live in banishment from his father's house, and all his dear relations. "Wilt thou," saith Satan, "stoop to these low and contemptible ordinances, be a companion to these base, despised, and persecuted people? What, follow God, and yield to such hard terms as these are?" Now God directs himself straightway by his word and Spirit, to preserve the soul from this terrible arrow, showing what reason there is that his will should be done rather than ours, and that we shall lose nothing for suffering for his sake, Matt. xix. 29, and so makes the soul willing to yield to all his pleasure, as Abraham did. And this indeed of God's being a Shield unto him, was the motive that induced him not to fear: "After these things the Word of God came unto Abraham in a vision, saying, Fear not, Abraham, I am thy Shield," Gen. xv. 1, as much as if he should say, I will defend and save thee from all the darts and arrows of thine enemies. By this Shield, every faculty of the soul, and grace of the Spirit is preserved.

METAPHOR.

I. A Shield is a defence or safeguard for the body.

II. A Shield or Buckler cannot defend every part of the body at once.

III. A Shield may be beaten out of a man's hand, and be rendered wholly unserviceable to a man.

PARALLEL.

I. God is the defence and safeguard of his saints in all their spiritual war and conflicts, with the enemies of their souls.

II. God defends every part of the soul, he preserves our judgments from corruption, our wills from growing stubborn and rebellious, our affections from being misled and ensnared with worldly objects, our consciences from defilement, and so the whole soul from the venom and poison of sin and Satan; and not only so, but he preserves and keeps our graces from decays and witherings. "Thou, Lord, wilt bless the righteous; with favour thou wilt compass him about as with a Shield."

III. God keeps off the blows and fiery darts of the devil, from wounding that part or grace of the soul which is in the greatest danger. Sometimes Satan strikes at the faith of a Christian; God presently appears by his word and Spirit, for the strengthening of that. Sometimes the grace of love is struck at; God then presents immediately divine objects before the soul, and

shows it more and more the baseness, deformity, and emptiness of this world, and thereby increases and preserves the love of the soul to himself, and to Jesus Christ. Again, the will is aimed at, some temptations are laid to catch that; some commands of God cannot be obeyed without much self-denial, because they cross us in that which our own wills are naturally carried out very strongly to desire; so that we must deny our wills before we can do the will of God. A temptation comes very forcibly, when it runs with the tide of our own wills, when it is to save our estates, children, or lives from the danger of enemies. "What?" saith the devil, "wilt thou serve God, when he thwarts thee in every thing thou takest delight in?" If thou lovest any one thing more than another, presently he must have it from thee: no lamb in all the flock will serve for a sacrifice, but Isaac, Abraham's only child, must be offered up, Gen. xxii. 2. No place will content God, that Abraham should serve him in, but where he must live in banishment from his father's house, and all his dear relations. "Wilt thou," saith Satan, "stoop to these low and contemptible ordinances, be a companion to these base, despised, and persecuted people? What, follow God, and yield to such hard terms as these are?" Now God directs himself straightway by his word and Spirit, to preserve the soul from this terrible arrow, showing what reason there is that his will should be done rather than ours, and that we shall lose nothing for suffering for his sake, Matt. xix. 29, and so makes the soul willing to yield to all his pleasure, as Abraham did. And this indeed of God's being a Shield unto him, was the motive that induced him not to fear: "After these things the Word of God came unto Abraham in a vision, saying, Fear not, Abraham, I am thy Shield," Gen. xv. 1, as much as if he should say, I will defend and save thee from all the darts and arrows of thine enemies. By this Shield, every faculty of the soul, and grace of the Spirit is preserved.

DISPARITY.

I. God is a defence and Shield for soul and body both.

II. God is a Buckler that saves and defends every part and faculty of the soul, at one and the same time; he is an universal cover.

III. God is a Shield, that can never be rendered useless or unserviceable to a Christian that keeps close to him.

METAPHOR.

IV. A Shield can (however) preserve from temporal enemies only.

DISPARITY.

IV. God is a Shield or defence, that preserves from the power, and cruel assaults and temptations of the devil.

INFERENCES.

1. If God be the saints' Shield, let them take heed that they never engage their enemies without God.

2. This may greatly encourage the godly in their spiritual warfare, they have a sure Shield and Buckler, that will never fail them.

3. Moreover it may direct them to the right use of their Shield; it is a great part of wisdom to know how to defend ourselves by our Shield, from Satan's assaults and the temptations of this evil world.

GOD A WALL OF FIRE.

"*Thus saith the Lord, I will be unto you a Wall of Fire round about,*" Zech. ii. 5. I will be unto her (that is, unto Jerusalem, or the church of God) a wall of fire. This metaphor is taken from those fires that people make round themselves, when they are cast into a howling wilderness, to secure themselves from fierce and devouring beasts; and they being within the said circle or wall of Fire, no wild beast dares approach them, &c.

This speech is a metaphor; and the epithet of Fire is added, to denote that God is the defender of his church, and a terrible Avenger, that will consume its enemies, as Fire does any combustible materials, &c.

METAPHOR.

I. A Wall of Fire is made for defence and security from adversaries, that are cruel, brutish, and merciless, as lions, bears, dragons, &c.

II. A Wall of Fire is a defence and security to people that live in a wilderness, where they are in danger of wild beasts, it abounding with such devouring and ravenous creatures.

III. A Wall of Fire is for defence and security, when there is no other security to be had.

IV. A Wall of Fire is both for offence and defence; it defends them that are within, and offends them that are without.

V. A Wall of Fire is most amazing, dreadful, and terrible to an enemy.

VI. A Wall of Fire is dangerous to attack, or approach unto: no devouring and cruel beasts dare come near it, the lions tremble at the sight thereof.

PARALLEL.

I. God is the defence and security of his people from the devil, that roaring lion, and old red dragon; and from wicked men, who for their cruel, brutish, devouring and merciless dispositions, are compared to lions, bears, &c.

II. God is a Wall of Fire, or such a defence and security to his people, whilst they remain in the howling wilderness of this world, where their danger is very great, there being multitudes of brutish and devouring men, or rather beasts, nay monsters, devils in the shape of men, ready to destroy them.

III. God is a Wall of Fire and defence unto his people, there being no other security for them: "I looked and there was none to help; therefore my own arm brought salvation, and my fury it upheld me," Isa. lxiii. 5.

IV. God is a defence to his church, and it is he who offends and discomfits their enemies; "I will undo them that afflict thee," &c.

V. God, in being a defence, or Wall of Fire to his people, greatly amazeth and terrifieth the ungodly and brutish persecutors; how terrible was God to Pharaoh, when he was a Wall of Fire to Israel!

VI. It is a very dangerous thing for any to make attempts upon God. Who is able to stand before such a Wall of flaming and devouring Fire? wicked men are compared to "briars and thorns; and who would set them, saith God, against me in battle?" Isa. xxvii. 4. The devils themselves tremble before his Sacred Majesty.

METAPHOR.

VII. Those that are environed round about with a Wall of Fire, are very safe in the midst of the greatest multitudes of evil beasts.

VIII. Nothing will keep off (as naturalists observe) cruel and devouring beasts, but a Wall of Fire.

hell. Therefore God walls his people cannot find, nor come at them.

IX. Those that are environed round by a wall of Fire, are not only safe from enemies, but are also thereby kept warm from piercing cold.

X. Those that see they are compassed about with a Wall of Fire, are made very fearless and courageous thereby.

METAPHOR.

I. A Wall of Fire is made of outward materials, viz. wood, or such like fuel.

II. A Wall of Fire properly is to secure the body from ravenous, wild, and devouring beasts.

III. A Wall of Fire may be quenched, or for want of fuel go out; and so those that were secured by it, may be exposed and laid open to the rage of cruel and merciless beasts.

PARALLEL.

VII. Those that are surrounded about on every side, by the power, wisdom, and merciful providences of the Almighty God, this great Wall of Fire, need not fear devils, nor brutish men, though never so cruel and bloody.

VIII. Nothing can keep off cruel and merciless men, from making a spoil of God's church, but God himself: conscience cannot, the cry of the widow and fatherless children, no, nor the fear of round about in a wonderful manner, that men

IX. Those that have God for a Wall of Fire, are secured from all the cold blasts of sin and temptation, are sweetly refreshed and comforted; for such is the property of this Wall of Fire also unto them.

X. Those that see they have God as a Wall of Fire round about them, are thereby made very valiant and courageous, saying, "I will not fear what man can do unto me," &c.

DISPARITY.

I. God, who is said to be a Wall of Fire for defence of his people, is the Maker of all things: "By him all things were made," &c.

II. God is a Wall or Defence, to keep safe and secure both body and soul, not only from wild beasts, but also from cursed men and devils.

III. This Wall of Fire can never be quenched, nor go out, whilst there shall be any wild beasts, and devouring and bloody persecutors in the world. This Fire will burn, and be a Wall to the godly. Let the devil and Rome do what they can; the church of Christ shall never be left to the rage of Papal fury.

INFERENCES.

1. From hence we may note an use of terror to wicked men: their cruel attempts upon the Church of God will prove their ruin; they will get nothing thereby, but a seared and wounded conscience; this Fire will devour them.
2. We may see how God is pleased to represent wicked men: doth he not intimate to us by this Metaphor, that they are no better than ravenous beasts?
3. What great folly doth this demonstrate to be in the hearts of the adversaries! Will they, who are but briars and thorns, set themselves against the great God, who is a consuming Fire?
4. It also shows the infinite love and care of God to his saints.
5. In what safety do the godly dwell! let the beasts roar, and tear, and gore one another, whilst God's people are thus defended and preserved from their rage and cruelty.

Object. But some may object and say, "How is God said to be a Wall of Fire to the church? &c.

Answ. It may have respect to his divine attributes, as wisdom, power, goodness, truth, faithfulness, justice; by which he preserves his church and people, through his glorious providences, in this world, as thereby he defeats their enemies.

GOD A JUDGE.

"Shall not the Judge of all the earth do right," Gen. xviii. 25.

"Verily he is a God that judgeth in the earth," Psal. lviii. 11.

"God standeth in the congregation of the righteous, he judgeth among the gods," Psal. lxxxii. 1.

God is real and properly a Judge, for he is the Judge of all the world, and therefore he is not brought here under the notion of a metaphorical Judge: but in regard this term seems to be allusive to earthly Judges, we think it may not be unprofitable to draw a parallel, for the edification of the reader.

As there is nothing more frequently attributed to Almighty God in the holy scriptures, than the title of Judge; so there is scarce any attribute or action of the Most High grounded upon more reason: of which take the following account.

1. There is in the world, viz., on the whole earth, a great and mighty people, for number like to the stars of heaven, or sands by the sea-shore.

2. There this numerous people are almost as various in their humours, as they are in their numbers, ages, sizes, and complexions: it is very rare, if not impossible, to find two that in all points do exactly accord.

3. That this numberless multitude are all addicted to run bias to a particular thing called self-love; and this too from an indissoluble principle or impression of nature: it is natural for all men to love themselves.

4. That after they are grown up to some degree of ripeness and maturity, they have ready prepared to their eyes the bad examples of ill-living souls, which too often have too great an influence upon green and tender plants, to wind them into extreme and irregular designs and motions.

5. There is, by divine permission, a most troublesome and pernicious adversary, suffered to range up and down the whole earth, to try his art and skill, how far he can prevail to bring this vast body into tumult and disorder. And it is not seldom that he doth prevail, to divide not only emperors, kings, princes, judges, nobles, and peasants; but dukedoms, principalities, cities, corporations, villages, families, brothers, sisters, husbands, wives, fathers, and their own children.

Now these things being premised, what unspeakable need is there of one supreme and universal Judge, to curb exorbitancies, to umpire, decide, and put a period to dissensions. Without whose moderation, the world would be intolerably perplexed, harrassed and plagued with perpetual and endless wars, broils, disorders, and confusions; and would hardly keep its station for any long period of time. For the moderating and preventing of all which, the God of the whole earth hath undertaken to associate with the rulers, and to judge amongst the god's: in which passage he is represented to us by the similitude of a Judge, which carries a lively figure and resemblance of the supreme Lord of the whole earth, and that in these divers respects following.

EARTHLY JUDGE.

I. It appertains to a Judge to be good, and the best of Judges are so. Moses was advised to choose thus by his father-in-law Jethro. "The desire and fruit of the righteous is good," Prov. xi. 23, 30.

ness itself, 1 Chron. xvi. 24, Psal. xxv.

II. It appertains to a Judge to be wise and prudent, or, as Jethro words it, to be able, Exod. xviii. 21. A foolish ruler is a shame and reproach to any nation or people: and there is not a more uncomely sight in the world, than to see a fool upon the throne of a kingdom, or judgment-seat.

HEAVENLY JUDGE.

I. This God is by way of eminency, he is essentially good, good without any mixture of evil. He is originally good; there is no good in the whole universe, but what he is the root, spring, and fountain of. There is no evil to be found in him; and as Seneca, he can do no evil nor hurtful thing. He is good in the abstract, good-8, and cxix. 68.

II. This God is, beyond comprehension or expression; for all the angels receive their wisdom from him, all the emperors, kings, princes, nobles, and Judges of the earth: "In him are all the treasures of wisdom," and therefore called, "wisdom past finding out."

EARTHLY JUDGE.

III. It appertains to a Judge to be a man of knowledge, and well skilled in the laws and statutes of a kingdom, because he is to be the expounder of the law to the people.

sciences, and there is no searching of his none can answer him one of a thousand.

IV. It appertains to a Judge to be a man of prudence, not only for the setting of right methods, but to do justice in a fit season.

It is in due season he delivers the needy, avengeth the cause of his elect, and plentifully rewards the proud doers.

V. It appertains to a Judge, to have good and right laws to judge the people by, that there may be no cause of grievances or complaints.

7, and cxix. 103, ever free from deceit and falsehood. It is marvellous, pleasant, and refreshing, sweeter than honey, or the honey-comb; the delight of good men; a sure guide to them in all their ways; and none of its commands are grievous, but all duties required by it are reasonable.

VI. It appertains to a Judge to be impartial, and judge uprightly; not to know the faces of any in judgment, not to be corrupted by flattering words, nor biassed by bribes, nor misled by the place and dignity of persons, of what rank or quality soever they be.

will destroy his own anointed ones, if they stand in opposition to justice and equity. Cities, kingdoms, towers, temples, all shall fall, rather than law and justice be jostled out of place. He spared not angels, overthrew kings, mighty kings, with kingdoms and nations: Pharaoh, king of Egypt; Og, king of Bashan: Nebuchadnezzar, king of Babylon; Darius, king of Persia; Alexander, king of Greece; and Herod, king of Judea; Jerusalem and Samaria, with both their kings. When once they come to be laid in the balance, and the Lord enter into judgment with them; when he ties judgment to the line, and righteousness to the plummet: Noah, Daniel, and Job shall not save, when truth, law, and justice call for a cutting off. He will by means spare the guilty, when the time of forbearance is expired.

VII. It appertains to a Judge, to be just and equal in the proportions of punishment and severity, not lay any beyond due desert, nor favour, when there is no reason for it. The reward of murder, treason, rebellion, witchcraft, blasphemy, is not to be given to petty offenders.

VIII. It appertains to a Judge, to take nothing upon trust, but to be satisfied that matters are true. A Judge is not to act doubtfully,

HEAVENLY JUDGE.

III. God, the Judge of all the earth, is a God of knowledge: "Known unto the Lord are all his works from the beginning." He gives knowledge to the simple, and makes the foolish of an understanding heart; he makes known unto men the great things of his law; his Spirit searches into all mysteries; he gives skill in all arts and his understanding: when he undertakes to dispute,

IV. In this the Lord, the great Judge, is beyond comparison; for he "dwells with prudence, and finds out knowledge of witty inventions; his ways are perfect altogether. His actions are so fitly timed, that he doth nothing out of season:

V. The chief Judge of all the earth hath an ancient statute-book, that is suited to all times and seasons, to all ages, sexes, conditions, and constitution of men whatever: every part of it is tried and proved, and found to be a perfect law, in which are contained wondrous things, Psal. xix.

VI. In this there is none so holy and upright as the Lord, who is no respecter of persons, hates flattering words, and giving of bribes; will spare none for the dignity of their birth, or antiquity of their lineage; but will do justice according to right and law, whether it be upon angels, emperors, kings, princes, priests, prophets; his church, that are his professed friends, as well as upon the world, his professed enemies. He

VII. Of this no man shall have wherewith to accuse God, for he will not do more than is right, that man should enter into judgment with his Maker; nay, he will rather make abatement, than overdo. And this hath been owned in his act of judgment: "Thou hast not dealt with us according to our iniquities."

VIII. In this case the Lord our Judge hath sufficiently approved himself; first, in respect of the old world; secondly, in respect of Sodom and Gomorrah, where he would take nothing upon

EARTHLY JUDGE.

but see the offender be clearly cast before he gives sentence.

their face, before he did execute judgment upon them, Hos. v. 5.

IX. It appertains to a Judge upon due proof and trial, to pass a definitive sentence: "If one man sin against another, the Judge shall judge him."

not restrain thy sons, I have rejected thee from being a priest." "Because thou hast caused my name to be blasphemed; the sword shall not depart from thy house." Because Nebuchadnezzar was lifted up with pride, he shall be driven from his throne. Because his son did not humble, but harden his mind, his kingdom was numbered, finished, and translated to the Medes and Persians, Dan. iv. 24, and v. 22, 23.

X. It appertains to a Judge to be firm and steady to the rules of law and justice, as immoveable as a rock, a right way.

Num. xxiii. 19; "With him is no variableness, nor shadow of turning," James i. 17. "He is the same yesterday, to-day, and for ever," Heb. xiii. 8. He changeth not, will not alter the thing that is gone out of his mouth.

XI. It appertains to a Judge to consider the cause of the poor and needy, to plead for the widow and fatherless, and them that have no help, and deliver them out of their distress, where justice calls for it.

XII. It appertains to a Judge, to have a people under him to be judged.

of the whole earth, Psal. xxiv. 1, and xcviii. 9.

XIII. It appertains to a Judge to be provided of officers to execute his sentence, else Judge and law are of little signification; for according to the old maxim, execution is the life of the law.

the air, beasts of the field, and creeping things of the earth, to do his will, to execute his judgments; when he speaks the word, or lifts up his hand unto them. They shall invade the courts of kings, enter the chambers of princes, fetch emperors off their thrones, bring them to chains, blocks, and gibbets, when he passes sentence, and gives order to do it.

XIV. It appertains to a Judge to be feared, and had in reverence.

orders: but as a Judge, who can punish judgment, 1 Tim. v. 24.

XV. It appertains to a Judge, to be clothed or arrayed with majesty and terror.

HEAVENLY JUDGE.

trust, but come down himself, to see if things were so bad as they were represented to him. And for Israel and Judah, their sins did testify to

IX. To this in respect of God it is said, "In the day thou eatest thereof, thou shalt surely die," Gen. ii. 17. "I will destroy man from the face of the earth;" and it was done, Gen. vi. 7. "Pharaoh and his host, that thou hast seen this day, thou shalt see no more for ever." "Because thou didst

X. As for God, his way is not only perfect, and his word tried; but he is of one mind, and there is none can turn him, in a case of right, truth, and justice. His counsel shall stand; for he "Is not as the son of man, that he should repent."

XI. In this Jehovah is not behind-hand, for he is a God with whom the fatherless find mercy, Hos. xiv. 3; pities the poor when he sees they have no helper, breaks the teeth of the old and young lion, smites the enemy upon the cheek-bone, avengeth their cause when they cry to him, and hath destroyed them, and their posterity, who made long prayers to devour widows' houses.

XII. The Almighty hath a great and mighty people under him, even all the inhabitants of the world, Europe, Asia, Africa, and America. He is God of all the kingdoms of the world, and Judge

XIII. In this our high and mighty Judge doth overmatch all other Judges: for he is provided with legions of angels, all ready to observe his dictates and obey his commands. The devils are all subject to him; so that if he say, go, they go; "Do this, and they do it." Millions of men are under his influence; and as many fowls of

XIV. God is to be feared, not only as a Creator, who can annihilate and dissolve, make men cease to be; as a Father, who can love and rebuke; as a Lord, who can command, and give in this world, and bring men's sins before-hand to

XV. With God is terrible Majesty, and he rideth upon the high places of the earth, Job xxxvii. 22.

EARTHLY JUDGE.

XVI. A Judge hath power to reprieve or suspend the execution of a sentence.

had one hundred and twenty years given them, before judgment was executed. Judea, Jerusalem, and Samaria, continued a long time, before the fury of the Almighty broke out.

XVII. It appertains to a Judge to give orders for execution, to deliver to the officers when sentence is past.

men join hand in hand for wickedness,

XVIII. It appertains to a Judge to punish officers, if they exceed their due bounds in punishing others.

XIX. It appertains to a Judge to vindicate his own honour, and the justice of the law he executes.

accuse; and demands of them what evil they fathers have seen in him, Jer. ii. 5; requires them to testify to his face, if his ways are in any point unequal, xviii. 25.

XX. It appertains to a Judge to mix mercy with judgment, where the case will fairly admit of it.

XXI. A Judge in this world hath others to plead before him, as counsel or advocates for the prisoner, to extenuate the crime, and plead the privileges allowed by law.

XXII. It appertains to a Judge in this world, to have not only rules of law, but a register of by-past actions, that he may know what to do, if like cases fall in future times.

opened, and the dead shall be judged out of those things which are written in the books."

XXIII. A Judge usually hath great attendance to bear him company in the time of judgment.

XXIV. A Judge, when he peremptorily passeth sentence, doth not recede and go back; the sentence past abides.

shall be removed; the land shall be forsaken of both her kings: If he publish the decree, there is no changing his determinations; his judgment is like the laws of the Medes and Persians: Abraham cannot save Sodom; nor Noah, Daniel or Job, Judah and Israel; but when a decree of judgment is gone forth, they must die by the sword, "For the mouth of the Lord hath spoken it."

HEAVENLY JUDGE.

XVI. God doth often reprieve and put off the execution of sentence, so that delinquents are not speedily executed, but a time given them to consider their ways, Gen. vi. 3. The old world

XVII. God sometimes gives orders to angels to punish, and execute his sentence, when men are out of the reach of human hands; as in the case of Nebuchadnezzar, the host of the Assyrians, and Herod the king, Acts xii. 23. Though great yet shall they not go unpunished.

XVIII. God will punish those that himself employs, in case they exceed their commission in any case that concerns his act of justice. He punished Assyria and Babylon, for going beyond their bounds in his own works of judgment against the Jews, Isa. xlvii. 6.

XIX. God, the great Judge, doth vindicate his own honour, and the justice of the laws he executes, by giving liberty to the people to testify against him, if they have wherewith to

XX. God, when he comes forth in a way of judgment, doth not execute the fierceness of his wrath; he is far from rendering to men more than they deserve; he doth not reward according to their full demerit, but in the midst of judgment remembers mercy, Hab. iii. 2.

XXI. God hath assigned an Advocate to plead, before he proceeds to judgment. "If any man sin, we have an advocate with the Father," 1 John ii. 2.

XXII. God hath not only made laws, and published them, and will judge men for wilful and reiterated rebellions; but keeps a register for the great day, to be then opened; as it is written, "Some men's sins go before hand to judgment, and they that are otherwise cannot be hid," "the judgment shall sit, and the books shall be

XXIII. God never judges alone: The Son is with him, the Holy Spirit is with him; the angels, and the whole court of heaven do acquiesce in the judgments that he executes.

XXIV. God when he peremptorily pronounces judgment, without reserve it stands, and must abide. If he say, Pharaoh and his host shall be seen no more for ever; Babylon, the glory of the Chaldean kingdom, shall be overthrown; Israel

GOD AN HIDING-PLACE.

"*Thou art my Hiding-Place, thou shalt preserve me from trouble,*" Psal. xxxii. 7.
 "*Thou art my Hiding-Place,*" &c. Psal. cxix. 114.

SECRET Place, as Mr. Ainsworth renders it; a phrase alluding to some den, cave, or secret chamber, where men have found, and may find safety in times of danger; according to what is said, Isa. xxvi. 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment." The saints of old hid themselves in dens, in caves, mountains, and wildernesses, from the rage of men, Heb. xi. 38: were sometimes sheltered by the providence of God, when there was a general combination against them; therefore called God's hidden ones, Psal. lxxxiii. 3, because covered by him, when Edom, the Ishmaelites, Moab, and the Hagarenes, Gebal, Ammon, and Amalek, the Philistines, with the inhabitants of Tyre, took crafty counsel, and consulted mischief against them.

And inasmuch as a Hiding place is a borrowed speech from a rock, mountain, cave or den, secret chamber, or place of shelter: we may consider the conveniency of the metaphor, and bring in a parallel from God.

METAPHOR.

I. AN Hiding-place is usually a strong Place; men will not adventure themselves in it, or think themselves safe, without some considerable strength.

the Lord is a strong tower, the righteous run into it, and are safe," Prov. xviii. 10. He is hence said to be the the Almighty, the Lord strong and mighty; "A strong rock," Psal. xxxi. 2. "Strong habitation," Psal. lxxi. 3. Strong refuge, lxxi. 7; strong Lord, Psal. lxxxix. Mighty in power, Isa. xl. 26.

II. An Hiding-place is an invisible and obscure Place, not known to every body, a Place that enemies have much ado to find.

Pharaoh saw not the covering Israel had, when he said, "I will pursue, I will overtake, my hand shall destroy," Exod. xv. 9. The enemies of David saw not the cave, the rock, his Hiding-place, when they said, "There is no help for him in his God," Psal. iii. 2. Haman was unacquainted with this covering, when he designed destruction to all Israel, Esther iii. 9. The wicked plot against the just, because they know not where their safety is, Psal. xxxvii. 12. "In the Lord our God is the salvation of Israel," Jer. iii. 23.

III. An Hiding-place is a covering or shelter from many evils; from the scorching heat of the sun, the blustering storms of wind and hail.

acts like a Lion, or great red dragon. church, could say, "Had not the Lord had been swallowed up quick," He breaks the head of Leviathan, and gives it for meat to the people inhabiting the wilderness, Psal. cxxiv. 1—4. But even the church now may say, "He that is our God is a sure

IV. An Hiding place frees from fear, and much abates the hurries and discomposures of the mind, because men do imagine themselves safe, when they have

PARALLEL.

I. God, the good man's Hiding-place, is a strong God, as a rock in time of need, nay, as the Shelter of a great rock, as the Security of many rocks: "His Place of defence shall be the munition of rocks." Isa. xxxiii. 16. He is as a Place built on purpose for safety. "The name of

He is hence said to be the the Almighty, the Lord strong and mighty; "A strong rock," Psal. xxxi. 2. "Strong habitation," Psal. lxxi. 3. Strong refuge, lxxi. 7; strong Lord, Psal. lxxxix. Mighty in power, Isa. xl. 26.

II. God is an invisible Being in respect of his essence. "No man hath seen God at any time, John i. 18, v. 37, and vi. 46, "No man hath beheld his form, or seen his shape," Col. i. 15, 1 Tim. i. 17. He is invisible also as he is his people's Hiding-place:

III. God is no less a covering to his people, than the best of Hiding-places have been, or are unto any people. He secures from the hurt of persecution, when men rage, and rise up against them. He secures from Satan's temptations, as well when he appears like a serpent, as when he So that not only David, and the Old Testament been on our side, when men rose up against us, we Hiding-place, a God of salvation," Psal. lxxviii. 20.

IV. This advantage is most eminently enjoyed by the godly, who have made God their sanctuary and Hiding-place; they are freed from the fear that wicked men are surprised with; their hurries and discomposures are much abated. As

METAPHOR.

taken sanctuary in some secret rock or cave.

Psal. lvi. 3, xci. 5, cxii. 7, 8, and iii. 6. I will discharge myself of fears and discomposures, and account myself safe in God, my Sanctuary and Hiding-place. "I will not fear what man can do unto me, though ten thousand compass me about;" In the name of the Lord there is strong confidence"—"Not fear, when evil tidings come," Psal. cxii. 7.

V. An Hiding-place doth disappoint the enemies; who please themselves in the thoughts of preying upon the righteous; as Pharaoh said of Israel, "My lust shall be satisfied!" The enemies of David cry, Let us persecute his soul, and take it. Aha! thus would we have it."

PARALLEL.

it is said of Moses, "He feared not the wrath of the King," Heb. xi. 27. And David saith, "At what time I am afraid, I will put my trust in thee,"

I will discharge myself of fears and discomposures, and account myself safe in God, my Sanctuary and Hiding-place. "I will not fear what man can do unto me, though ten thousand compass me about;" In the name of the Lord there is strong confidence"—"Not fear, when evil tidings come," Psal. cxii. 7.

V. God hath throughout all ages, as the Hiding-place of his people, disappointed their enemies, and secured them from being a prey to their teeth. He saved Israel, when Pharaoh pursued them, Exod. xiv. 30. He saved David, when Saul hunted him, like a partridge upon the mountains. He destroyed the hosts of the Philistines and Assyrians, when their expectations were very high. "He frustrateth the tokens of liars, and makes diviners mad," by catching the wise in their own craftiness. In the things wherein they deal proudly above them.

For Disparities see Rock and Strong Tower.

INFERENCES.

I. If God be an Hiding-place, then let all godly men fly to him in times of trouble and danger, by faith and prayer. Thus David, "Deliver me, O Lord, from mine enemies, I fly unto thee to hide me," Psal. cxliii. 9. There is reason for it, for good men cannot be secure without him :

1. Because weak themselves.

2. Are pursued and hunted after by potent and subtle enemies.

II. Let them that have taken God for their Hiding-place, abide in him ; for in him there is safety, and no where else. "It is vain to trust in men, or put confidence in princes ; to look for safety from the hills, or multitude of mountains : for in the Lord alone is the salvation of Israel."

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

RESPECTING

THE LORD JESUS CHRIST, THE SECOND PERSON IN THE GLORIOUS TRINITY.

CHRIST A MEDIATOR.

“For there is one God, and one Mediator between God and men, the Man Christ Jesus,”
1 Tim. ii. 5.

“To Jesus the Mediator of the new covenant,” Heb. xii. 24.

THE Greek word, *Μεσιτης*, is thought by Erasmus to be peculiar to the Scripture, as being not elsewhere used; and doubts whether it should be rendered Mediator, Reconciler, or Intercessor. The term, as applied to Christ, is borrowed from persons, whose office it is to reconcile such parties as are at variance, being as it were in the middle, betwixt both, soliciting the cause of each to the other, till they bring them to concord or agreement. It is thus defined by Illyricus: *Mediator is dicitur, qui inter duos parum inter se congruentes, aut etiam sibi invicem Hostes, medius est, et utriusque nomine cum altero agit, promovens conciliationem, &c. Quique tamdiu apud utramque partem alterius nomine laborat, donec eas in consensum et pacationem deducat.* The term is applied to Moses typically, Deut. v. 4, 5, with Gal. iii. 19; but really and antitypically to Jesus Christ, Heb. xii. 24, Col. i. 20, Rom. v. 10, 11, 1 John ii. 1.

A MEDIATOR.

I. A Mediator implies a difference between two parties, Gal. iii. 20.

II. A Mediator properly signifies a middle-man, a reconciler.

III. A Mediator oftentimes is appointed to make up differences, that arise between two parties upon a breach of covenant.

IV. A Mediator must be a person willing to undertake the great work and transaction of making peace.

PARALLEL.

I. Sin made a great breach between God and man: “God is angry with the wicked every day,” Psal. vii. 11. Hence by nature mankind are said to be the “Children of wrath,” Eph. ii. 3. “The carnal mind is enmity against God,” Rom. viii. 7.

II. “Jesus Christ is a Mediator between God and man,” 1 John i. 2. “He is not only God, but man; not only man, but God: a blessed Reconciler of man to God, and of God to man,” Gal. iv. 4, 5.

III. The difference originally that is between God and man, did arise from man’s breaking God’s covenant, Isa. xxiv. 5. “God and man were in peace and concord, whilst man stood in the state of innocency; but when he fell, Christ came to make up that breach,” Heb. viii. 8.

IV. Jesus Christ was willing to undertake the work of Mediator, to make peace between God the offended Creator, and man the offending creature. “Lo, I come to do thy will, O God,” Heb. x. 7.

METAPHOR.

V. A Mediator ought to be an indifferent or impartial person, free from all exceptions.

to God for choosing him to this work and office, because none else could be found in heaven or earth; "None able to open the book, and loose the seals thereof," but He, Rev. v. 4, 5.

VI. A Mediator ought to be a well-wisher to peace, a person that loves it, and longs after it; nothing being more acceptable to him, than a peace-maker.

VII. A Mediator must have the great transaction of making peace committed to him, or be invested with full power and authority to do it.

VIII. A Mediator ought to be a condescending person, not to have his own will to be done in any respect, further than the nature of the cause will require it.

rich," 2 Cor. viii. 9, "I came down from heaven, not to do mine own will, but the will of him that sent me," John vi. 38. "Not my will, but thy will be done," Luke xxii. 42.

IX. A Mediator is not chosen unless there appear great need of it, and that the business cannot be accomplished otherwise.

PARALLEL.

V. Jesus Christ is a person free from all exceptions whatsoever. God approved of him, Acts ii. 22; and hath no cause to except against him, but contrariwise to be abundantly thankful

and office, because none else could be found in heaven or earth; "None able to open the book, and loose the seals thereof," but He, Rev. v. 4, 5.

VI. Jesus Christ is called the "Prince of peace," Isa. ix. 6, never did any give such clear, full, and undeniable proofs and demonstrations of his being a Well-wisher to, and lover of peace; witness all he did and endured, or past through, from first to last, that he might accomplish this work of making peace, Eph. ii. 14.

VII. God hath given Christ full power and commission to accomplish this work of Mediatorship. "He is anointed and ordained to be a Prince and Saviour." "All power is given to me in heaven and in earth," Matt. xxviii. 18, 19, 20, "Him hath God the Father sealed," John v. 27.

VIII. Christ showed himself to be of a marvellous condescending Spirit: "Who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation," &c., Phil. ii. 5, 6, 7. "He for our sakes became poor, that we through his poverty might be made

rich," 2 Cor. viii. 9, "I came down from heaven, not to do mine own will, but the will of him that sent me," John vi. 38. "Not my will, but thy will be done," Luke xxii. 42.

IX. There was great need of, or it was very necessary that there should be a Mediator betwixt God and man:

First, On God's part.

Secondly, On the creature's part.

First, On God's part it was necessary, in respect of his own glory.

1. In respect of the glory of his wisdom. This of bringing forth and ordaining a Mediator, was the marvellous contrivance, and the highest manifestation of divine wisdom: for hereby a way is found to justice and mercy, and make them meet together in sweet harmony; that the punishment of sin might be borne, and yet the sinner, pardoned freely in a way of mercy, 1 Cor. i. 2, and ii. 7, Rom. iii. 26. Hence, (as the apostle sheweth) "the manifold wisdom of God is made known by the church, according to the eternal purpose, which was purposed in Christ Jesus our Lord," Eph. iii. 10, 11.

2. It was for the glory of his mercy and goodness, which moved wisdom to seek out and provide this blessed Mediator, and glorious means of reconciliation, when God might justly have left fallen man, as he did the fallen angels. Moreover, this of a Mediator shows us, that God must be dealt with in a way of free grace, entreaty, and request. Hence we read, how frequently Christ prayed and interceded for us, yea, what strong cries and tears he offered up in the days of his flesh, Heb. v. 7. Whatsoever blessed relief, pardon, peace, &c., mankind receives, it is wholly in a way of mercy and free grace, through the mediation of the Lord Jesus Christ. "By grace ye are saved," Eph. ii. 8. "God so loved the world, that he gave his only-begotten Son," John iii. 16.

3. It was for the glory of his justice, which must be dealt with in a way of satisfaction; grace will be dealt with in a way of entreaty, *salva Justitia*: therefore the covenant is established in the hands of a Mediator, that is able to lay down a price or ransom, 1 Tim. ii. 6. "That so God might be just, and the Justifier of those that believe in Jesus," Rom. iii. 26. Nay, when the Lord Jesus undertook on our behalf, to come up to the demand of justice, it is said, "God spared him not, but delivered him up to

death for us all," Rom. viii. 32, "He bore our sins in his own body on the tree," 1 Pet. ii. 24.

4. The sovereignty of God is manifested in its glory, that through a Mediator he is pleased to extend mercy to mankind, when none is afforded to the angels that sinned : and that Jesus at his command should "lay down his life for the sheep," John. vi. 38, and x. 18.

5. It magnifies the glory of God's power and all-sufficiency, who can raise up and restore man to greater happiness than ever he had before his fall, when devils and sin had done their worst, 1 John iii. 8, 1 Cor. i. 24.

6. The like might be said of the holiness, patience, and faithfulness of God, &c.

Moreover, this undertaking adds to the glory of Christ Jesus, who is the Mediator himself; God had hereby a design to magnify the name of his Son, the second Person of the Trinity, in our nature.

1. In that he is constituted (by undertaking this honourable office) King, Priest, and Prophet, Matt. xxviii. 18, 19, Acts v. 31.

2. In respect of that great power which is given to him, to make peace between God and man; to have the keys to open and shut: and to give eternal life to as many as he pleaseth, or are given by the Father to him, John v. 27, Eph. ii. 14, Rev. i. 18, John iii. 35, and xvii. 2.

3. Nay, his glory shines forth herein to such a degree, that it is the duty of all men to "honour the Son, as they honour the Father," John. v. 23.

4. Christ hath hereby the honour of accomplishing the whole affair, being "Author and Finisher of our faith and salvation," Heb. xii. 2.

Secondly, In respect of man, there was great need of such a Mediator.

1. God would not treat with sinners upon any other terms. There is no knowledge of God which is saving, nor union with him, without a reconciliation. "You that were sometimes afar off, are made nigh by the blood of Christ," Eph. ii. 13, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," Matt. xi. 27.

2 Without a Mediator, to atone and make peace between the Father and us, there is no communion with him: "Can two walk together, unless they are agreed?" Amos iii. 3. Nor eternal life: "such as are without Christ, and without God, must die (that is, be damned) in their sins," John. viii. 24.

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X. A Mediator must be fitly qualified for this work; a person very wise, for justice, and yet greatly inclined to mercy; that so he may answer the expectation of each party, so far as is necessary.

price comes to be satisfactory, Isa. liii. 12, Matt. iii. 17, 1 Pet. i. 19. Besides, had he not been God, as he could not have expiated Sin, so he could not have overcome death, and other enemies he was to encounter with, that he might accomplish our redemption.

2. He must be a man, because he is to plead for us, and be sacrificed on the cross in our stead; he must bleed, as well as intercede for man; "For without shedding of blood there is no remission," Heb. ix. 22. He must be man, that he might be one with us, that his righteousness might by imputation be ours; and that he might receive the Spirit for us, and we from him who is the Son, receive it with the adoption of sons, and thereby be sure of the eternal inheritance, John xvii. 10, Gal. iv. 4, 5, Heb. ix. 15.

3. He must be God and man in one Person: A Mediator is not a Mediator of one, but God is one, Gal. iii. 20, and by this means he is fitly qualified for this office. He must be a Person at an equal distance from, and drawing near and allied to both parties; having interest in, and participating of the nature of each. Hence it is thought that he is called our "Days-man, (or kinsman) that lays his hands on both," Job. ix. 33. Having access unto them; knowing what will stand with the honour of the one, and be for the relief and profit of the other.

X. Christ was every way qualified and fitted for this work. He was not only wise, but the wisdom of God, 1 Cor. i. 30, much for justice, but yet inclined to mercy, and pity to the poor, Rom. iii. 26, John x. 15. And then again, how was he fitted by his being God? It is from the Worth and excellency of his Person, that the

A MEDIATOR.

XI. A Mediator must be faithful, seeking the interest, right, honour, and weal of both parties.

iii. 2. And in respect of man he is called, "a faithful High-Priest."

XII. A Mediator many times meets with great trouble and difficulty, in undertaking the composing of differences.

XIII. A Mediator ought to be endued with much patience, meekness and long-suffering, not only bearing frowns from one party, or the other, but also in his long waiting upon either of them, to yield to terms of peace offered to them.

XIV. A Mediator must be undaunted and courageous, unwearied, not tired out, nor let the work fall.

XV. A Mediator should be mollifying, that is, of so pacifying a temper, as to labour for such mediums that the streams of strict justice may run in a way of mercy, especially (considering the weakness and impotency of one party) for peace sake.

for human frailties, Rom. ix. 32, and iv. 5, Heb. viii. 12.

XVI. A Mediator hath usually a set time prefixed, finally to finish and accomplish his work.

XVII. A Mediator makes use of strong and powerful arguments, to bring the adverse party to terms of peace and friendship.

XVIII. A Mediator, whose mediation is rejected, (after long patience) leaves the offending person open to the severity of the law.

XIX. A Mediator is made sole judge in those great matters he is chosen about, and is to make righteous decision between party and party, and to give the definitive sentence at last.

He hath given him authority to execute judgment also, because he is the Son of man," John v. 22, 27.

XX. A Mediator after he hath done and finished his work of

PARALLEL.

XI. Christ is faithful both to God and man, greatly for the honour of the one, and as much for the comfort and salvation of the other. He is said to be "faithful to him that appointed him," Heb.

XII. Jesus Christ met with much trouble in the days of his flesh, in managing our business as Mediator, from the devil and wicked men, Matt. iv. 1, 4: he found the world very averse to accept of terms of peace; and not only so, but they offered violence to him, and grievously abused him,

XIII. Jesus Christ was meek and lowly in heart, Matt. xi. 28, 29: he patiently bore the hidings of his Father's face. How quietly did he bear and endure the punishment due to us for our sin? notwithstanding "we esteemed him not, but hid our faces as it were from him. He was oppressed, he was afflicted, yet he opened not his mouth," Isa. liii. 3, 7: he patiently waits upon poor sinners.

XIV. Jesus Christ, as he was potent, so he was of a very courageous and undaunted spirit: "He shall not fail, nor be discouraged, till he hath set judgment in the earth," Isa. xlii. 4.

XV. Jesus Christ was a pacifying Mediator; for instead of a personal satisfaction from the sinner, God accepts of his mediation: "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. Instead of an inherent righteousness, God accepts of a righteousness imputed; and accepts of sincerity instead of a perfect keeping the whole law; and through his mediation obtains pardon

XVI. Jesus Christ, our Mediator, hath a time set him, to finish his mediatorial kingdom and office, which will cease at the end of the world, when all the elect are gathered in, 1 Cor. xv. 28.

XVII. Jesus Christ our Mediator uses most weighty and powerful arguments, such as in the word of God set forth the excellency of his person, the preciousness of his blood; the oath, covenant, and promises of God; the miserable condition of man, &c.

XVIII. Jesus Christ when he is rejected, after his long patience and forbearance, will leave all offending and impenitent sinners to the severity of the law and wrath of God, Rom. ix. 22, Heb. x. 26, 27, John iii. 36.

XIX. Jesus Christ is ordained the sole Judge by the Father, of the quick and the dead, and will in due time make a righteous decision between God and sinners, and pass that dismal definitive sentence on such as accept not of those terms of peace that he offers to them. "God judges no man, but hath committed all judgment to the Son.

John v. 22, 27. XX. Jesus Christ, after he hath finished his work of mediation, at the end of the world will

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mediation, gives up his trust, and ceaseth to be a Mediator any more in that affair.

XXI. A Mediator leaves no liberty of appeal, after he had passed the definitive sentence.

PARALLEL.

will yield up his office unto the Father, and cease to be Mediator any more. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all," 1 Cor. xv. 28.

XXI. Jesus Christ, after the last judgment, and definitive sentence is past, will leave no relief for sinners; then will that text be fulfilled, which says, "Let him that is filthy be filthy still," Rev. xxii. 11.

INFERENCES.

1. See what the abominable nature of sin is; it is that which made the breach betwixt God and man, and filled the heart with enmity against the Majesty of heaven, Rom. viii. 6.

2. From hence also we may admire the love of God, in sending such a blessed Mediator to make peace for us, John iii. 16.

3. This also shows the firmness and stability of the covenant of grace. Christ keeps and preserves peace betwixt the covenant-parties, being the Mediator thereof, Heb. ix. 15; the inheritance is from hence sure to all such as are called.

4. It shows the woeful state of such as reject this Mediator, and will not accept of those gracious terms of peace he offers to them, Heb. ii. 3. They must submit to him, and take salvation, as it is offered by the Father through him, or perish, John xii. 48.

5. Let us take heed we own no other to be our Mediator, as Christ is our Mediator. Ministers may pray for us, and one saint may mediate and intercede to God for another: but none have power to make peace, or to give to God a ransom for his brother, Psal. xlix. 7, 8. "There is but one Mediator betwixt God and man," 1 Tim. ii.

5. Christ Mediates by the price and virtue of his own blood, which alone is that propitiatory sacrifice, by which we have peace and acceptance with God the Father.

6. Let all labour to accept Christ Jesus as Mediator; which none can do, unless they receive him as King, Priest, and Prophet.

CHRIST A SURETY.

Κατὰ τοσούτον κρείττονος διαθήκης γεγονην ἐσθλὸς Ἰησοῦς, Heb. vii. 22.

By so much was Jesus made a Surety of a better Testament, (or covenant.)

Εσθλὸς, or εὐπρόσθετος, a Surety, is one that undertakes for another, wherein he is defective in reality, or in reputation; in Latin, *sponsor*, *fidejussor*.*

1. Whether it be derived of *εσθλὸς prope*, nigh; or from *εσθλῶ, spondeo, promitto*, to engage or promise, it imports the nearness of the Surety and debtor,—Christ being made near to us. All good authors, thus understand it: *sponsor proprie est, qui pro alio satisfactionem spondet*: that is, a Surety is properly one that engages to make satisfaction for another. The Hebrew *עַר* *gnarab*, is a root of as large, or larger signification; that any in that language, as Mercer says: *Non est radix apud Hebræos, quæ tam late pateat*.†

1. This answers to the Greek, *εσθλὸς*, Surety.—Its primary signification is *miscuit commiscuit*, he hath mixed or mingled, Prov. xiv. 10, Psal. cvi. 35.

2. But by a Metaphor‡ it is put for *fide-jussit, sponso, fide interposuit*, that is, he hath engaged or passed his promise and truth for another, Jer. xxx. 21, so becomes his Surety, as Gen. xliii. 9. In this sense we take Christ to be a Surety, and therefore will run the parallel under that notion; for though he is really and properly a Surety, yet the original notation of the Hebrew, which the Greeks translated by the word in the text, being not so, it leaves no ground for cavil, if this be reputed a metaphor, for so Mr. Leigh in Crit. Sac. calls it.

* Dr Owen on Heb. vii. 22. p. 221. † Vid. Par. Com. in Heb. viii. 6, Calv. Lex Jurid. &c.

* Leigh Crit. Sac. in voce עַר.

3. The word signifies to give pledges, Isa. xxxvi. 8, 2 Kings xviii. 23.
 4. Sometimes to strike hands, for so the Sureties were engaged, as Prov. xxii. 26, rendered by the Septuagint by *εις εγγυην*, as a Surety.

SURETY.

I Suretyship supposes or imports two or more parties in a way of commerce or trade one with another.

II. A Surety either engages for one or both parties covenanting: this (though rarely) is done among men; for one sometimes engages to see the terms and conditions of the covenant kept on both sides; as one that becomes the warranty of a mutual contract.

III. A Surety engageth before or after the obligation of the principal debtor.

IV. A Surety is one that undertakes for another, whose credit is not good, or whose faithfulness or ability touching performances become suspected.

for the breach of it; for man having once failed, and become bankrupt, God will neither treat nor trade with him more, without a Mediator, and such a Surety as Christ. "Because they continued not in my covenant, I regarded them not, saith the Lord," Heb. viii. 9, Isa. liii. 5, 6, 7, 10, Matt. xx. 28, 1 Tim. ii. 6, Rom. iii. 25, 26, Heb. x. 5—8, Rom. viii. 2—4. See Dr. Owen on Heb. vii. 22, p. 225.

V. The introduction of a Surety in any case, is to give stability and security in case of bonds, covenants, &c., for it is never done but upon a supposition of defect on some account or other.

for the breach of it; for man having once failed, and become bankrupt, God will neither treat nor trade with him more, without a Mediator, and such a Surety as Christ. "Because they continued not in my covenant, I regarded them not, saith the Lord," Heb. viii. 9, Isa. liii. 5, 6, 7, 10, Matt. xx. 28, 1 Tim. ii. 6, Rom. iii. 25, 26, Heb. x. 5—8, Rom. viii. 2—4. See Dr. Owen on Heb. vii. 22, p. 225.

VI. Suretyship imports obligation for another, and is ranked by lawyers among contracts. *Fidejussor non fit nisi per Stipulationem*. Be not Surety for debts, &c.

VII. A Surety does not only undertake for debtors, but sometimes also engages for criminals.

PARALLEL.

I God and mankind are concerned in a way of spiritual commerce and correspondence one with another. God gave many talents, many choice blessings, privileges, opportunities, &c., to man, to trade with and improve in a spiritual way, to the glory of his Creator, Luke xix. 13.

II. Christ, our spiritual Surety, (as he is a Mediator) undertakes on God's part to the creature. "All the promise of God in him are yea, and in him amen, unto the glory of God," &c., 2 Cor. i. 20. He undertakes on the creature's part to God.—"I have prayed for thee, that thy faith fail not," Luke xxii. 32.

III. Christ's Suretyship or undertaking in the behalf of the creature, was part of the result of God's eternal counsel; yet this office of his may be considered as subsequent to man's obligation.

IV. Christ (being a fit Person) undertook not only to be a Mediator betwixt God and man, but also to be the Surety of the covenant on man's part, upon consideration of his impotency or inability to perform the conditions of the first covenant since the fall, and to bear the punishment

for the breach of it; for man having once failed, and become bankrupt, God will neither treat nor trade with him more, without a Mediator, and such a Surety as Christ. "Because they continued not in my covenant, I regarded them not, saith the Lord," Heb. viii. 9, Isa. liii. 5, 6, 7, 10, Matt. xx. 28, 1 Tim. ii. 6, Rom. iii. 25, 26, Heb. x. 5—8, Rom. viii. 2—4. See Dr. Owen on Heb. vii. 22, p. 225.

V. The stability of the new covenant depends upon the Suretyship of Christ, and it is secured to believers thereby, Gal. iii. 13, for the first *Adam* (in whose hands the whole estate and riches of mankind were trusted) ran out of all; and therefore God established another covenant, and constituted Christ (as a responsible Security, of known

for the breach of it; for man having once failed, and become bankrupt, God will neither treat nor trade with him more, without a Mediator, and such a Surety as Christ. "Because they continued not in my covenant, I regarded them not, saith the Lord," Heb. viii. 9, Isa. liii. 5, 6, 7, 10, Matt. xx. 28, 1 Tim. ii. 6, Rom. iii. 25, 26, Heb. x. 5—8, Rom. viii. 2—4. See Dr. Owen on Heb. vii. 22, p. 225.

VI. Christ by becoming Surety stands engaged to the Father to satisfy in the behalf of man, so far as God sees it necessary, or comports with his wisdom, and the perfections of his holy attributes. "That he might be just, and the Justifier of him that believeth in Jesus," Rom. iii. 26.

VII. Those that Christ, the Surety of the covenant, undertook to make peace for, were not only spiritual * debtors, but criminals also, such as deserved death, dead in law, and under the sentence thereof, spiritually dead, being under the deprivation of the light of God's countenance.

* Sins are called debts, Matt. vi. 12, *οφειλήματα*, *debita*. In the evangelists, the words, sins and debts, are used promiscuously; as Luke xi. 4, compared with Matt. vi. 12, and Luke xiii. 4. Luke was learned in Greek, and wrote *αμαρτίας*, sins, in the Lord's prayer; whereas Matthew hath *οφειλήματα*, debts. Canon. in. loc. N. T. page 86, 87.

SURETY.

VIII. A Surety, if the party he engages for be not able to satisfy, or give full compensation to the creditor, pays the debt himself; for in the sense of the law he is one with the principal.

condly, he bore or sustained the wrath of God, being under a deprivation of the light of his countenance; the favour of God was for a time suspended and withdrawn from him. "My God, my God, why hast thou forsaken me," Matt. xxvii. 46. "He was made sin for us, that knew no sin," &c. "God hath laid on him the iniquity of us all."

IX. Suretyship imports the obligation to be voluntary, for the law forces none to be bound for another.

X. Suretyship imports great love and pity to the debtor, which inclines the sponser (though without hopes of repayment) to become his security, rather than see him ruined.

SURETY.

I A Surety among men is not of the creditor's, but of the debtor's procurement.

he was as ready to accept of it, as the grace and mercy of God was manifest to mankind; for among men, the creditor is not concerned to seek out a security for the debtor. But should a creditor do so? all must confess, it is in his choice to propound when, how, and upon what terms the debtor should be discharged; and it would be thought very reasonable, (especially if he hath wronged or abused the good name of his creditor) that before he be acquitted, he should be brought upon his knees, and humbly confess his fault, and beg forgiveness, in regard, though a compensation was made (according to the demands of law and justice for the debt) yet the Surety being of the Creditor's own procurement, and indeed his own Son, who having vast riches and abilities, (and likewise equal love with the Father to the poor debtor, knowing the law was such, that satisfaction must of necessity be made) offered freely to lay down the price or full sum. Even so God and Christ, in making of this covenant in behalf of sinners, agreed, (that upon Christ's laying down his life as a satisfactory price) then, and upon that conditions, we should be discharged of the guilt of sin, which binds us over to eternal wrath. And these conditions are expressed in the word of God. viz. Faith and humiliation; for it is certain that no man is actually acquitted before he believes, and takes hold of the satisfaction purchased by Christ applying his merits, and the virtue of his blood, unto his own soul, by the help of the Spirit, which Christ (the Surety) hath promised to give to all sincere ones, that he might thereby make his death effectual to them, and so complete this work and office of Suretyship.

II. Sureties and debtors amongst men enter into the same bond, and the debtor is looked upon to be the principal bondsman.

upon him. "He was wounded for our there was none to help, therefore his own arm brought salvation," Isa. lxi. 1.

III. Among men, when the Surety makes a full compensation for debts, the party indebted can-

PARALLEL.

VIII. Christ seeing how unable we were to make satisfaction according to the demands of the first law, made a full compensation, and laid down a valuable price, satisfactory to law and justice; for he bore the punishment due to us for our sins. First, he endured death, and the curse of the law; he died, and was made a curse for us. Se-

condly, he bore or sustained the wrath of God, being under a deprivation of the light of his countenance; the favour of God was for a time suspended and withdrawn from him. "My God, my God, why hast thou forsaken me," Matt. xxvii. 46. "He was made sin for us, that knew no sin," &c. "God hath laid on him the iniquity of us all."

IX. Though Christ was appointed by the Father to be the Surety of the covenant, yet all that he did was his own voluntary act. "I lay down my life freely, no man taketh it from me," &c., John x. 18.

X. The love and grace of our Lord Jesus Christ was such, that "though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich," 2 Cor. viii. 9, "I live (says the apostle) by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20.

DISPARITY.

I. The Surety of the covenant was of God's procurement, (who is man's offended Creditor, or rather Creator.) God chose, called, and anointed Christ to this office; though it is true the Father was to assign it him. In this the infinite

procurement, (who is man's offended Creditor, or rather Creator.) God chose, called, and anointed Christ to this office; though it is true the Father was to assign it him. In this the infinite difference between God and man, the creditor is not concerned to seek out a security for the debtor. But should a creditor do so? all must confess, it is in his choice to propound when, how, and upon what terms the debtor should be discharged; and it would be thought very reasonable, (especially if he hath wronged or abused the good name of his creditor) that before he be acquitted, he should be brought upon his knees, and humbly confess his fault, and beg forgiveness, in regard, though a compensation was made (according to the demands of law and justice for the debt) yet the Surety being of the Creditor's own procurement, and indeed his own Son, who having vast riches and abilities, (and likewise equal love with the Father to the poor debtor, knowing the law was such, that satisfaction must of necessity be made) offered freely to lay down the price or full sum. Even so God and Christ, in making of this covenant in behalf of sinners, agreed, (that upon Christ's laying down his life as a satisfactory price) then, and upon that conditions, we should be discharged of the guilt of sin, which binds us over to eternal wrath. And these conditions are expressed in the word of God. viz. Faith and humiliation; for it is certain that no man is actually acquitted before he believes, and takes hold of the satisfaction purchased by Christ applying his merits, and the virtue of his blood, unto his own soul, by the help of the Spirit, which Christ (the Surety) hath promised to give to all sincere ones, that he might thereby make his death effectual to them, and so complete this work and office of Suretyship.

II. Christ engaged as our Surety without us. Our bonds and obligations signify nothing, by reason of our utter inability; Christ hath therefore changed our name, and in the room and place of it put his own, so that death and the curse fall on him. "He was wounded for our transgressions," Isa. liii. 5. "He looked, and was pierced for our iniquities," Isa. liiii. 5.

III. Christ, the Surety of the covenant of grace, makes full compensation for sin, and yet the sinner receives his release in a way of grace;

SURETY.

not be said to receive a release or discharge in a way of grace and favour, but only in a way of justice.

cause enough to cast him off for his disobedience, as he did the angels that sinned: so that whatever relief or discharge sinners receive, it is of grace, being wholly the contrivance of the creditor, to find out the way which best comported (in his wisdom) to the satisfying of law and justice, in behalf of the criminal; had the debtor found the Surety, as it is among men, the case had been otherwise. Secondly, the Suretyship of Christ holds forth abundant grace, yea, the greatest demonstration of the love and goodness of God to sinners, in that he was pleased to dispense with his own law, as to the rigorous exaction of it from sinners, and to take satisfaction from another, which he might have exacted from them. Thirdly, that he might bring about redemption and pardon for man, he parted with his own dear Son, who laid down his life, to atone, and make reconciliation between him and sinners. Fourthly, in that the blessing and benefit of Christ's undertaking as our Surety, is given and bestowed freely upon us, so that we have no more to do, but to fall down on our knees, and humbly acknowledge our offences, and accept a pardon through Christ's mediation, and own him to be our Prince and Saviour. Fifthly, in that he, as our Surety, gives to us a broken heart, and renews a right spirit in us; gives us the grace of believing, whereby we come to have an interest in him, through the atonement made by his blood; from whence it appears, it is not our faith, nor our acceptance of Christ and the Gospel, that makes his satisfaction so to God, though it is hereby made effectual unto us.

The sum of all is this, that Christ did not die only *nostro bono*, for our good and profit, as Socinians affirm; but in our stead and room; for where one is said to die for another, it is always thus taken. Moreover, where it is said, Christ bore our sins, &c. it is to be understood of the punishment due to them; for in all places of the Old Testament, where it is said, thou shalt, or, they shall bear their own sins, it is meant of the punishment of them. So that if we would be pardoned, we must accept it as God is pleased to offer it to us, though a complete satisfaction be made for sin, in our nature to the Father. And shall we dislike that way of forgiveness that God is so much pleased with, wherein he doth not only magnify his own free-grace and goodness, but his justice and holiness also?

IV. Among men usually the Surety's bond is for debts, contracted at or before the Surety's bond is given in, and for a particular sum, or sums, specified.

ment due to them for sins committed before their calling and conversion, but all their iniquities afterwards, through human frailty committed, Isa. v. 3, Jer. iii. 5, 1 John ii. 1, 2; though it is not alleged, they were discharged before committed, nor before true repentance be wrought in them, for repentance and pardon go together, "Him hath God exalted on his right-hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins," Acts v. 31.

V. A Surety sometimes repents his coming into bonds, and it is a great trouble and perplexity to him, and seeks ways to be released. "My son, if thou be a Surety for thy friend, if thou hast stricken hands with a stranger, thou art ensnared with the words of thy mouth," &c. Prov. vi. 1, 2.

VI. A Surety many times undoes himself by being bound for other men; he engages for more than

DISPARITY.

which may be thus demonstrated: first, God, as was said, and not the sinner, found or provided the Surety, which his own sovereign grace and goodness moved him to, being wholly at his own choice whether he would save man or not, having

which may be thus demonstrated: first, God, as was said, and not the sinner, found or provided the Surety, which his own sovereign grace and goodness moved him to, being wholly at his own choice whether he would save man or not, having

IV. Christ became Security for his people's debts, before ever they were contracted, or they themselves born: yea, he was bound to satisfy for all the debts (of such who do believe in him) that at any time of their lives should be contracted; that is to say, he bore not only the punish-

V. Christ never repented his Suretyship; instead of its being a trouble to his mind, he delighted in it. "I have a baptism to be baptised with, and how am I straitened till it be accomplished?" "I delight to do thy will, O my God," Psal. xl. 8; he knew the payment of all would fall upon him, and yet he shrinks not from it. "I lay down my life freely," John x. 17, 18.

VI. Christ, though he suffered hard things for his people, in becoming their Surety, yet was not undone, or brought to utter beggary thereby;

SURETY.

DISPARITY.

he is able to pay, and is thereby cast into prison, and never capable to deliver himself out.

for though for a time he became poor to make us rich, yet by suffering death he was crowned with glory and honour; his abasement was for his exaltation; he expended not all his riches in satisfying for our sins: though he was cast into prison, (viz. brought to the grave) yet he quickly delivered himself out, by the powerfulness of the Godhead which dwelt bodily in him.

INFERENCES.

1. FROM hence we may perceive what a miserable condition mankind had involved themselves in by reason of sin, utterly impoverished, and brought to beggary, debtors to God's justice for the breach of the law, owing ten thousand talents, and not a farthing to pay, Matt. xviii. 24, 25; and had been cast into the eternal prison of darkness, had not Jesus stepped in and become our Surety.

2. What grace and unspeakable favour is here! how much hath God out-done mortals! he sought out a Surety to satisfy for our sins, who were not only ill-natured debtors, but cursed and most guilty rebels, who deserved nothing but death, and chains of darkness. Though he doth not pardon us without a price, yet rather than we should be without remission, his own Son shall be the ransom.

3. Moreover, we may admire the great mystery of our redemption! let men take heed how they condemn any part of the depths of God, because they seem to overtop and outdo their depraved reason.

4. Here are tidings of great joy to broken and undone sinners. There is a way open for free commerce and trading with God again: though he did not regard us whilst we stood under the old covenant, being miserable beggars and bankrupts; yet he delights to have commerce and dealing with us in a way of grace, through the compact made with Christ our Surety.

5. Let saints hold up their drooping heads and hearts, their debts are paid: "The Lord hath laid on him the iniquity of us all," Isa. liii. 6. "There is now no condemnation to them that are in Christ Jesus," Rom. viii. 1.

6. Why should any think the conditions of the Gospel are hard, or Christ's commands grievous? what you cannot do, Christ hath undertaken to help you in, and see done by you. "He hath wrought all our works in us," Isa. xxvi. 12. "My God shall supply all your needs," Phil. iv. 19. "My grace is sufficient for thee," 2 Cor. xii. 9.

7. Moreover, let us consider what benefits do accrue to believers, by virtue of Christ's Suretyship.

First, by this means we are delivered from the hands of justice, and curse of the law, and wrath of God: "Christ hath redeemed us from the curse, being made a curse for us," Gal. iii. 13.

Secondly, We owe our covenant-relation, first, unto God's grace; and secondly, to Jesus, our blessed Surety and Mediator's undertaking: "I have manifested thy name to the men which thou gavest me," &c. John xvii. 6.

Thirdly, This is the ground of the saints' support against the power of sin, and indwelling corruption: "Thanks be to God, through our Lord Jesus Christ," &c. Rom. vii. 25.

Fourthly, From hence we may groundedly expect succour in temptations: "I have prayed for thee," Luke xxii. 32. He hath undertook for thee who is "mighty to save," and who will "bruise Satan under your feet shortly," Isa. lxiii. 1. Rom. xvi. 20.

8. How are we obliged to God our Father, and to the Lord Jesus Christ, for the work of our redemption? O let us love God, and love Christ, and live to their praise, whilst on earth.

9. This also may embolden the godly, to draw near to God; they have a Surety, or one that hath undertaken for them, Heb. iv. 16. He is engaged for God to them, and for them, to God; he makes sure the promises to us, and renders our services acceptable to God.

10. Woe, woe to them that have not Christ their Surety; what will sinners do without a Saviour? "If ye believe not that I am he, ye shall die in your sins," John viii. 24.

Lastly, For trial. Have you Christ for your Surety? Examine yourselves by these marks following.

1. Did you ever see the need of Christ's Suretyship? Or do you adventure to come to God for more goods in your own name: in this take heed, for your credit is gone.

2. Hath Christ taken you (as a door) off the old hinges? Have you seen your want and beggary, and from hence chosen Christ for your Surety? it is only the broken man that seeks to his friend for security.

3. Is the law written in your hearts? Have you that new spirit put within you? Jer. xxxi. 33. Are you changed ones? "I will put my fear in their hearts," &c. Do you love the word of God because of the purity of it, Psalm cxix. 140. Would you be holy as well as happy?

4. Do you lay the stress of your salvation upon Jesus Christ? Is he the Foundation of your faith and hope? Have you fled to him for refuge?

5. Is Christ a pearl of great price to you? "To them that believe he is precious." If sin be in thy sight the greatest of evils, and that which thou loathest above all things; and Christ the rarest jewel in thy esteem, whom thou preferrest before thy chiefest joy: then peace be unto thee: Christ is thy surety.

For caution. O let none, from the consideration of this glorious grace shining forth in this great and wonderful mystery, take encouragement to run further into debt; if any should do so, let them know, that there is nothing can be a greater evidence against them, that they have no part nor lot in this matter.

CHRIST A BRIDEGROOM.

"Behold, the Bridegroom cometh, go you out to meet him," Matt. xxv. 6.

"He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled," John. ii. 29.

THIS metaphor of a Bridegroom, as it is exceeding useful, so it is as comfortable and pleasant a metaphor as most we meet with in the holy scriptures.

A Bridegroom presupposes two things? First, a person in a single capacity; and as so considered, he is a suitor. Secondly, a person in a married estate; and as so considered, he is a head or husband. In both these respects Christ may be considered, and is held forth in the word of God. He first acts as a Lover or Suitor, to engage the love and affections of sinners to himself; and then joins himself in a glorious, mystical marriage-relation with them, and accordingly acts towards the sons of men: of which take this following parallel.

METAPHOR.

I. A man that intends or is disposed to marry, is not contented (or thinketh it not convenient) how happy soever he is otherwise, in the enjoyment of all outward good things in his father's house.

II. An obedient and wise son takes advice, and consults with his father, being fully resolved to change his condition, and enter into a contract of love, and marriage-union; and then fixes upon a particular object.

God; neither came I of myself, but he sent me," John viii. 42. He fixed not his choice on the fallen angels, but on the offspring of fallen man, who were given unto him by the Father.

PARALLEL.

I. Jesus Christ, notwithstanding all the glory he had with the Father, being the joy and excellencies and perfections, dwelling in the fruition of eternal bliss, yet thought upon a spouse, and judged it meet to enter into a marriage-relation, Prov. viii. 31.

II. Jesus Christ took counsel with the Father about that glorious design of love and good-will he bore to mankind; and hence he is said to be "delivered by the determinate counsel and foreknowledge of God," Acts ii. 23. It was no less than the great result of the blessed Trinity, that the Lord Jesus the second Person, should espouse sinners to himself: "I proceeded," saith he, "and came from

METAPHOR.

III. When a man hath fixed upon an object that he intends to espouse unto himself, he contrives the way and method of his proceeding, in making known his mind, and to bring about his design; and many times will choose to send messengers, to treat with the person about the business, and discover his affections, before he goes himself in person.

terms of love and friendship, and reveal

IV. After this, a lover usually (his heart being enflamed with love and ardent affection to the person, though she being in another country, very far off) takes a journey resolving to give her a visit; and in order thereunto he suits himself in a fit garb and clothing, that so he might every way render himself a person acceptable, and meet, likely, and capable of winning and enjoying of her.

V. If the person or suitor be a prince, and known commonly at his arrival, he is much congratulated and welcomed, by the nobility, and persons of honour.

on earth peace and good will toward men," Luke ii. 13, 14. But how ungratefully was he welcomed and entertained by the generality of mankind, for whose sake he came into the world?

VI. A lover, when he goes to visit a person he intends to espouse unto himself, usually sends his friend, or takes him along with him, to signify, not what only what and who he is, but also his intention and purpose in coming.

place, unloose, Matt. iii. 11, John i. 27.) "He shall baptize you with the Holy Ghost, and with fire." "Ye yourselves bear witness, that I said, I am not the Christ, but I am sent before him." He that hath the bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled," John iii. 28, 29.

VII. A man propounds questions to the person he loves, to discover whethe she be pre-engaged to any other; and if he perceives she is entangled through great folly, and in danger to be utterly undone thereby, he strives to undeceive her, and save her from ruin.

self, and take up his cross, he cannot be my disciple. He that loveth father or mother more than me, is not worthy of me," &c. "Unless ye believe that I am he, ye shall die in your sins," John iii. 24, "Jesus answered, and said unto them, suppose ye that those Galileans were sinners

PARALLEL.

III. Jesus Christ hath fixed his eye upon lost and perishing man, agreed with the Father upon the way and method of proceeding, what he must do and become, in order to the accomplishment of this glorious enterprise: and accordingly the father was pleased, out of his abundant grace, in a fit season, to make known his eternal counsel, and proposed Jesus Christ, the seed of the woman, to the sinner, as an object of love; and not only so, but also before he came himself, he sent his messengers, the prophets, "rising up early, and sending them," to offer his purpose to them, 2 Chron. xxxvi. 15.

IV. Jesus Christ after this, such was the greatness of his love, and strength of his affection, resolved to take a journey to give poor sinners a most gracious visit; the journey he took was long, as far as it is from heaven to earth. And that he might accomplish his blessed purpose, he fits himself with a garb accordingly, laying aside his heavenly robes, he clothed himself with our flesh, or did assume a man's nature, that so he might every way become a meet object for the sinner, and likely to come and enjoy him at last.

V. When the Lord Jesus came into the world, the angels of God, who had knowledge of him, in an heavenly way of congratulation, magnified the Most High: "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and

VI. The Lord Jesus, when he came into this world, to espouse poor sinners in a spiritual way, sent John the Baptist to prepare the way before him, and make ready a people for him, who bore witness of his Majesty, and declared the excellency of his Person, as also his gracious intention: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear," (in another

VII. Jesus Christ propounds questions in his word to poor sinners, thereby to discover how it is with their souls, showing the danger of being in love with sin, or to rely upon their own righteousness, or to have their affections inordinately set upon things of this world: he strives to deceive them. "Why do you not understand my speech?"—"He that committeth sin, is the servant of sin," saith he. "Unless a man deny him-

METAPHOR.

PARALLEL.

above all the Galileans, because they suffered such things? I tell you nay, except ye repent, ye shall all likewise perish," Luke xiii. 2, 3.

VIII. A Lover makes offers of love unto the person he has fixed his eye upon, and uses divers arguments, to persuade her to yield or consent unto his request.

met with in this life for our sakes. Thirdly, by shedding of his blood. Fourthly, he commends his love by the continual motions of his Spirit upon our hearts, and by those inward checks of conscience, besides those blessed offers and tenders of grace, which dropped from his gracious lips: "If any man thirst, let him come unto me and drink," Job vii. 37. "Look unto me, and be saved, all ye ends of the earth," Isa. xlv. 22. "Come to me, all ye that are weary and heavy laden, and I will give you rest," Matt. xi. 21. "Behold I stand at the door, and knock: If any man hear my voice, and open the door, I will come in unto him, and sup with him, and he with me," Rev. iii. 20.

IX. A true Lover respects his intended bride, more than wealth, beauty, &c. It is not the portion, but the person, his eye is principally set upon.

X. Such a person sues hard, uses weighty arguments to prevail, and will not quickly take a denial.

him. 1. One is taken from the dignity of his Person, being the root and offspring of David; David's Lord, as well as David's Son. "I (saith he) and my Father are one." 2. From that early love and good will he bore to them! "When there were no depths, was I brought forth: when he gave the sea his decree,—Then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him: rejoicing in the habitable parts of the earth, and my delights were with the sons of men," Prov. viii. 24, 29, 30, 31. And in another place, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," Jer. xxxi. 3. From the intention or purpose of his coming so long a journey; "I am come that ye may have life,"—"Not to call the righteous, but sinners to repentance:"—"Come to seek and to save that which was lost." 4. His great abasement and condescension. 5. From his suffering: "I lay down my life for my sheep." Can there be a greater argument than this? 6. He argues with sinners from the consideration of their own misery, and that absolute necessity there is of closing with him, and the blessed effects of it: "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36.

XI. A faithful suitor waits long, and hath much patience, before he will desist or give over his suit, and yet thinks nothing too much that he suffers or does endure for her sake; as appears concerning Jacob, who served seven years for Rachael: "And they seemed unto him but a few days, for the love he had to her," Gen. xxix. 20.

locks with the drops of the night," Cant. v. 2, yet does he not think all too much.

XII. One that intends to make a person his bride and only consort, expresses great love; his love is sometimes much more than he can well express; it is very

VIII. Jesus Christ offers his love unto sinners, showing how willing he is to embrace them in the arms of his mercy. He commends his favour and good will to sinners many ways: first, by his taking our nature upon him, and coming into the world. Secondly, by those hard things he

IX. Jesus Christ loves poor sinners, not for any thing he sees in them, not for beauty, riches, &c., for naturally mankind hath nothing that may render them any way desirable in Christ's eye; he might see enough in them to loath them, but nothing to love them.

X. Jesus Christ sues hard, is very importunate, uses many powerful and weighty arguments to prevail with sinners to accept of the terms of grace, and join in an holy contract of love with him. Jesus Christ sues hard, and hath much patience, before he doth desist from his suit, and leave sinners to perish in their iniquities. How long did infinite patience wait upon the old world? was it not one hundred and twenty years? and forty years upon Israel in the wilderness: "I have (saith he) spread out my hands all the day unto a rebellious people." Isa. lxv. 2. But if he prevails at last, he thinks nothing too much that he has suffered for sinners. He waits at the door of his spouse, "until his head is wet with dew, and his

XI. Jesus Christ doth express and manifest great love to sinners, which he intends to take into covenant relation with himself. His love, like the Nile, overflows all banks and bounds; his grace is without limits, beyond the love of Jo-

XII. Jesus Christ doth express and manifest great love to sinners, which he intends to take into covenant relation with himself. His love, like the Nile, overflows all banks and bounds; his grace is without limits, beyond the love of Jo-

METAPHOR.

strong, as strong as death; "Many waters cannot quench it, nor can the floods drown it." There is an unsatisfied desire in the person, until the object beloved be enjoyed.

length and breadth, in it, it passeth knowledge," Eph. iii. 19.

XIII. Such an one is generally concerned and grieved at the unkindnesses of his friend, and ungrateful repulses, and many times from hence doth withdraw himself, and carry it as a stranger.

their miserable state and obstinacy: Israel will have none of me. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings? and ye would not," Matt. xxiii. 37. By hiding of his face, and bringing afflictions upon them: "I will go and return to my place, till they acknowledge their offences, and seek my face: In their afflictions they will seek me early," Hos. v. 15.

XIV. A Suitor nevertheless (such is the nature of his affection) knows not how to give her up; he therefore sends letters, thereby further expressing the ardency of his desire, and how loath he to take his final farewell.

XV. Moreover, besides all this, he sends faithful messengers to her, as spokesmen, to answer her objections, that so (if it be possible) he might bring her at last to a compliance: who use also many arguments in order thereunto. Thus Abraham's servant acted, when he went to take a wife for Isaac, Gen. xxiv. 35, 36, 37.

(saith he) hath blessed my master greatly, and he is become great; he hath given him flocks and herds, silver and gold, &c., and Sarah my master's wife bare a son to my master when she was old, and to him he hath given all that he hath," Gen. xxiv. 35. God is very great, all things in heaven and earth are his, "The cattle upon a thousand hills;" and saith the servant of God, he hath given unto Christ all that he hath. "All things are delivered unto me of my Father." Christ is very rich, the heir of all things, Matt. xi. 27, John xiii. 3, Heb. i. 2. 2. They set not out the greatness and riches of Christ, but his excellent beauty also: "Thou art fairer than the children of man," Psal. xlv. 2, 3. The power of Christ. 4. His wisdom. 5. His love and rich bounty. 6. They set before sinners, what the promises are if they receive him, and what glory they shall be raised to. 7. The wofulness of their present state, and what it will be in the end, if they do refuse him: "Knowing therefore the terror of the Lord, we persuade men," 2 Cor. v. 11.

XVI. A Suitor also sends love-tokens to the person he intends to made his bride: Isaac sent unto Rebekah, ear-rings, and bracelets of gold, Gen. xxiv. 22.

Prov. i. 9. Grace is like a box of precious ointment, whose odoriferous smell perfumes the hearts and lives of believers.

PARALLEL.

nathan to David. What doth the Gospel show or express more plainly, than the strength of Christ's love to sinners? Christ expressed such love as never any other had, in laying down his life for his enemies, for such as were rebels to him and his Father. There is "depth, height,

XIII. Jesus Christ is greatly troubled at the ungrateful repulses he meets with from sinners; which appears, 1. By his being grieved; "He was grieved because of the hardness of their hearts," When he drew near to Jerusalem, he wept over it, perceiving how basely they had slighted and rejected him. 2. By condoling and bewailing

XIV. Jesus Christ notwithstanding all the unkindnesses of sinners, hath afforded them his word, wherein is expressed his good will and desire to them; nay, and more than this, sends many a kind message to them by the sweet motions of his Spirit, to awaken their consciences, before he leaves them finally: thus he strove with the old world, Gen. vi. 3.

XV. Jesus Christ sends his faithful ministers, who are as spokesmen for their Master: "I have (saith Paul) espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Cor. xi. 2. "I have espoused you;" the meaning is, I have been employed as an instrument sent and commissioned by the Lord Jesus to do it. Many arguments they use to bring poor sinners to accept of the offers of grace, and receive Jesus Christ; as, 1. They, like Abraham's servant, set forth the greatness and riches of their Master: "The Lord

XVI. Jesus Christ sends tokens of his gracious love to all such that he intends to marry, and betroth unto himself for ever; he gives them a cabinet of costly jewels, the graces of the Spirit, to adorn them: "They shall be an ornament of grace unto thy head, and chains about thy neck,"

PARALLEL.

XXIII. Jesus Christ leaves his church, and each believing soul (whom he takes into union with himself) in this world for a while, and doth not immediately take them to himself, or carry them to heaven, his own habitation.

METAPHOR.

XXIV. A Bridegroom rejoiceth over his bride, and much delighteth in her, Isa. lxii. 5.

XXV. The Bridegroom discharges the bride from many debts and dangers, by means of this marriage contract, and conjugal knot. He now stands liable to these actions and arrests, which otherwise, had she abode in a single state, would have come upon her own head.

to sin, one heavy debt upon another. how unable to satisfy Divine Justice! expiated, and the guilt taken away? pay, or perish: yet we cannot make the least reparation, nor right God for the wrong we have done him, by offending the eyes of his glory. But now by a marriage-covenant with Jesus Christ, all is at once discharged, and the sinner acquitted; there being riches and worth enough in him, who hath fully satisfied the demands of law and justice; and by union with him the sinner comes to be interested into all. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "The Lord hath laid on him the iniquities of us all!" O how happy is that soul that is espoused to Jesus Christ!

XXVI. A Bridegroom, if he be a prince, or noble person, raises his bride to great honour; she is called by his name, has the attendance of his servants, and lies in his bosom.

his servants, the holy angels: "The angels of the Lord encamp round about them that fear him," Psal. xxxiv. 7. "He hath given his angels charge concerning thee." Saints lie in the bosom of Christ's love and mercy.

XXVII. A Bridegroom supplies the wants of his bride; it is his part, and great concern, to provide all things needful for his wife that he has espoused.

dwells," Col. i. 19; and in him, so as

XXVIII. A Bridegroom sympathizes with his spouse, and helps to bear her burdens; is greatly troubled when she is afflicted, and cannot endure any should affront, misuse, or wrong her.

priest that cannot be touched with the feeling of our infirmities," Heb. i. 15. "He that toucheth you, toucheth the apple of mine eye," Zech. ii. 8. "Cast thy burden upon the Lord, and he shall sustain thee," Psal. lv. 22.

XXIX. A Bridegroom requires obedience. The man hath, and ought to have pre-eminence over the woman; he is her head, and she is commanded to be in subjection.

PARALLEL.

XXIV. Jesus Christ delighteth greatly in his church, and in every sincere member thereof; hence Zion is called Hephzibah: "And as the Bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 4, 5.

XXV. Jesus Christ discharges his saints and people from all those debts that bind over to eternal wrath. Sinners were miserably indebted to the law and justice, owed ten thousand talents, but had not a farthing to pay; liable every day to arrests, and to be sent to the dark shades of eternal night, or prison of utter darkness, under the wrath of the incensed Majesty, having whole mountains of sin and guilt lying upon them, running every day into new scores, adding sin Oh! how great is the guilt of sinful man! and How then shall these debts be paid, all these sins Justice calls for full payment; its language is, the least reparation, nor right God for the wrong we have done him, by offending the eyes of his glory. But now by a marriage-covenant with Jesus Christ, all is at once discharged, and the sinner acquitted; there being riches and worth enough in him, who hath fully satisfied the demands of law and justice; and by union with him the sinner comes to be interested into all. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "The Lord hath laid on him the iniquities of us all!" O how happy is that soul that is espoused to Jesus Christ!

XXVI. Jesus Christ confers great honour on those that are espoused to him. The church is called a queen; and how comes that to pass, but by means of this contract and marriage with Christ? "Upon thy right hand stands the queen, with gold of Ophir," Psal. xlv. 9. Believers are called by Christ's name, have the attendance of

his servants, the holy angels: "The angels of the Lord encamp round about them that fear him," Psal. xxxiv. 7. "He hath given his angels charge concerning thee." Saints lie in the bosom of Christ's love and mercy.

XXVII. Jesus Christ supplies all the wants, and makes blessed provision for his saints: "They that fear the Lord shall not lack any good thing," Psal. xxxiv. 10. Whether it be grace or peace, either food or physic they want, they shall have it from him: all is in Christ: "In him all fulness to be let out and communicated to his saints.

XXVIII. Jesus Christ sympathizes with his saints: "In all their afflictions," it is said, "he was afflicted," Isa. lxiii. 9. And in another place, it is said, "His soul was grieved for the misery of Israel," Judges x. 16. "He himself hath suffered. Being tempted, he is able to succour them that are tempted," Heb. ii. 18, "We have not an High-

priest that cannot be touched with the feeling of our infirmities," Heb. i. 15. "He that toucheth you, toucheth the apple of mine eye," Zech. ii. 8. "Cast thy burden upon the Lord, and he shall sustain thee," Psal. lv. 22.

XXIX. Jesus Christ requires obedience of his church, and of every member thereof; hence Paul saith, "The church is subject unto Christ." "The Lord Jesus is exalted above all principalities and power, might and dominion, and every name that is named, not only in this world, but also in that

METAPHOR.

PARALLEL.

which is to come," Eph. v. 24, and i. 21, 22, and is given particularly to be "Head over all things to the church," "Call ye me Lord," saith Christ, "and do not the things that I say," Luke vi. 46.

XXX. A Bridgroom reproves his bride for the faults that he sees in her, from that great love he bears to her.

XXXI. A Bridgroom nevertheless hides and forgives many infirmities that he sees in his spouse, and will not lay open her weakness, nor expose her to reproach, as Joseph thought to have dealt with Mary.

XXXII. A Bridgroom advises and instructs his spouse, in all things wherein she stands in need of it from him.

XXXIII. A Bridgroom is greatly pleased with the good behaviour of his bride, takes much delight in her company, leading her into pleasant places, to lovely fields, and springs of water, for her solace and refreshment.

"Come, my beloved, let us go forth into the fields, let us lodge in the villages:—let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth, there will I give thee my loves," Cant. vii. 11, 12. "He leadeth me beside the still waters," Psal. xxiii. 2.

METAPHOR.

I. A great and mighty prince will not set his heart upon nor court a leper, a creature blind, deformed, full of running sores, and old ulcers, from the crown of the head, to the sole of the foot.

members of the body polluted. Hence it is said, "We have no soundness from the crown of the head, to the sole of the foot," Isa. i. 5, 6. Yet when the sinner was in this condition, that was the time of Christ's love, Ezek. xvi. 4, 5, 6.

II. Much less will a king leave his crown and kingdom, and deny himself of all his glory, become poor and contemptible, not having so much as a small cottage to dwell in, nor money in his pocket; nay, be exposed to as great miseries as ever any mortal was; and all for the sake and love he bore to such a wretched creature, a loathsome leper, blind and deformed, a mere vagabond, and contemptible beggar: and yet a creature that was his enemy, a notorious rebel, and hater of him.

XXX. Jesus Christ reproves his saints for their evils and transgressions, out of his great love. "As many as I love, I rebuke and chasten," Rev. iii. 19.

XXXI. Jesus Christ covers the weakness and infirmities of his people. He covers our sins, doth not upbraid us with our faults, but forgives our iniquities, "and remembers our sins no more," Psal. xxxii. 1, Heb. viii. 12. Though his saints have many spots and blemishes, yet he through his great grace overlooks them all, and will not expose them to reproach, here nor hereafter, for them.

XXXII. Jesus Christ gives counsel and instruction to his people: "I counsel thee," &c. Rev. iii. 18. What heavenly instruction hath he left in his word, of which we stand in need at all times? Psal. lxxiii. 24, and xvi. 7.

XXXIII. Jesus Christ is greatly pleased with his people, when they walk as becometh the Gospel. "Do good, and communicate; for with such service the Lord is well pleased." To distribute to the ministers of Christ, is said to be "a sacrifice acceptable, and well-pleasing to God." Children, obey your parents in all things; for this is well-pleasing unto the Lord," Phil. iv. 18, Col. iii. 20.

DISPARITY.

I. The Lord Jesus set his heart upon the sinner, when cast out to the loathing of his person in his blood like a new-born infant. Every sinner is a leper in a spiritual sense, defiled all over, wounded, full of ulcers and stinking putrefaction, as loathsome as a filthy sepulchre: every faculty of the soul unclean, and the

II. Jesus Christ left his kingdom, and all that glory he had with the Father, which was infinite, and inconceivable, shining forth in all the excellency and perfections of the heavenly Majesty, with the attendance of all the angels of light, those glorious seraphims and cherubims, who bowed down to worship at his royal feet; yet he left all this, and became poor, 2 Cor. viii. 9; and a man of sorrows, exposing himself to greater pain and misery, than any mortals are capable to endure? and all this for the sake of poor, polluted, and deformed mankind, who were "enemies to him by wicked works," Col. i. 21.

METAPHOR.

III. Other lovers and Bridegrooms mind their own advantage and interest in seeking a wife.

IV. The beauty that another Bridegroom finds in his spouse, is not transmitted from him unto her; he cannot confer beauty, nor more comely features; if she be hard-favoured, deformed, and ugly, so she must remain.

V. Some are not very constant in their love; they cool in their affection, and love not always alike, nor to the end.

VI. A princely Bridegroom provides not the wedding-garments for his bride, he is not at the charge of adorning her; the bride doth procure her own attire, her robes, rings, and costly ornaments.

VII. Other Bridegrooms die, and leave their wives and dear consorts widows, and their children fatherless.

DISPARITY.

III. Jesus Christ did all to raise us to honour. There could be no addition to his glory and happiness; it was our interest and advantage he sought, in all he passed through, and endured.

IV. Jesus Christ finds sinners very ugly and deformed, in head and heart, in face and feature; but he transmits or transfers his glorious beauty unto them. Hence the church's beauty is said to be "Perfect, through that comeliness the Lord hath put upon her," Ezek. xvi. 14. He makes the soul that was polluted, clean; that was deformed, very beautiful and amiable to look upon.

V. Jesus Christ is unchangeable in his love: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," Jer. xxxi. 3. He will rest in his love; "Having loved his his own that were in the world, he loved them unto the end," John xiii. 1.

VI. Jesus Christ is at all the charges of clothing and adorning the church, and every sincere believer and member thereof.

VII. Jesus Christ never dies: he was dead, but dies no more: "He ever liveth to make intercession for us," Heb. vii. 25. He will never leave Zion a widow, nor her children orphans. "I will not leave you comfortless."

INFERENCES.

I. We may infer from hence, how infinitely sinners are obliged and beholden unto God, in providing such a great and good match for them. Did ever any king manifest such kindness to vile and wicked traitors, as to send his own son to die for them, that they might be interested in all the blessings of his court and kingdom? God propounds Christ to us as a Spouse and Bridegroom.

II. Moreover, how infinitely are we obliged to Jesus Christ, for bearing such good-will unto us, to pass by the fallen angels, and fix his eye upon poor fallen man; to come into the world, and expose himself to all those base affronts, shame, sorrow, and death itself, that he might accomplish this glorious design of love and marriage-union with us!

III. It shows what great folly, and horrid ingratitude, those sinners are guilty of, that slight and contemn this offer. Which may lead you to consider:

1. What is your state without Christ? If you have not Christ, what have you? No life, no light, no pardon, no peace, no God, no glory. You are without all true good, if you are without God and Christ. *Sine summo bono, nihil bonum.*

(1.) Is it not folly to prefer bondage to sin and Satan, before a marriage-state with Jesus Christ? rather be the devil's slave and vassal, than Jesus Christ's dearest consort?

(2.) Is it not great folly to refuse such an offer, that will make you happy for ever, if embraced, and when there is no other way of being happy? If this offer be rejected thou art undone, and must be damned.

(3.) Is it not great folly to value the lusts of the flesh, and pleasures of this world, above Christ? To value the greatest evil above the chiefest good?

2. It is great ingratitude. Hath Christ done all this, and wilt thou slight him at last? Shall he come to thy door, and wilt thou shut him out? Is there no room for him in the inn? Shall he lie in the stable? Shall Satan command the heart, and Christ only have the lip?

(1.) Is it not great ingratitude to pour such contempt upon Christ? Do not they that refuse him, and slight the offers of his grace, derogate from him? Do not such vilify his person? Do you not say in your hearts, "There is no beauty in him, form, nor comeliness?" Isa. liii. 2.

(2.) Do you not pour contempt upon his undertaking, and undervalue his blood and sufferings? We read of some that tread under foot the blood of the Son of God, and judge it to be a thing of no worth nor excellency, Heb. x. 29; and what dost thou less, who dost not believe in him, embrace him, and apply his precious blood and grace for help and healing.

Exhort. If this be so, then labour, whoever thou art to accept of Christ. Dost thou think to do better? what object canst thou find, that more deserves thy affection?

1. He is great, honourable, a King, the King of kings; all our kings are his subjects; He is King of heaven, earth, and hell.

2. Great in power: he has led captive the king of darkness, has spoiled the principalities of sin, that so long tyrannized over thousands, yea, millions of thousands; hath overcome death, the king of terrors, that none of the mighty could ever encounter with.

3. He is the most amiable object in the world, his beauty far exceeds the beauty of the luminaries, much fairer than the children of men.

4. He is rich, unsearchable in riches. What wouldst thou have, or canst thou desire, but it is in him?

Wouldst thou know the ready way to be espoused unto him? Then,

1. First of all, break off that affinity thou holdest with sin, and get thy heart off from the inordinate love of this world.

2. Thou must become dead to the law, and thine own righteousness.

3. Labour to see an absolute necessity of marrying with him.

4. Get thy judgment well enlightened in the mysteries of grace and glory, that come by Jesus Christ.

5. Harken to the motions of thy own conscience; for conscience is employed, when thoroughly awakened, and rightly informed, as a spokesman for Christ.

6. Take heed of a divided heart; never rest till thy will is brought over to accept of Christ, and the offers of grace.

7. Labour to choose Christ singly, a naked Christ. Christ is able every way to make thee happy, and fully answer all thy desires; take heed therefore of going after other lovers, give not his Headship and Sovereignty away.

IV. This shows what a happy state the godly are in. Can the soul be poor, that has such a friend and husband as Christ is? If David concluded he should not want, because the Lord was his Shepherd: be sure thou shalt not, because Christ was thy Husband: the Bridegroom takes more care, and is more tender of his bride, than any shepherd of his sheep or lambs, Psal. xxiii. 1.

V. This speaks great terror to the wicked, that oppress and misuse God's people, and make a spoil of his church. What will they do, when the Bridegroom rises up to plead the cause of his darling? He will not spare his arrows, but tread them down in his folly.

Lastly, be prepared, you that are virgins, the Bridegroom is coming, the midnight-cry will soon be heard; get your lamps trimmed, and oil in your vessels.

CHRIST THE EXPRESS IMAGE OF THE FATHER.

Και χαρακτήρ της υποστάσεως αὐτῆς. *And the character of his substance: we translate it, "The express image of his person,"—Heb. i. 3.*

THE term character, is a metaphor taken from the Image, figure, or impression of a seal, representing the pro-type, or first pattern, in every thing. The word is derived of *χαραττεῖν*, which signifies to engrave; the Father having (as it were) most indelibly engraven his whole essence and Majesty upon this his eternal Son, and drawn his own effigies upon him from everlasting, being his substantial Image and exact representation. Which explication fairly agrees with this mystery, leading our mind to such discoveries, as will stir us up to desire the gracious participation

of its fruit and efficacy: for it opens the secret of eternal generation, and the love of the heavenly Father. A seal is more highly valued, and more closely kept, than other things. See Isa. xlii. 1, Matt. iii. 17, and xvii. 3, John iii. 35, and xvii. 24. Through an union with this blessed Image, the lost Image of God is restored in believers; now inchoatively, or with respect to beginning; after death, consummatively, or with respect to perfection, Col. iii. 10, 1 Pet. i. 4, not by essential transmutation, but by a mystical union.

METAPHOR.

I. An Image is the likeness of, or doth represent and express the person whose it is.

borrowed from the Impression of a signet. The Son in himself is *εν μορφη Θεου*, in the likeness of God.†

II. An express Image represents a person unto others.

“the Image of the invisible God,” Col. i. 15, because partaking of the nature of the Father, the goodness, power, holiness, grace, and all other glorious properties of God, do shine forth, or are represented, declared, and expressed to us.

III. An express Image represents a person unto us, whom we many times cannot see personally, because absent, and at a great distance from us.

man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,” John i. 18.

IV. An Image, and the person it represents, are not the same.

V. An express Image brings him, who is held forth or represented by it, into our minds, whereby we call to remembrance what manner of person he is, and thereby contemplate upon his beauty, and excellent accomplishments, which before probably might be forgot.

VI. An express Image, if it represents some noble or renowned person, one that hath an endeared love and affection to him or her to whom it is sent, their great and only Benefactor, or a dear relation, is exceedingly prized and valued by the receiver.

VII. An express Image of a person is curiously drawn, and is a most rare and admirable piece of workmanship; it is viewed and commended by all skilful and discerning persons in that art.

is judged by all the godly, to be the master-piece of divine wisdom.

PARALLEL.

I. CHRIST is the likeness of the Father, the true form, figure, character, or representation of him.* This similitude (saith a reverend divine) relates to the Persons of the Godhead; it is

The Son in himself is *εν μορφη Θεου*, in the

II. Christ is *εικων Θεου*, the Image of God, representing him unto men; he manifesteth God unto us. He is said to be *εικων της Θεου της αορατης*,

Col. i. 15, because partaking of the nature of the Father, the goodness, power, holiness, grace, and all other glorious properties of God, do shine forth, or are represented, declared, and expressed to us.

III. Christ represents God the Father to believers, in his true form, character, or likeness, whom we see not as he is in himself, nor can see, he dwelling in inaccessible light, at an infinite distance of divine nature, and manner of being, from our apprehensions and conceptions. “No

man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,” John i. 18.

IV. Christ, respecting his essence, is the same God with the Father; but the subsistences or persons of the Father and Son are different, and so not the same.

V. Christ being the express Image of the Father; brings into our minds what kind or manner of God the Almighty is; his excellencies, and glorious perfections, are hereby presented as it were to our view: 2 Cor. iii. 18, 2 Cor. iv. 46. By which means we are taken up into holy meditations and contemplations of him, whom by reason of sin, we had forgotten, and lost the true knowledge of.

VI. Christ being the express Image of God the Father, who is the blessed and only potentate, and the glorious King of heaven and earth, who hath dear and tender love to us his poor creatures, who is our Friend, Husband, Father, gracious and chief Benefactor, causes all true believers greatly to prize, love, and esteem the Lord Jesus, not only for his own sake, but for the sake of him whom he doth resemble and represent.

VII. Christ, God-man in one Person, or “God manifested in the flesh,” 1 Tim. iii. 16, the glorious representation of the Father to sinners, is the admiration of saints and angels; ’tis a great mystery, and comprehends the depths of God. That the glory of God should shine forth in the nature of man, is, and will be the wonder of both worlds; it

* See *Ark of the covenant*, p. 164.

† Dr. Owen on *Heb.* vii. 3, p. 55.

METAPHOR.

DISPARITY.

I. AMONG men, the substance of a thing hath the precedency, or is before the sign or Image of it; the person, and then the picture or emblem of it.

God being in him, and consequently he being in the Son of God.

II. An Image, figure, or character among men, cannot fully and perfectly, in every thing, express or represent the person it is made for; it differs in matter, life, and motion.

of the Father; nor could we, by contemplation of him, be led to an acquaintance with the Person of the Father.

I. THAT which is said of Christ, *ἐν μορφῇ Θεοῦ ὑπαρχων*, being, or existing and subsisting in the form of God, that is, being so essentially; for there is no *μορφῇ* form in the Deity, but what is essential unto it: this Christ was absolutely, antecedently to his incarnation, the whole nature of

II. Christ is a lively, perfect, and complete Image, character, and representation of all the glorious attributes, excellencies, and perfections of the Father; "The fulness of the Godhead dwelling bodily in him," Col. ii. 9. Were it not so, he could not gloriously represent unto us the Person

1. The Father is from everlasting; so is the Son.
2. The Father is a perfect Divine Person, or substance; so is the Son.
3. The Father hath life in himself; so hath the Son life in himself.
4. The Father created the world; so did the Son.
5. The Father upholds all things by the word of his power; so doth the Son.
6. All things were made for the Father; so all things were made for the Son.
7. The Father is to be worshipped; so is the Son.
8. The Father knows all things and searches the heart; so doth the Son.
9. The Father is in the Son; so is the Son in the Father: "The Father is in me, and I in him," John x. 38. The Father being thus in the Son, and the Son in the Father, all the glorious properties of the one shine forth in the other. The order and œconomy of the blessed Trinity in subsistence and operation, requires that the manifestation and communication of the Father to us be through the Son.

10. All other perfections of the Father shine forth in Christ; it is he that makes them manifest to us, according to that of the apostle: "For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. The wisdom of the Father is great and infinite many ways; but wherein doth it shine more gloriously, than in the Son's working about our redemption, in reconciling justice and mercy, in punishing sin, and pardoning the sinner? "To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church the manifold wisdom of God," Eph. iii. 10.

11. The Father is full of goodness and love to man; this appears in his making of him supreme over all creatures on earth. But what is this favour and goodness, to that which is manifested in and by Christ? in raising him up (when a rebel and vile traitor) to the honour and dignity of a Son, and to accomplish this, to give his only begotten Son to die in his stead? "He made him to be Sin for us, who knew no sin, that we might be made the Righteousness of God in him," 2 Cor. v. 21. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. There was much favour and love in the blessings and privileges of Creation; but in redemption mercy is magnified likewise to admiration, and shines in equal glory.

12. God the Father is infinitely holy, just and righteous. His holiness and justice appeared in casting off the fallen angels, and by executing his severity upon our first parents, and by destroying Sodom and Gomorrah, and the cities about them, and in several other respects: Yet how much more abundantly doth his holiness and justice shine forth in the Son, the Image of the Father, when he came forth to redeem mankind? in that "he made his soul an offering for sin," Isa. liii. 10. "God letting out his wrath upon him, sparing him not," Rom. viii. 32, when he stood in the place of the sinner: "For the transgressions of my people was he stricken," Isa. liii. 8. As Mr. Burroughs observes, there is nothing sets out God's justice, holiness, and infinite hatred of sin, like this, &c. Our nature is united to the divine nature of God, that so by that mystical union, grace and holiness might be communicated in a glorious manner unto us.

DISPARITY.

13. The power and condescension of God is wonderful, many ways demonstrated, but nothing like what it is in Christ, in taking our nature into personal union with himself; that the Son of God should become man! The ancient of days become a child! He that made the world, born of a woman! When Satan had done his worst that he might destroy man, man is by the power of God advanced to greater glory and happiness than he had before he fell.

14. Moreover, I might speak of the patience, forbearance, and faithfulness of God; all which, and many more of the glorious attributes of the Father, shine forth most lively in Jesus Christ. Besides, the Persons or subsistences of the blessed Trinity are more clearly discovered by Jesus Christ, than ever before.

First, in his own Person.

Secondly, in his doctrine.

Thirdly, in his baptism, or when he was baptized.

Fourthly, in his commission, Matt. xxviii. 19, 20.

Fifthly, in their distinct offices, operations, and workings.

Lastly, the will of God, and his holy laws and institutions, are only made known by the Son.

METAPHOR.

DISPARITY.

III. It is gross idolatry to worship Images, or the likeness of any thing in heaven above, or the earth beneath.

IV. Other Images are soon marred and pass away.

III. Christ, who is the Image of God, ought to be adored and worshipped by men and angels. "And when he brings in the First-begotten into the world, he saith, and let all the angels of God worship him," Heb. i. 6.

IV. Christ, the Image of God, abides for ever; time, nay, eternity, will not alter or change him, nor mar his beauty.

INFERENCES.

1. We may from hence perceive the wonderful love, goodness, and condescension of God to mankind, who seeing how unable we are to understand, comprehend, conceive, or take in the knowledge of himself, (who is so infinite and inaccessible in his being, glory, and majesty) is pleased to stoop so low as to afford us a figure, Image, and lively representation of himself, that so we might not frame false ideas of God, or entertain any vain or unworthy apprehensions of him in our minds.

2. This also abundantly demonstrates, how exceeding willing the blessed God is to reveal or make known himself unto his creatures.

3. This discovers the necessity of coming unto God by Christ, and what advantage the Christian world have above the heathen nations: for though he hath in the visible creation implanted some resemblances or characters of his excellencies, and left some footsteps of his blessed and sacred properties, that by the contemplation of them men might come to have some acquaintance with him, as Creator, which might encourage them to fear and love him, and make him their last end; yet all expressions of God, besides this is of Christ Jesus, are partial, short, and insufficient to discover all that is necessary to be known, that we may live to him here, and enjoy him hereafter.

4. It may caution all men, to take heed they do not imagine to come to the true knowledge of God any other way but by the Lord Jesus: "For no man knoweth the Father but the Son, and he to whom the Son will reveal him," Matt. xi. 37. All miss of happiness, that seek it not by Jesus Christ. We must seek the Father in the Son, and by him; labour to believe in, or come to God by Jesus Christ. This is for direction to us in all religious worship.

5. The godly may from hence also see, what reason they have to love and delight themselves in Jesus Christ. Brethren, study the knowledge of Christ, look often upon this glorious and blessed Image. Many are taken with pictures and representations of things and persons; but how vain is that? Here is the Image you should delight yourselves in; look to Jesus; much profit, as well as joy and comfort, will redound to you hereby. This is an Image that abides for ever, which God allows you to worship and adore him by.

6. Prize Christ, value him above all things in this world ; can you too highly esteem him, who is the express image of the Father's Person ?

Lastly, Let all take heed how they slight Jesus Christ, or condemn the knowledge of him ; because this mystery is above their reach, and shallow apprehensions ; and indeed it may caution all not to seek too curiously into these great mysteries and depths, lest they be drowned : the best of men know but in part.

CHRIST A PHYSICIAN.

Οὐκ ἰσχυρὸν ἐχέουσιν οἱ ἰσχυροὶς ἰατροί, &c., "*They that are whole need not a Physician, but they that are sick,*" Matt. ix. 12.

THE same is repeated, Mark ii. 17, with which you may compare Isa. lxi. 1, in which places the term is attributed to Christ the Redeemer ; the metaphor being taken from Physicians, because he gives spiritual healing in soul diseases, as Physicians do in the diseases of the body : see also Luke v. 31. We read, Job xiii. 4, of "Physicians of no value ;" such indeed are all to whom application for remedy is made, besides this heavenly Physician, who never fails to cure such as receive his prescriptions. In what respects Christ is termed a Physician, is to be seen in the following parallel.

METAPHOR.

I. A Physician is a person skilful in distempers of the body, knows the nature of diseases.

II. A Physician is one that knows the nature of simples, and other ingredients that are good for cure ; studies the nature of herbs, plants, minerals, &c.

III. A Physician is one that is authorised or licensed. They are first tried, and approved, and commissioned, before they are admitted to practise physic, because many pretend to it that have no skill, but are mere cheating quacks, and mountebanks, that kill more than they cure.

IV. A Physician ought to show and produce his authority or license to practise physic, to such as have power to require it, that so it may be the better known, whether he be what he says or not, there being many counterfeit Physicians.

the Father hath sent me," John v. 36, 37. By which means he made it appear that he was no deceiver. And indeed, whoever they be that take upon them to bring in new ways and means to cure souls, if they cannot confirm their doctrines by such mediums that no deceiver can pretend unto, they are mere cheats and impostors.

V. A Physician ought to know the name and nature of that particular disease under which his patient laboureth ; he that know-

PARALLEL.

I. Jesus Christ is very skilful in distempers of the soul and body too ; he knows what the nature of every sin is, (which is the disease and sickness of the soul.)

II. Christ knows what the nature, virtue, and property is, of all spiritual medicines, that are good to cure the soul, viz., the nature of his word, Spirit, &c., John vi. 63.

III. Christ, the spiritual Physician, is authorised and appointed to this work. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor : he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Isa. lxi. 1, Luke iv. 18. All he did was as he received commandment from the Father. He was tried many ways, and gloriously approved, to be every way able and capable to undertake the care and cure of souls.

IV. Christ, when he was asked about his commission, or by what authority he did those things showed his power and license to all, produced his Father's seal to his commission, by the mighty wonders he did : he had John also to bear witness to him, but saith he, "I receive not testimony from man, but have a greater witness than that of John ; for the works which the Father hath given me to finish, the same do bear witness of me, that

V. Christ knows the inward parts, knows every sin and disease of the soul, knows whether it be the distemper of the stony heart, or the tympany of pride, or unbelief (that consumption of the

METAPHOR.

eth not the distemper, can never cure it unless by chance.

VI. A Physician, as he ought to know the name and nature of the disease, so he must know the cause of the disease. The cure is found, saith one, in the cause; to discover whence the distemper grew, and what the occasion of it was, directs unto the remedy.

the ruin of many souls: whether it arises from unbelief, or worldly-mindedness, or neglect of duty, temptation of Satan, or from other causes, he knows them all.

VII. It behoves a Physician to know the constitution of his patient; thereby he finds out what diseases the patient is most subject and liable to.

VIII. A Physician ought to know what diseases are chronic or habitual, from such as are acute, that have seized on the patient suddenly, by heats, colds, blood, or from other causes.

IX. A Physician ought to be an experienced man; that greatly tends to his more necessary accomplishment: for if he be one that hath not seen the effect of his medicines in his own body nor in others, it is hard venturing to have to do with him.

X. A Physician useth proper and suitable preparatives to dispose his patient's body to a cure.

his feet; puts them upon the duty of prayer, and hearing the word; and quickly after the cure follows.

XI. A Physician prescribes proper medicines for every disease; he does not apply medicines that are hurtful and noxious, such as rather kill than cure, that instead of having virtue in them to cure, are of a poisonous nature, or have no virtue at all.

sion of religion, prayer, hearing the word, alms-deeds, &c., to trust to, or rely upon for salvation: but contrarywise, to faith in his own blood, to repentance and remission, through the atonement and merits of his sacrifice on the cross, Mark i. 15, John iii. 36, 37.

XII. A Physician doth not only know what medicines are good for his patient, but also takes care to apply them at a right time; if those things that are proper for the disease be not rightly and wisely applied, the effects are lost. A man may do as much hurt by giving a good me-

PARALLEL.

soul) or whatever plague or disease doth afflict thee.

VI. Jesus Christ doth not only know every distemper of each man and woman, but also the cause of it, the first rise from whence it springs; what diseases are epidemical, and what not; whether the cause arises from within, from that inward and universal depravity, the original cause indeed of all spiritual sickness; or whether the present grief arises more immediately from an infectious air, persons, or distempered companions,

VII. Christ knows the inclination of every soul, what sin or sins do most easily beset them, Heb. xii. 1, 2; or they are chiefly subject unto, whether it be pride, or passion, or the inordinate love of the creature, or whatever else.

VIII. Christ knows all the habitual diseases of the soul, such distempers as are inveterate, stubborn, contumacious, from those common weaknesses and infirmities of Christians, which the best of men may be overtaken with.

IX. Christ is well experienced; no Physician so ancient, or hath had so long experience of distempers of the body, as he hath had of the diseases of the soul. How many hath he cured since the beginning of the world, of all manner of sicknesses and diseases whatsoever.

X. Jesus Christ useth proper and meet preparatives, to dispose and fit men for their spiritual cure; makes them sensible of their state and condition by nature; humbles, and lays them low at prayer, and hearing the word; and quickly after

XI. Jesus Christ knows what is proper for every disease of the soul, and applies such medicines as are meet and proper, according to the distemper, such as are not hurtful and dangerous, or that have no healing or saving quality in them; doth not send them to the light within, to principles of morality, to Popish pardons, or dispensations from Rome, to a bare reformation from a notorious and scandalous life, or an external profes-

XII. Christ makes a right application of truth, as well as he applies that which is good and proper in itself; he does not preach the terrors of the law, the severity and justice of God, to a poor broken soul, that lies languishing and trembling, that has the pillars of his comfort shaken with the breakings of divine wrath; for such an one he does not prescribe corrosives, but

METAPHOR.

dicine, as by giving an ill one. Hence it is vulgarly said, that that which is one man's help, is another man's death, one man's meat, is another man's poison.

yet say, "They shall have peace, though they add drunkenness to thirst," Deut. xxix. 19; to apply pardon, and the glad tidings of salvation, (saith Mr. Caryl) to such a soul, may be its hardening and undoing. Though mercy may be tendered to the ungodly, for God justifies such; yet says not to a man that perseveres in his ungodliness, that he will justify or pardon him; but contrariwise says, he will not pardon them, but condemn and destroy them, John viii. 24, and iii. 18, Rom. viii. 13. The worst of sinners may be saved, but God will not save them in their sins. It is dangerous to daub with untempered mortar, to pronounce "Peace where there is no peace," Jer. vi. 14.

XIII. A Physician is very diligent and careful of his patient he hath in cure, looks with a quick eye, tries the pulse, and gives great charge to all that attend upon him.

XIV. A Physician rectifies disorders, and inequality of humours.

evils by his word, Spirit, or by affliction, a sharper way of cure; and endeavours to balance the soul with an equality of every grace, that there may be love as well as faith, 2 Pet. i. 5, 6, and that "Patience may have her perfect work," James i. 4.

XV. A Physician searches wounds to the bottom, to prevent inward festering, corruption, or proud flesh that may spoil the cure.

tually cures it: "They were pricked in

XVI. A Physician, in desperate cases, when a member is corrupted, and comes to a gangrene, so that the body is in danger, prescribes ways to cut it off.

XVII. A Physician deals very tenderly in binding up the wounds of his patient; though he hath a lion's heart, when he hath to do with some in dangerous cases, yet he hath a lady's hand, when he comes to others.

XVIII. A Physician given antidotes to preserve from distempers, and save from infection.

XIX. A Physician prescribes rules to men and women to preserve health, as to meat, drink, sleep, exercise, &c.

good diet; to live under an able and powerful ministry, and to be frequent in the exercise of religious duties, prayer, meditation, reading God's word, and Christian conference, &c.

PARALLEL.

cordials, and supports from the mercy of God, Luke x. 34. He pours the oil of gladness into his wounds, and gives him the wine of consolation. On the other hand, when a soul is stubborn, swelled in pride, impenitent, presumptuous, contemning advice and godly counsel, &c.

XIII. Christ is very diligent and careful of poor sinners that he undertakes, tries their hearts and reins, hath eagle's eyes, Rev. ii. 23, his eyes are never off them; gives charge to his servants, ministers of the Gospel, to look carefully after them, that they want nothing, Luke x. 34, that every direction be followed, and wholesome diet provided.

XIV. Christ rectifies disorderly affections, and other faculties of the soul. When pride or worldliness would predominate, he checks those

XV. Jesus Christ cures none slightly that he undertakes, but searches to the quick, breaks the very heart to pieces, and lays it open, with applying caustics and corrosives, viz., afflictions, &c., corroding medicines, and then effectually cures it, Acts ii. 37.

XVI. Jesus Christ prescribes a way to his church, to cut off a corrupt or rotten member, when no other means will preserve it, Matt. v. 29, and xviii. 17.

XVII. Christ carries it gently and very tenderly, when he hath to do with some poor broken-hearted sinners. "The bruised reed shall he not break" Isa. xliii. 3. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest," Matt. xi. 28.

XVIII. Christ uses many sovereign antidotes and preservatives to deliver from the infection of sin, his word, promises, threatenings, &c. "Thy word have I hid in my heart, that I might not sin against thee, Psal. cxix. 9.

XIX. Jesus Christ hath prescribed golden rules to saints, how they may preserve their souls in a healthful condition, to avoid surfeiting, all excess, and immoderate use of this world, Luke xxi. 34; to keep good company, and to keep a

METAPHOR.

XX. A Physician, when he finds his patient's spirits ready to faint, swoon, and die away, gives him of his choice and high-prepared spirits.

dying and doubting Christian, but will raise to life such as are dead in sins and trespasses, Eph. ii. 1. "I had fainted unless I had believed," Psal. xxvii. 13.

XXI. A Physician greatly rejoices, to see his medicines take their desired effect, and work an effectual cure on his patient.

XXII. A Physician often visits his patient.

XXIII. It behoveth a Physician to be faithful to his patient, to let him know how it is with him, whether better or worse; if death is like to ensue, he lets him know it, that he may prepare for it.

METAPHOR.

I. The most learned Physician in the world may be deceived in his judgment about the cause and nature of a distemper, and so miss of the cure.

II. Some Physicians, through ignorance or carelessness, administer very destructive and ill-prepared medicines, often killing more than they cure.

under his hand; for he wants neither skill nor care. So that if a sinner perishes, it is for not coming to him, or not taking his medicines, and not observing of his directions. "O Israel, thy destruction is of thyself," Hos. xiii. 9.

III. Physicians come not to the sick, until they are sent for; and though they come not far, yet expect to be paid for that, besides their physic.

which was lost," Luke xix. 10, and besides

IV. Physicians are mercenary, do all for hire; some pay for the physic (it is to be feared) much more than it is really worth.

V. A Physician will be sure not to lay out any of his own treasure to cure his patients, will not be wounded himself, to heal others, or part with his own blood to do it.

Physician died: he therefore poured forth his own blood, to wash and cleanse our wounded, sin-sick souls; 1 Pet. ii. 24.

PARALLEL.

XX. Christ, when he finds the soul of a believer under affliction, losses, temptation, persecution, &c., begins to faint, and his spirit low, he gives more of his Holy Spirit; the Spirit of faith is the choicest spirit in this case in the world; it will not only revive and quicken a

XXI. Christ rejoices greatly when he sees his word take place upon the heart of sinners, and when afflictions, like powerful potions, cleanse the soul from all those obnoxious humours, that bring sickness and manifold distempers on the soul, and that his patient is effectually cured.

XXII. Christ often visits his poor patients that stand in need of his help.

XXIII. Christ is very faithful to poor sinners, he lets them know the worst of their estate, that death is like to ensue, if they repent and believe not. "Unless ye repent, ye shall all likewise perish," Luke xiii. 3, 5. "And unless ye believe that I am he, ye shall die in your sins," John viii. 24.

DISPARITY.

I. Christ cannot be mistaken about the cause and nature of any spiritual disease, because he is God, and knoweth all things, yea, the very thoughts of the heart. "There is not a thought in my heart, nor a word in my tongue, but thou knowest it altogether," Psal. cxxxix. 4.

II. Christ never administered any improper medicines; all is well and skilfully prepared, that Christ gives forth to his patients; if the dose be hard and unpleasant to take, yet there is no aloe, nor one dram of bitter ingredient in it, more than he sees a necessity of. Neither do any miscarry

III. Christ came to us who sent not for him, which made him say, "I am sought of them that asked not for me, and found of them that sought me not," Isa. lxxv. 1. The patients seek not first, come not first, to the Physician, but the Physician to the patient. "I am come to seek and to save that

he dearly paid all the charge of his long journey.

IV. Christ, the spiritual Physician, doth all freely, "Without money, and without price," Isa. lv. 1. We never read of his taking a penny of any of all those he cured in the days of his flesh, either of distemper of body or soul.

V. Christ made himself very poor, and laid out plentifully his divine treasure, that he might cure poor sinners of all their maladies. "He that was rich became poor," and, "He was wounded for our transgressions, he was bruised for our iniquities, by his stripes we are healed," Isa. liii. 5. We could not live, such was our disease, unless our

METAPHOR.

VI. Earthly Physicians cannot raise the living; their patients die whilst they are with them, and oftentimes whilst they look on them.

VII. Physicians cannot bless their physic, know not how to make it effectual to this or that patient; the whole success of what they give depends upon another.

VIII. Physicians are not patient under repulses; they cannot bear to be kept out of doors, and slighted by the sick they come to cure.

and his locks with the drops of the night," before he can persuade sinners to open to him, Cant. v. 2; other Physicians will not do so.

IX. Physicians cannot visit many patients at one and the same time, who live far and remote from each other.

X. Physicians are subject to the like disease with their patients.

none of his own, Isa. liii. "He was made sin for us, that knew no sin, that we might be made the righteousness of God in him," 1 Pet. ii. 22, 2 Cor. i. 21.

XI. The best medicines earthly Physicians use, are compounded of earthly and corruptible ingredients, and lose their virtue by keeping long.

XII. Physicians attend the rich chiefly, few of them mind to visit the poor.

XIII. Physicians provide not hospitals, nor other accommodations, as food, nurses, and other attendants, for their patients, at their own charge.

charge the whole score at last, Luke x.

XIV. A Physician may die himself, and leave his patient uncured.

DISPARITY.

VI. Christ cures not only the living, but also the dead; he out-does all other Physicians in this respect; if he speaks the word, "Lazarus, come forth." "The dead shall hear the voice of the Son of God, and they that hear shall live," John v. 25. "You hath he quickened, who were dead in trespasses and sins," Eph. ii. 1.

VII. Christ can make effectual all his medicines; he can say peremptorily, this soul, this sickness I will heal, and it is immediately done. "As the Father quickens them, even so doth the Son quicken whom he will," John v. 21.

VIII. Christ, the spiritual Physician, is endued with infinite patience under all those base repulses he meets with from vile sinners. When he comes to heal, he oftentimes stands at their doors, and knocks waiting till his "Head is wet with dew,

IX. Christ can visit thousands, yea, millions of thousands, if he please, and speak to them all at one and the same moment, though they live thousands of miles asunder.

X. Christ was made like unto us in all other things, but not in this; he was without sin, Heb. ii. 17; though he bore our sicknesses, he had

made sin for us, that knew no sin, that we might be made the righteousness of God in him," 1 Pet. ii. 22, 2 Cor. i. 21.

XI. The medicines Christ uses are heavenly; his Word and Spirit abide for ever, 1 Pet. i. 25; they never lose, nor can lose their virtue, but have the like efficacy they had five thousand years ago.

XII. Christ takes more care of the poor than of the rich, he had rather attend upon the poor; such his bowels yearn unto, and helps out of pity, as he did the woman that had the bloody flux twelve years, when all her money was gone.

XIII. Christ is at all the charge with poor sinners; he is like the good Samaritan, sets the poor soul on his own beast, brings him to his own inn or hospital, which was his Church, and gives money to the host to provide all things necessary for him, with a promise he would discharge the whole score at last, Luke x. 33—35.

XIV. Christ dies no more, death hath no more power over him, so that he lives to see every cure perfected that he takes in hand, Rom. vi. 9.

COROLLARIES.

I. This shows us the weak and distempered state of mankind by reason of sin, that sin wounds and brings sickness upon the soul; every sin is a disease. But because this is handled under its proper head, we shall not enlarge upon it here. See metaphors concerning sin.

II. Moreover, we may from hence perceive the great care, love, and goodness of God towards miserable and impotent sinners, that rather than they should die of their sickness, he would send them his own dear Son to be their Physician.

III. It shows all the great grace and condescension of Christ, to undertake the cure of such miserable souls at such a dear and chargeable rate, viz., with his own blood.

IV. This shows where help for sin-sick souls is to be had, and to whom they should go when they are sick.

V. The reason why men perish in their sins, we may infer from hence, is, because they come not to Christ, the only Physician of the soul, John v. 40.

VI. And if Christ be such a Physician as you have heard, be encouraged then, poor, polluted sinners, to come to Christ.

For motives, consider,

1. Thou art sick ; who is without sin, and so consequently without soul-diseases ?
 2. Thou art sick of a dangerous distemper, it will procure death without a speedy cure.
 3. There is no other Physician but Christ, neither is salvation in any other : "For there is no other name given under heaven, whereby we can be saved," Acts iv. 12.
 4. Christ is a Physician ready upon every invitation ; nay, he comes without sending for, is now knocking at the door, Rev. iii. 20.
 5. He will make an absolute and perfect cure of it, if he undertakes the work, before he leaves thee.
 6. Besides, thou mayest have him though thou hast no money, no righteousness, nothing to bring or offer to him as a spiritual present, Isa. lv. 1, 2.
 7. Christ cures all that come to him, whatsoever the distemper be, he hath an universal medicine, with which he infallibly cures all sicknesses, diseases, and wounds of the soul, (save one, viz., the sin against the Holy Ghost.) "All sin and blasphemy against the Father and Son, shall be forgiven unto men." "He is able to save to the uttermost all that come to God by him," Heb. vii. 25. How many thousands, and ten thousands hath he cured, which are now in heaven, who once were sick of the same diseases that thou art afflicted with ? pride, passion, unbelief, blasphemous thoughts, &c.
- VII. If Christ be such a Physician as you have heard, how inexcusable will all vile and wilful sinners be found, that perish in their blood, and refuse to come to him ?

CAUTIONS.

I. Take heed you do not delay seeking out for help. Some, when they are sick, never mind going to a Physician, until nature is decayed, and the disease has seized on them in such sort, that it is too late, there is no help ; so do some sinners ; did not Jerusalem do thus ?

II. Take heed you make use of no other Physician. There are many that boast of their skill, how good they are at curing of souls ! beware of them, they privily bring in damnable errors, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1. These are like deceitful quacks, and impostors, that design to make merchandize of you. Remember, their medicines are poisonous and destructive.

III. Value not women's advice too high. Eve lost her skill in the garden, and learned little afterwards. The Apocalyptical woman of Rome, like many old wives, would fain be tampering with the sick ; but above all take heed of her, for she (like the adulterous woman Solomon speaks of) hath "Slain and killed many, yea many a strong man hath been cast down by her : her way is the way to hell, tending down to the chambers of death," Prov. vii. 26, 27.

IV. Take heed you rob not Christ of his honour which is due to him as a Physician ; which may be done two ways.

1. When we attribute the cure to our own industry, to skill and power of our own, as to duties, &c.
2. When we attribute our help and cure to instruments, to ministers, &c.

V. If thou art made whole by Christ, take heed of a relapse. "Sin no more," saith Christ, "lest a worse thing come upon thee."

But for comfort: If by the power of temptation thou hast fallen and backslidden from God, he can heal thee again. I will heal their backslidings, and love them freely." "If any man sin we have an Advocate with the Father, Jesus Christ the righteous," Hos. xiv. 4, 1 John ii. 1, 2.

CHRIST A TESTATOR.

'For where a testament is, there must also of necessity be the death of the Testator,' Heb. ix. 16.

THOUGH this term is thought by some not to be a metaphor, (Christ being really a Testator) yet it may not be unprofitable to run the parallel with human Testators. The word in the Greek is διατεμενος of διαθηκη, which signifies a Testament, which is of the same import with the Hebrew בְּרִית *Berith*. A Testament is the sentence and declaration of our just will, of what we would have done after death, and is so called, because it is a Testimony of our mind, which is not in force (because revocable) till the Testator dies. Thus the New Testament, or law of the Gospel, is ratified and confirmed by the death of Christ. The parallel is as follows.

METAPHOR.

I. A Testator signifies a disposer, one that makes a will and Testament, who hath goods to bestow, and relations or friends to give them to.

II. A Testator is one that is under a natural tie or obligation, and full of thoughts, cares, and good-will to his friends, and hence provides for them when he is gone.

III. A Testator imports a person dying, or under the apprehension of approaching death, and from hence makes a Testament, and bequeaths legacies.

IV. A Testator hath full power to dispose of whatsoever he possesseth, or hath a right unto, and according to his sole will and pleasure bequeaths unto others.

of God," John i. 12. "He hath given him power over all flesh, that he should give eternal life to as many as thou hast given him. "Father, I will that those whom thou hast given me, be with me where I am," John xvii. 24. "My peace I give unto you," John xiv. 27.

V. A Testator sets down the person in his will, to whom he doth bequeath or give legacies.

all that the Father hath given him, all that are regenerated, who truly repent and believe in him, and keep his word, John x. 28, iii. 36, xiv. 27, and xvii. 20, Heb. v. 9.

VI. A Testator, to make his last will and Testament firm and authentic, calls others to witness it.

witnesses of all things that he did," John v. 32, 36, 37, Acts x. 39.

PARALLEL.

I. Christ, our spiritual Testator, hath store of blessings and good things, Col. ii. 3. In his hand are all the riches of grace and glory; and at the end he will bestow them on his spiritual relations, viz., his children, his elect, who are called his friends: "Ye are my friends," &c., John xv. 14.

II. Jesus Christ, by taking his people into covenant-relation and union, hath laid himself under strong bonds and obligations to them, and from hence takes care of them, and is filled with thoughts of kindness to them, and provides for their future good in his absence.

III. Jesus Christ, knowing his hour was coming, that he must go out of the world to the Father, he being appointed to death, made his last will and Testament, and left legacies to all his saints, and faithful followers, John xiii. 1.

IV. Jesus Christ the Testator of the new Covenant, hath not only full power and authority to convey all Gospel-blessings; but all grace here, and glory hereafter, is solely disposed of at his will and pleasure, in which way and to whom he pleases. "He gives power to become the sons

of God," John i. 12. "He hath given him power over all flesh, that he should give eternal life to as many as thou hast given him. "Father, I will that those whom thou hast given me, be with me where I am," John xvii. 24. "My peace I give unto you," John xiv. 27.

V. Jesus Christ, as Testator, hath set down in his Testament, who the persons are to whom he hath bequeathed the blessings of the covenant, both grace and glory, viz., all that are his sheep, that are regenerated, who truly repent and believe in him, and keep his word, John x. 28, iii. 36, xiv. 27, and xvii. 20, Heb. v. 9.

VI. Jesus Christ, to establish and make firm his last will, called sufficient Testimony to witness it; as first, the Father; secondly, his miracles; thirdly, John Baptist; fourthly, the scriptures; and then fifthly, his apostles, "We are his

METAPHOR.

VII. A Testator, finally to complete, perfect, and confirm his last will, doth sign and seal it himself; which (according to the laws and customs, especially of the eastern nations, as divers have observed) is done by blood; moreover, the epistle to the Hebrews shows us, that the first Testament was dedicated by blood, hence called the blood of the Testament.

VIII. A Testator, by making his last will and Testament, usually disannulls any will made before.

IX. A Testator makes his last will and Testament unalterable by any other, or by himself; as others must not, so he will not.

X. A Testator takes care to have his will made known and published after his death, that the legatees may know what legacies are left and bequeathed to them.

XI. A Testator oftentimes limits the legacies bequeathed to some of the legatees, upon conditions by them to be performed.

accepted of," Gen. iv. 7. "If thou followest on to know the Lord, then shalt thou know him," Hos. vi. 3. "Seek, and ye shall find," Luke xi. 9. "Believe in the Lord Jesus Christ and thou shalt be saved," Acts xvi. 31.

XII. The will of a Testator gives a sure and firm title to those that he wishes well to, and bestows riches on; they hereby are secured: for what can be a more full and undeniable right, than that which is left or bequeathed to a man, by the last will and Testament of his friend?

XIII. A Testator ordains or assigns executors in trust, to see that his will be punctually observed and fulfilled.

helps all those to whom the covenant doth belong. "Holy Father, keep through thine own name those whom thou hast given me," John xvii. 11. "I will pray the Father, and he shall send you another Comforter, who shall abide with you for ever," John xiv. 16.

XIV. A Testator being dead, no man can attempt to abrogate or alter any part or thing that is in

PARALLEL.

VII. Jesus Christ ratified and confirmed his last will and Testament with his own blood: "He shall confirm the covenant,—he shall be cut off," Dan. ix. 26, 27. "For where a Testament is, there must be the death of the Testator," Heb. ix. 16. "This is my blood of the New Testament shed for many," 1 Cor. xi. 25. By Christ's death there is a confirmation of the truth and reality of the covenant, of the validity and authority of it, and lastly, of its efficacy and availableness to us, Heb. ix. 17: for a Testament is of force after men are dead, otherwise it is of no strength whilst the Testator liveth.

VIII. Jesus Christ disannulled the law of the old covenant, by his establishing the New; "There is a disannulling of the commandment going before, for the weakness and unprofitableness thereof," Heb. vii. 12, 18. "He took away the first, that he might establish the second," Heb. x. 9.

IX. Christ hath made his last will and Testament so as never to be altered by himself. "I will put upon you no other burden, but what you have already," Rev. ii. 24, &c. "My covenant will I not break, nor alter the thing that is gone out of my mouth," Psal. lxxxix. 34.

X. Christ ordained and commanded his disciples to publish his mind and will to the children of men. "Go into all the world, and preach the Gospel," that is, to make known the Testament. "He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned," Mark xvi. 15, 16.

XI. Christ hath appointed conditions to be performed by some men, before they can actually possess the grace and blessing promised, viz., to attend upon hearing the word, to pray, believe, repent, &c. "If thou dost well, shalt thou not be

XII. Christ's last will and Testament is the godly man's title. Whoever he be, that Christ hath bequeathed such and such a blessing or promise to, he is sure enough of it, from the nature of the covenant, and from the provision that is made by Christ the Testator, for the fulfilling and accomplishing thereof: "My people shall be willing in the day of my power," Psal. cx. 3. Christ makes the condition easy to his elect.

XIII. Christ hath resigned this great trust of fulfilling of his will, into the hands of the Father, John x. 29, and the Holy-Ghost, who are not only faithful executors of this his Testament, but able to supply the wants of every one, and

XIV. Christ's will and Testament being confirmed and ratified by his blood, as he will not alter it himself, much less may any man or angel

METAPHOR.

his last will; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or added thereunto, Gal. iii. 15.

away his part out of the book of life. unto him the plagues that are written in this book," Rev. xxii. 18, 19.

XV. A Testator dies, and thereby opens a way for his legatees to come into the possession of the inheritance that is left them.

METAPHOR.

I. The death of a Testator amongst men, makes only his own will valid, cannot make and confirm the will of another.

II. A Testator amongst men, cannot be a witness to the will he ratifies and establishes.

will to sinners: "God so loved the world," &c., John iii. 16. And secondly, he is given as the great covenant-interest and relation betwixt God and sinners. He testifies that all that is contained in the covenant is true, and the absolute will and pleasure of God: "He said, these things are true and faithful," Rev. xxii. 6. Who is it that affirms and testifies this? "Jesus Christ, who is the true and faithful Witness," Rev. i. 5.

III. A Testator amongst men bequeaths or gives legacies comparatively but to a few.

IV. A Testator among men cannot enjoy or possess that kingdom, estate, or inheritance himself, after he hath given it away to others, and settled them in possession.

V. A Testator amongst men, commits his last will and Testament to men to be fulfilled.

VI. The best legacies, Testators among men bequeath, are but earthly and temporal things.

his faithful followers; the graces of the Spirit, adoption, pardon of sin, peace of conscience, precious promises; in a word, all things that appertain to the life that now is, and to that which is to come: "All is yours, ye are Christ's, and Christ is God's," 1 Cor. iii. 22, 23.

PARALLEL.

presume to do it. "If we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached, let him be accursed," Gal. i. 8. "If any man shall take away from the words of the book of this prophecy, God shall take If any man add unto these things, God shall add

XV. Christ by dying opened a way, and gave legacies to sinners, to have his Testament executed; if the Testator had not died, there had been no room nor access to them that are called, to receive the eternal inheritance, Heb. ix. 15.

DISPARITY.

I. Christ did not only give force and value to his own will, but to the will of the Father also.

II. Christ is not only a Testator, but a witness of the same Testament, as it is the Father's. He is given of God as the great evidence of covenant love, and of all the choice favours and good-will to sinners: "God so loved the world," &c., John iii. 16. And secondly, he is given as the great covenant-interest and relation betwixt God and sinners. He testifies that all that is contained in the covenant is true, and the absolute will and pleasure of God: "He said, these things are true and faithful," Rev. xxii. 6. Who is it that affirms and testifies this? "Jesus Christ, who is the true and faithful Witness," Rev. i. 5.

III. Christ gives legacies to thousands, and ten thousands; no godly man hath, nor ever shall have, any spiritual good thing, but what was bequeathed to him by Christ's will and Testament.

IV. Christ, the spiritual Testator, though he hath given away all that he hath, and gives the possession to believers by his last will and Testament; yet is co-heir of the same kingdom and glory, and shall possess it together with them.

V. Christ, the spiritual Testator, surrogates his Spirit, in his absence, and after his death, to see his will executed in all points, and to give real and actual possession of all his covenant blessings, unto them to whom they are given.

VI. The legacies Christ bequeaths are spiritual, things of a high and most sublime nature. As all things are given to Christ the Mediator, so all that he is or hath, he parts with freely to

INFERENCES.

1. This exceedingly shows forth the grace and love of Christ to sinners, in that he should assume man's nature, and become liable to death and mortality; what marvellous condescension is here, that he should act or do any thing in contemplation of death, and be a Testator, and yet could not see corruption, the grave could not keep him; and yet refused not to submit unto death, and thereby through the Spirit he might convey a legal right and possession to us of eternal life?

2. From hence we may also see, how firm and sure the covenant of grace is made to all the true seed, and faithful children of God.

3. And let all the friends and legatees of Jesus Christ know, that their right and title to spiritual and eternal blessedness is of absolute grace, and mere pleasure of the Testator.

4. And what cause have we to praise the name of God in Christ, who hath published and made known his last will and Testament unto the sons of men? We have the mind of Christ.

5. And in that he hath left one to execute his will, and that it is put into the hands of the Holy Spirit in Christ's absence, who is able to do it effectually, John xv. 26, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, he shall testify of me."

6. Moreover, let all such tremble, that adventure to alter, add too, or diminish from, any thing that is left in Christ's last will and Testament; the plagues of God, without repentance, are like to be their portion for ever.

7. Furthermore, from hence you may see what reason we have to examine what is preached for doctrine, or published by any man as the mind of Christ; for if it be not written or found in his last will and Testament, we ought utterly to reject it, though an angel from heaven should preach it. Whatever is affirmed to be an ordinance of Christ's, if it be not, nor cannot be naturally inferred, without abuse or wrong to the text, let it be abhorred and condemned by us.

8. This affords much comfort to the godly, whose names are written in this Testament, and in the Lamb's book of life. You will there find exceeding great and glorious things bequeathed to you, and let it be your care to sue for them, according to the will and directions of the Testator.

9. Also let them not forget their Friend, nor neglect to keep up his remembrance in the holy signs of his death and sufferings for their sakes, which he hath enjoined them: "This do in remembrance of me," &c., 1 Cor. xi. 24.

CHRIST COMPARED TO A HART.

"My beloved is like a roe or a young Hart," Cant. ii. 9.

THE Lord Jesus in several places is resembled to a Hart.

SIMILE.

I. A Hart is a lovely and pleasant creature, so called in the Proverbs, "pleasant roe," Prov. v. 19. It is observed by writers, that the Hart hath some resemblance of a lion, a horse, and a grey-hound, which are all accounted very stately creatures.

a loveliness and ambiableness in the Lord Jesus.

II. A Hart (as naturalists tell us)* hath no gall.

murdered him: "Father, forgive them,

III. A Hart is a creature that exceedingly delights in music, loves to hear such that can sweetly sing.

the desires and breathings of their souls to him; such make sweet music in his ear: when they sing spiritual songs, and hymns of praise to him, with grace in the heart, he is exceedingly delighted. "Sing praises unto the Lord, sing praises."

PARALLEL.

I. Jesus Christ is exceeding lovely, and pleasant to look upon, though not to every eye. Some cannot discern wherein the hind resembles a lion, a horse, or a grey-hound; this is known only to the curious observer: so there are some that see nothing lovely nor pleasant in Christ, think there is "No form nor comeliness in him," Isa. liii. 2, but a believer, who hath the eyes of his understanding enlightened can clearly discern

II. Jesus Christ hath no rancour of spirit, retains no envy or indignation to poor sinners for injuries done to him; he prayed for those that they know not what they do."

III. Jesus Christ greatly delights in the melody of the souls of sincere Christians, in the well-tuned instruments of their hearts, who by fervent prayer can open their case, and send forth

* Gesnor collected by Topsall, p. 99.

SIMILE.

IV. A Hart or stag (saith Pliny) is the most gentle and mild beast in the world.

For I am meek, and lowly in heart, and

V. A Hart is a creature that has a very clear sight, and a quick hearing: nay, can see (if credit can be given to historians*) in the night as well as in the day.

Of his saints, he is quick in hearing their complaints.

VI. A Hart is a very loving creature to those of its kind, and will help its fellow, when forced to take to a river, one resting his head upon the loins of his fellow; and if the foremost tireth, the hindmost changeth place with him.

Hee, yea, I will uphold thee with the

VII. A Hart is a very sociable creature, greatly delights in company; multitudes of them will (if they can) be together.

VIII. A Hart is a creature that is chased exceedingly by dogs, and vexed by hunters.

That fox, pursued him, (blood-hound like) to take away his blessed life; many dogs were (I may say) always at his heels, hunting him from one place to another: he was seldom quiet, or had rest while on earth; such was the rage of the devil against him, that old malicious hunter.

IX. The Hart is a very swift beast, excellent in leaping, and ascending mountains: their swiftness doth not only appear upon the earth, but also upon the waters. David alludes to this, when he says, "The Lord hath made my feet like hind's feet," Psal. viii. 33, "The lame man shall leap (saith the prophet) as a Hart, Isa. xxxv. 6.

Heir and his adversaries, who are likened to a mountain, before Zerubbabel?" "And every mountain and hill shall be made low," Jer. iv. 7, Isa. xl. 4.

X. *Dictum est de cervis, quod arripe pugnant pro uxoribus, et sua certamina instituunt in montibus.*†—It is said of Harts that they fight fiercely for their females upon the mountains.

XI. A hind, when she has brought forth her young, lodges them (say the naturalists) in some

PARALLEL.

IV. Jesus Christ is meek and humble in spirit, and may rather be compared to a Hart than Naphtali, whom Jacob says was "A hind let loose, giving goodly words," Gen. xlix. 21, "Learn of me, you shall find rest to your souls," Matt. ix. 29.

V. Jesus Christ hath so quick and sharp an eye, that he can see into the very heart of a man or woman. "All things lie naked and open to his eyes," Heb. iv. 13. Day and night are alike to him; he sees as well in darkness as in the light. His ears are always open to the prayer

VI. Jesus Christ dearly loveth his people, all sincere Christians, and is ready to help them, not only when they are in the water, but in the fire; "When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee," Isa. xlii. 2,—"I will help right hand of my righteousness," Isa. xli. 10, &c.

VII. Jesus Christ was very sociable in the days of his flesh, he took delight to be amongst poor sinners, and great multitudes flocked together to him, "My delight was with the children of men," Prov. viii. 31.

VIII. Jesus Christ was exceedingly chased, pursued, and hunted by wicked men, in the days of his flesh, (as he is now in his members.) No sooner was news brought of his birth, but Herod, who

IX. Jesus Christ (saith Mr. Ainsworth) is ready to help his church; he is like a Hart for swiftness. Some of the common epithets expressing the qualities of this creature, are (amongst the rest) these nimble, swift, or winged, as if he did rather fly than run; now for agility and swiftness none like Christ; he is said to come leaping over the mountains, and skipping over the hills, that is, over all impediments that might hinder good from his people, whether it respect their sins and unworthiness, or the opposition of the world and

X. So Christ (*pro suo Ecclesia certamina acriter cum diabolis et morte sustinuit*) sustained sharp encounters and conflicts with the devils and sin, for his spouse, (the church,) removing those mountains that hid his grace, and separated him from her.

XI. Jesus Christ lodges the children under his own pavilion, he hides them in the secret place of the Almighty, or under the wings of his

* Topsall, p. 91.

† Wolf. Franz. *Hist of animals*, p. 66.

‡ Topsall out of Gesner. p. 102.

SIMILE.

rock, or other bushy and inaccessible place, covering them; and if they be stubborn and wild, beating them with her feet, until they lie close and contented. They leap over their young, teaching them to run, and leap over bushes, stones, and small shrubs, against a time of danger. Or as Pliny* saith, their little ones they teach and exercise to use their legs from the very beginning, &c. They bring them to high, steep, and rugged rocks, and there show them how to leap, and withal acquaint them with their dens, and places of harbour.

will cover thee with my hand," &c., Exod. xxxiii. 21, 22.

XII. The Hart when it is hunted by the dogs, will fly to men; nay, rather than be made a prey to the hounds, run to the huntsman: in short, it greatly desires and pants after help and relief in its distress.

relief from the very angels, who in his

XIII. *Mirabilis est contradiçtio inter cervos et serpentes*, &c. There is, say Historians a marvellous antipathy, and continual enmity, between the Hart and serpents.

1. The Hart knows, by a wonderful instinct of nature, in what holes or caverns they lurk and hide themselves, and by his breath brings them out, that he may spoil and destroy them.

2. The Hart is hard beset, and much annoyed by serpents, in Lybia.† Multitudes of them do set upon him together, fastening their poisonous teeth in every part of his body; some on his neck, breast, sides, back; twine about his legs, biting him with mortal rage, which he, throwing himself upon the ground, destroys; others he bruises, and so clears himself of them.‡

over them in it," Col. iii. 15. "He shall bruise thy head," Gen. iii. 15, "To this end was the Son of God manifested, that he might destroy the works of the devil," 1 John iii. 8.

XIV. *Cervi, devoratis serpentibus, ita inflammantur, ut ardentissimam sitim concipiant*,—*ejulationes adant, donec ad fontem perveniant*, § &c.

PARALLEL.

power, love, and gracious protection, covering them with the mantle of his pardoning mercy. But if believers are stubborn and disobedient, kicking like an untamed heifer, the Lord Jesus in a way of mercy beats them with the rod, lays afflictions upon them, to humble them, and bring them to submit to his blessed pleasure, and causing them to be contented with their condition. He teaches his saints to leap over all opposition, or exercises them to use their feet from the beginning, how to improve their graces, and learn experiences, so that they may escape the danger of the hunter, and keep clear of the bounds. And because he would every way secure and save them from death, he acquaints them where their dens, place or places of safety and sure harbour are. "Behold, there is a place by me, and thou shalt stand upon a rock. I will put thee in a cliff of the rock, and

XII. Jesus Christ, when pursued, and under the heavy pressure or weight of our sins, saw the great need he had of help and succour; and therefore it is said, "In the days of his flesh he offered up prayers, with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared," Heb. v. 7. He accepted of distress showed their readiness to comfort him.

XIII. There is an irreconcilable enmity between Jesus Christ, and the old serpent, and his race. "I will put enmity between thy seed and her seed," Gen. iii. 15.

1. Jesus Christ knows all the holes and lurking places of the old, venomous, and mischievous serpents, and by his Spirit, and breath of his mouth, viz., the preaching of the Gospel, brings them out of the hearts and bodies of men, that he may dispossess, spoil, and destroy them.

2. Christ was hard beset with evil spirits, his enemies were numerous; the devil tempted him; many with serpentine rage assailing him, grievously annoyed him; and at last, how did this venomous offspring set upon him, and torment him in every part of his body, and cast contempt upon all his offices, Matt. iv. 1, 2, 3, 4. And to this day, how doth Satan and his instruments, twine about and annoy every member of his mystical body? But Christ, notwithstanding all their rage, by humbling himself unto death, overcame them all. He spoiled principalities and powers, he made a show of them openly, triumphing

XIV. *Christus destruens diabolum, vere sensu ardentissimum onus iræ Dei in se derivavit*, &c. When Christ came to destroy, break the head of, or devour the serpent, (the serpent, as it was fore-

SIMILE.

The Hart, when it hath devoured serpents, is so inflamed with vehement thirst, that he cries with a lamentable moan, and rests not, until he comes to a fountain to drink.

XV. *Odium inter serpentum et cervum etiam durat post mortem, &c.* The hatred between the serpent and the Hart continues after death, when the Hart is slain. Pliny and Sextus affirm, that if a man sleep on the ground, having upon him a Hart's skin, serpents never annoy him. The virtues of his horn are wonderful; nay, naturalists affirm, the whole nature and disposition of every part of this beast to be good against poison, and venomous things; his blood hath excellent virtue in it.*

diseases of the soul, makes atonement,

METAPHOR.

I. The Hart is but a weak creature in comparison of lions, elephants, &c., and cannot save himself from his enemies.

II. The Hart is a very timorous and fearful creature, will run as being affrighted, when no danger approaches.

III. A Hart is, as naturalists† tell us, an envious creature, is loth to part with that which is good for others; when he has cast his horn, he hides it in the earth, so that it is hard to find it; and is unkind to such of its own kind as are wounded.

IV. The Hart, though he lives long, and is famous for length of life, yet dies at last as well as other creatures.

PARALLEL.

told, crushed or bit his heel) he was sensible that the heavy wrath of God was upon him, insomuch that "He sweat as it were great drops of blood" in the garden; and when he was on the cross, he cried out, I thirst, and with a bitter cry ran to the fountain of all fulness, "My God, my God, why hast thou forsaken me?"

XV. *Christus post mortem ubi resurrexit, &c.*, Christ being slain, or after his death and resurrection, sitting at the right-hand of the eternal Father, retains mighty efficacy in himself against the old serpent, and all the venom of sin. A man that hath on him the robe of his righteousness, cannot be hurt or devoured by the devil. The virtue of his horn of power is infinite, whether respecting the power of his grace to help his Church, or the power of his anger to destroy his enemies. The whole and every part of Christ is excellent against Satan, and the poison of sin; the example of his life, his death, resurrection, intercession; his word, Spirit, Gospel, and grace, powerfully expel it. The virtue of his blood is admirable, it heals all diseases of the soul, makes atonement, and "Cleanses us from all sin," 1 John i. 9.

DISPARITY.

I. Jesus Christ excels all in strength, all the mighty monarchs of the earth, and powers of hell and darkness, are nothing in his hand: "I have laid help upon one that is mighty.

II. Jesus Christ is void of all fear, his courage is beyond the fearless courage of a lion, flies from no enemies, &c.

III. Jesus Christ is ready to part with any thing that will do poor sinners good. He left his kingdom, the bosom of his Father, and shed his precious blood for our sakes; he gives all things that are good both for body and soul. He envies not our happiness, and is exceeding merciful to poor wounded sinners.

IV. Jesus Christ, though he once died, yet dieth no more: "Death hath no more power over him. He ever liveth to make intercession for us."

INFERENCES.

1. From the enmity of the Hart to serpents, which our parallel shows to be true of Christ in a spiritual sense, we may infer, that the eternal ruin, and final overthrow of the devil, and his cursed offspring, is at hand; he will tread them down under his feet shortly, Rom. xvi. 20.

2. Moreover, from hence we may infer further terror to the enemies: Christ's quick and piercing eye, sees all their secret abominations, pries into their cabals, and close counsils; and as he sees what mischief and violence is hatching by them, so he is swift-footed, will soon skip over all mountains, and with his direful vengeance confound them.

* Gensnar, Topsis, p. 108. Pliny. *Dioscorides. Solinus.*

† Pliny, lib. 8. p. 213.

3. Besides this, we may learn from hence what fools many men are ; whilst they pursue after the poor Hart, they study not the way to hunt for this spiritual venison. Jesus Christ is worth the chase ; who would not hunt for such an Hind ?

4. Let saints be comforted, Christ has Hind's feet ; he will soon get over all difficulties, and deliver them.

Lastly ; Let us pray with the church, " Make haste, my beloved, and be thou like a roe, or a young Hart, upon the mountain of spices," Cant. viii. 14.

CHRIST A DOOR.

Εγώ εἰμι ἡ θύρα,—" *I am the Door*," John x. 9.

AMONGST the many metaphors that our blessed Saviour is expressed by in the holy scripture, certainly this of Door must carry some emphasis and signification, for use and improvement ; otherwise He that was wiser than Solomon, and spake as never man spake, (for excellency of matter and form) would never have likened himself to a Door. And therefore whatever may be imagined concerning a Door, in point of excellency and usefulness, in respect of appointment and necessity to the children of men, according to the scope of the text, that (even that) by way of eminency is the Son of God unto sinners. For the better understanding of which, we shall distinctly consider the subject and run the parallel as followeth.

METAPHOR.

I. A Door is of the same substance with some part of the house, to which it is purposed or intended as an useful part.

the same," Heb. ii. 14, therefore very often in scripture called a man.

II. A Door is fitted, by the power and wisdom of him who is concerned to make it, for an intended end.

ends. " He sent forth his Son made of a woman," Gal. iv. 4. " A body hast thou prepared me," Heb. x. 5.

III. A Door is set apart or assigned to a proper place and service, which other parts of a house are not fit for.

there is no name under heaven given, by which men can be saved, but by him," Acts iv. 12.

IV. A Door is of necessity ; who can be without it, that is of human race, whose dwelling is with men ?

that hates me loves death," Prov. viii. 35, 36. " Unless ye believe that I am he, ye shall (abide without, viz.) die in your sins," John viii. 14.

V. A Door is as really the propriety of the owner of the house, as any other part or parts of the house, besides.

VI. A Door lets into possession ; if men hire or purchase, and take possession, the Door is the entrance thereto.

VII. A Door is under the command of the master that owns it :

PARALLEL.

I. Jesus Christ, the spiritual Door, was of the same substance in respect of his human nature that men are, even like to them in all things, sin only excepted. " Inasmuch as children are partakers of flesh and blood, he himself took part of

II. Jesus Christ is fitted by the power, and wisdom of Him, who hath laid a most worthy platform and contrivance, and purposeth all things to his own most wise and admirable

III. Jesus Christ is sanctified, or set apart by God the Father, to be a Mediator and Saviour, which no other besides himself is fit for ; 1 Tim. ii. 5, John x. 36. " Whom the Father hath sanctified (or set apart) and sent into the world." " And which men can be saved, but by him," Acts iv. 12.

IV. Jesus Christ is of such absolute necessity that none can be happy without him, that have immortal souls to save, " Whoso findeth me, findeth life, and shall obtain favour of the Lord. He 35, 36. " Unless ye believe that I am he, ye shall

V. Jesus Christ is truly and really God's Propriety, as the Church, and each particular believer, or member thereof ; therefore in scripture is called " his own Son." " All is yours, ye are Christ's, and Christ is God's," Rom. viii. 32, 1 Cor. iii. 23.

VI. Jesus Christ has the honour and office of letting all true believers into the possession of that eternal inheritance purchased by his own blood for them ; it was he that gave the poor thief entrance into heaven, Luke xxiii. 43.

VII. Jesus Christ is under the command of God the Father, as man ; and he receives in,

METAPHOR.

it is he that shuts and opens it at his own pleasure.

VIII. A Door is the place of legal entrance; no men are allowed by law to climb up to windows, or break down any part of the walls for entrance.

IX. A Door is the common passage for the family and strangers, for children and servants, for friends and enemies.

X. A Door is of use to all, even to emperors and kings, as well as meaner men and cottagers.

"Riches profit not in the day of wrath," Psal. xlix. 7, 8. He is the only Saviour of all men that are saved; "Neither is then salvation in any other," Acts iv. 12.

XI. A Door is not only for the convenient entrance of men and women, whether of the family or not, but for the bringing in of other things that the master chooses or requires to be brought in.

XII. By the Door admittance is given to view the inward excellencies of the house; who can see what there is within, if they are without the Door.

we see things that are within the veil, but by and through Christ? Who was it told us of a kingdom above, and an immortal crown, sitting upon thrones, and walking in white robes, but Christ? It is he that opens to the holy of holies, where the King sits in majestic glory.

XIII. A Door lets into the best parts and privileges of a house; into the dining-room for meat, into the cellar for drink, into the wine-cellar for wine, into the wardrobe for clothes, into the treasury for cash, into the closet for books, &c.

God, which are not small, 2 Pet. i. 4. It is through him that men have an imputed righteousness for a wedding garment, the white robes, that render all fair, and without spot or wrinkle, or any such thing. It is through him, that men receive riches and treasures of grace, to help in time of need. It is through him that we come by that excellent book which informs about all affairs, and gives a true and full account of that estate which belongs to us in the world to come. It is through him that all things are enjoyed, whether grace here, or glory hereafter. "All are yours, you are Christ's." Life is through his name, remission of sins through him, eternal life through him, justification through him, riches of grace and glory through him, Act x. 43, and xiii. 38, Rom. v. i, Eph. ii. 7.

XIV. The Door is the privilege-place for the poor, where they

PARALLEL.

and shuts out, according to his pleasure; acts even so, speaks even so, "as he receives commandment from the Father."

VIII. Jesus Christ is the legal way of entrance, whether into the visible church, or into the kingdom of heaven. Whosoever shall attempt to enter into either of these, otherwise than by Christ, will be looked upon as thieves and robbers.

IX. Jesus Christ is the common Passage to the mercy of God, to the privilege of children, to the fellowship of the sheep, and to eternal life, John x. 1; all are admitted through him: "No man comes to the Father but by me," John xiv. 6.

X. Jesus Christ is useful to all, even to emperors and kings, to mean men and cottagers; none of them can by any means deliver his brother, or give to God a ransom for him, &c.

XI. Jesus Christ, is not only for the acceptance and entrance of men and women to God the Father, but for the acceptance of their works and services, as prayer, thanksgiving, &c. Their service and performances are accepted in and through the Beloved, as well as their persons: "Thy prayers and alms are come up," Acts x. 4.

XII. Jesus Christ gives an inspection into the excellencies of the Father, and the world to come: "For no man hath seen the Father, save the Son, and he to whom the Son reveals him." It was he that "Brought life and immortality to light through the gospel," 2 Tim. i. 10. How can

XIII. Jesus Christ lets the souls of men into the best parts and privileges of heaven, of glory and blessedness itself. It is through him they come to the King's great feast, to the waters of life, "The streams of that river that makes glad the city of God," Psal. xlii. 4. It is through him they come into the King's wine-cellar, to drink of the wines, the refreshing influences of the Spirit, the precious promises, the consolations of

XIV. Jesus Christ is the Door where the poor have privilege to come without molestation or

METAPHOR.

often meet with good gifts and refreshments.

too, the bread of life, the water of life; he gives help and healing, as well as bread and nourishing; the deaf receive their hearing, the dumb their speech, the blind their sight, &c. It is through this Door God's bountiful hand is stretched forth, to disperse abroad to them that are in necessity. "Blessed are they that wait at the posts of this door," Prov. viii. 34.

PARALLEL.

control; here they meet with relief; they never come and lose their labour. As he calls, so he gives when they come, and the best sort of arms

COROLLARIES.

1. Here wisdom and goodness appear on God's part, in making such an useful, convenient, and necessary Door.

2. Here is great encouragement for all to seek, to find, especially the poor, and them that have a real mind to be happy.

3. Here is the folly of them discovered that slight it, and the misery of all that miss it; they lose heaven, and all its privileges.

CHRIST THE SERVANT OF GOD.

"Behold my Servant whom I uphold," &c., Isa. xlii. 1.

"It is a light thing that thou shouldst be my Servant?" Isa. xlix. 6.

CHRIST is in these scriptures called a Servant.

METAPHOR.

I. A Servant is one chosen to office. If men have work or business to do, they choose one to be their servant, whom they think fitly qualified, and able to do it.

II. A Servant is a name of subordination and subjection, it respects an office of an inferior rank and quality.

III. A Servant is one that hath a trust committed to him, by a master or superior, to whom he is to be accountable.

are all the riches of heaven, both of grace and glory, committed to Christ. "It pleased the Father that in him should all fulness dwell, in whom are hid all the treasures of wisdom and knowledge," Col. ii. 3.

IV. A Servant is oftentimes employed to labour and hard work, as to plough and sow, build and plant, &c.

temple of the Lord," Zech. vi. 12. "A Sower went out to sow, this Sower is the Son of man," Matt. xiii. 2, 37.

V. A Servant is not to seek his own glory, nor to do his own will, no further than it agrees with the glory and will of his master or father, but doth every

PARALLEL.

I. Christ was chosen by the Father, not to one office only, but to many, to be a Mediator, King, Priest, and Prophet. "Behold my Servant whom I have chosen," Isa. xlii. 1. He was every way furnished and fitly qualified for the great work appointed for him. "I have laid help upon one that is mighty: I have exalted one chosen out of the people," Psal. lxxxix. 19.

II. Christ in his humiliation was abased so low, as to be in subjection to the Father. "He made himself of no reputation, and took upon him the form of a Servant," Phil. ii. 6, 7. "I have been amongst you as he that serveth," Luke xxii. 27.

III. Christ hath a great trust committed to him. "Is it a light thing that thou shouldst be my Servant, to raise up the tribes of Israel?" Isa. xlix. 6. And as all the treasures and riches of Egypt were committed to Joseph, Gen. xli. 41, so

all the treasures of wisdom and knowledge, committed to Christ. "It pleased the Father that in him should all fulness dwell, in whom are hid all the treasures of wisdom and knowledge," Col. ii. 3.

IV. Jesus Christ was employed in hard work, viz., to redeem, and not only so, but to build the temple or house of God. "Upon this Rock will I build my church," Matt. xvi. 18. "Behold, the Man that is called the branch, he shall build the

temple of the Lord," Zech. vi. 12. "A Sower went out to sow, this Sower is the Son of man," Matt. xiii. 2, 37.

V. Jesus Christ, as God's servant, sought not his own glory. "I honour my Father," John viii. 49. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his

METAPHOR.

thing that is commanded him, not being ashamed to acknowledge himself to be a Servant.

mandment what I should say, and what my Father's commandments," &c., John xv. 10.

VI. A Servant is sent sometimes abroad to do business, far from home, and is thereby exposed to many dangers, and great hardships.

to place, his life being often in jeopardy; he had no where to lay his head; and was at last most basely betrayed and put to death, Matt. viii. 20.

VII. A Servant that is faithful, delights to do his father's or master's business, preferring it above his meat and drink, as appeared by the Servant of Abraham, who would not eat nor drink before he had done his errand, Gen. xxiv. 33.

VIII. A Servant that is faithful, will not go beyond his commission in any thing. Saith God to Moses, "Look that thou make them according to the pattern that I have showed thee in the Mount," Exod. xxv. 40. "Thus did Moses; according to all that the Lord commanded him, thus did he," Exod. xl. 16.

IX. A Servant hath a right to wages, and expects it, as the desert of his work: as Jacob said, "Give me my wife, for my days are fulfilled." He demanded his wife, after he had served seven years for her.

may, "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Behold, my Servant shall deal prudently, he shall be exalted and extolled, and be very high: I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death," Isa. liii. 12. "But we see Jesus, who for the suffering of death is crowned with glory and honour," &c., Heb. ii. 9.

X. It is the hope and expectation of a reward, that causeth a Servant to go through difficulties and hardships cheerfully; as it was in Jacob's case; "Thus I was, in the day the drought consumed me, and the frost by night; yet he served seven years for Rachel, and they seemed unto him but as a few days."

XI. A Servant is attended with fear, "If I am a master, where is my fear?" Mal. i. 6.

PARALLEL.

own glory; but he that seeketh the glory of him that sent him, the same is true," &c., John vii. 17, 18. "Father, not my will but thy will be done," Luke xxii. 42. "He that sent me, gave me commandment what I should speak," John xii. 49. "As I have kept

VI. Jesus Christ, to do the work of God as Mediator, was sent on a long journey, as far as it is from heaven to earth, and was thereby exposed to much difficulty, and great hardships, from men and devils. He was persecuted from place

VII. The Lord Christ was most faithful. "Though he was a Son, yet learned he obedience by the things he suffered," Heb. v. 8. "My meat is, to do the will of him that sent me, and to finish his work," John iv. 34. "I delight to do thy will, O God," Psal. xl. 8. "Wist ye not that I must be about my Father's business?" Luke ii. 49.

VIII. The Lord Christ was faithful, in doing all things which God required of him; he went not beyond his commission, nor did he neglect any part of his work. "He, that God sent, speaketh the words of God, and I know that his commandment is life everlasting," John iii. 34. "Whatsoever I speak therefore, even as the Father said unto me, so speak I," John xii. 50. "Who was faithful to him that appointed him, as Moses was faithful in all his house," Heb. iii. 2.

IX. The Lord Jesus Christ hath an absolute right to a reward for his work's sake. Though there is no merit or desert for the works which believers do, being unprofitable Servants when they have done all: yet there is very great merit and worth in what Christ did. And the Father will give him his wages; he shall have his wife, his Church, for whom he served above fourteen years;

X. The Lord Jesus Christ, having in his eye that eternal advantage his elect should receive, and what glory he, as man, should be raised unto, as the reward of his undertaking, went through all his sorrows with much cheerfulness. "Who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right-hand of the throne of God," Heb. xii. 2.

XI. The Lord Jesus Christ was subject whilst he was here in our nature, in the form of a Servant, (at some time) unto fear. "He was made under the law." It is said, "He was troubled in Spirit and was heard, in that he feared," Heb. v. 7.

METAPHOR.

I. A Servant and the master are not essentially and inseparably one.

that bear record in heaven, the Father, are (inseparably) One," 1 John v. 7.

II. A Servant amongst men hath not an inseparable interest in his master's goods and estate.

III. Servants among men many times, through temptation, prove unfaithful, and deceive either father or master; yea, the best Servants of good men have in something or other miscarried.

IV. A Servant may be turned out of his master's service, and lose his honour.

V. The Servant abides not in his master's house for ever.

VI. A Servant differs from the heir in place, dignity, and privilege.

that hath greater glory, place, or privilege, conferred upon him, than the Lord Jesus Christ," Heb. i. 5, 8.

VII. Too many are oftentimes forced to become Servants, because they cannot otherwise tell how to live.

eternity; but the glory of his Father, and the dear love he bore to the creature, even to poor lost man, moved him to become a servant; he did it freely for our sakes, that we might be lords.

DISPARITY.

I. Jesus Christ, although a Servant, is essentially one with the Father; the Father, Son, and Spirit, are but the one everlasting and eternal God. "I and my Father are one. There are three, the Word, and the Holy Ghost; and these Three

II. Christ hath a full, a clear, and inseparable interest in all that the Father hath: "All mine are thine, and thine are mine, and I am glorified in them," John xvii. 10.

III. It was impossible for Christ to be unfaithful, or disobey God his Father, because he was without sin, and Satan had nothing in him to fasten a temptation upon, John xiv. 30.

IV. The Lord Jesus Christ did not, could not displease his Father, and therefore did not, nor could lose his honour. "I do always the things that please him," John viii. 29.

V. Jesus Christ abideth in the house of God for ever.

VI. Jesus Christ, though he be called the Servant of God, yet is he his own beloved Son, and "Heir of all things, by whom he made the world," Heb. i. 2. "There is none in heaven and earth,

VII. Jesus Christ had no necessity of nature laid upon him, to accept of the low place and office of a Servant. He was not forced to it, because he could not tell how to live without serving, he being infinitely happy in himself from

and the dear love he bore to the creature, even to poor lost man, moved him to become a servant; he did it freely for our sakes, that we might be lords.

INFERENCES.

I. We may note from hence the wonderful condescension of Jesus Christ; there is nothing which sets forth his great abasement for our sakes more than this; what grace is this! Doth the Son of God, who is the Lord of heaven and earth, become a Servant! "He that thought it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant!" Phil. ii. 6, 7. "The Son of man came not to be ministered to, but to minister," Mark. x. 45.

Quest. But some may enquire, whose Servant is Christ? &c.

1. He is God's Servant: "Behold my Servant," &c.

2. He is his people's Servant: "The Son of man came not to be ministered unto, but to minister, and to give his life for many," Matt. xx. 28.

II. Let us learn from him, henceforward to humble ourselves. Let the same mind be in you, that was also in Christ Jesus," Phil. ii. 5. Shall the Lord become a Servant? and shall the Servant swell in pride and arrogancy, and nothing content him but to be called lord; nay, and lord it over God's heritage, whose Servants they ought to be, if they would be Gospel ministers. Surely Christ abhors him who calls himself the Servant of servants, whilst at the same time he exalts himself above all that is called gods.

III. If the Lord Christ became a willing, humble, laborious, and faithful Servant for us, let us labour to be humble, faithful, and sincere servants to him: he hath done all the hardest work, and if any remain too hard for us, he sticks not to set his hand to it. "Thou hast wrought all our works in us, and for us," Isa. xxvi. 12.

IV. Let this teach us to follow his example, and be servants one to another: "I have given you an example, that you should do as I have done to you; for this is acceptable to him," John xiii. 14, 15.

V. Remember it is an honourable, pleasant, and gainful thing, to be Christ's servant. Paul seems to glory more in it, than in his being an apostle: "If any man serve me, let him follow me; and where I am, there shall my servant also be. If any man serve me, him will my Father honour," John xii. 26.

VI. This justly reproves such who are ashamed to be Christ's servants, and to bear reproach and infamy for his name's sake, seeing he hath not stuck to serve them in denying himself, even to the ignominious death of the cross.

CHRIST A LION.

Ἰδὲ ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, &c. "*Behold, the Lion of the tribe of Judah hath prevailed,*" Rev. v. 5.

In this text Christ Jesus is expressed by the metaphor of a Lion, whose nature and properties are illustrated and applied in the following parallel. The word λέων is derived ἀπο τὸ λαλεῖν, which signifies to see, because of his acute sight.

METAPHOR.

I. A LION (saith Ainsworth) is a kingly beast, and as Topsall tells us, justly stiled by all writers the king of beasts.

II. The Lion is a majestic creature; majesty (saith one) sits in his very face; which occasioned that speech, that an army of harts (which are timorous creatures) having a Lion to their captain, were more terrible than an army of Lions with a hart to their captain.

III. The Lion is a very strong creature: "Out of the strong (saith Sampson) came forth sweetness," Judg. xiv. 14.

IV. The Lion is a very magnanimous creature, and courageous beast, and a great conqueror; he was used by the ancients as an hieroglyphic to denote dominion; and it was counted ominous, if a woman brought forth a Lion, as signifying that country to be subdued by strangers. *Kenning*. Hence the adage, *Societas Leonum*, the over-ruling society.

V. The Lion coucheth down to take his rest, and then is very still and quiet.

PARALLEL.

I. THE Lord Jesus is the King of kings, the Lord of lords, King of the kings of the earth.

II. Jesus Christ is full of majesty. It may be truly said of him, that he carries majesty in his face, majesty in his looks, majesty in his words, majesty in his walking. Christ being our Captain, though we are timorous creatures, is enough to oppose, scatter, and vanquish the most potent army, that ever the prince of darkness, or the God of this world, could raise against them; his looks and words affright his enemies, 1 Cor. i. 24.

III. Christ is the power of God; he is a mighty Man, nay, he is a mighty God, mighty to save, Isa. ix. 6.

IV. Christ is of a superlative courage, of an invincible mind; for he never encountered with any, but he was Conqueror. He subdued the devil, yea, whole legions of devils, and rode in triumph through the air. He overcame the world, trampling it under his feet. He conquered sin, yea, death itself. The woman bringing forth the Lion of the tribe of Judah, portended nothing less than the conquest of the devil's kingdom.

V. Christ appears in his dispensations, for some time to couch down, as it were; suffers himself to be abused (in his people) and seems to lie still, as if he were asleep.

METAPHOR.

VI. The Lion is a very fierce, fearless, and terrible creature, especially when he is roused up, and provoked by an enemy.

yet the day is at hand, when he will rise up like a lion, to destroy and devour at once.

VII. A Lion hath a terrible voice; when he roareth, all the beasts of the field tremble.

Lord cometh, for it is nigh at hand," Zeph. i. 14. "The Lord shall also roar out of Zion, and utter his voice from Jerusalem, and the heaven and earth shall shake," &c., Joel iii. 16.

VIII. A Lion is sharp-sighted; his name λεων is derived from λαω, a Greek verb, that signifies to see.

place, where the plotters, or wicked men, can hide themselves from him; he sees all their horrid designs and combinations.

IX. The Lion seems to be a creature much for justice, and will retaliate to others, according to the nature of the offence done. See the metaphor where God the Father is compared to a lion.

as she hath rewarded you," Rev. xviii. 6.

X. A Lion remarks those that have injured him, or abused or wronged his young ones, and will revenge it; as appears by divers passages mentioned by naturalists, one of which take as followeth.

In Bangius, a mountain of Thracia, there was a lioness which had whelps in her den, which den was observed by a bear. The bear one day finding the den unfortified, by the absence both of the lion and lioness, entered into the same, and slew the lion's whelps, afterwards went away, and fearing revenge, for better security against the lion's rage, climbed up into a tree, and there sat as in a sure castle of defence. At length the lion and the lioness returned both home, and finding their little ones dead in their blood, according to natural affection, became both exceeding sorrowful, to see them so slaughtered, whom they loved; but searching out the murderer by the foot, followed with great rage up and down, until they came to the tree whereon the bear was ascended; and seeing her, looked both of them ghastly upon her, oftentimes assaying to get up into the tree, but in vain, not being endued with the power of climbing. Then the male forsook the female, leaving her to watch the tree, and he, like a mournful father for the loss of his children, wandered up and down the mountains, making great moan and sorrow, till at last he saw a carpenter hewing wood, who seeing the lion coming towards him, let fall his axe for fear; but the lion came very lovingly towards him, fawning gently upon his breast with his fore-feet, licking his face with his tongue. Which gentleness of the lion the man perceiving, he was astonished; and being more and more embraced and fawned upon by the lion, he followed him, leaving his axe behind; which the lion perceiving, he went back, and made signs with his foot to the carpenter, that he should take it up. But the lion seeing the man did not take it up, he brought it

PARALLEL.

VI. Christ, when he is roused up by the cruelties of the enemies of his church, and the cries of his people, will be very terrible; he will come upon princes, as upon mortar, Isa. xli. 25. Though now he seems still and peaceable, like a lamb;

VII. When Christ shall utter his voice at the last day, and come to judgment, he will make the nations of the world quake. "Let all the inhabitants of the earth tremble, for the day of the

VIII. There is nothing hid from the eyes of Christ, he sees into the darkest corners of men's hearts and imaginations; the most subtle sinners cannot escape his notice. There is no secret

IX. Jesus Christ will reward every one according to the nature of his works, in the great day; and when he comes forth to judge Babylon, he will retaliate upon her according as she hath done. "Thou hast given them blood to drink, for they are worthy, for they have shed the blood of thy saints and prophets," Rev. xvi. 6. "Reward her

X. Christ marks all those that injure him and his people. "Wherefore doth the wicked condemn God? he saith in his heart, he will not requite it. Thou hast seen it, for thou beholdest mischief and spite, to requite it with thy hand," Psal. x. 13, 14. "I remember that which Amalek did to Israel, now go and smite Amalek," 1 Sam. xv. 2, 3. "I will contend with them that contend with thee, and I will save thy children: and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine," Isa. xlix. 25, 26.

METAPHOR.

PARALLEL.

himself in his mouth, and delivered it unto him, and then led him into his own cave, where the young whelps lay all imbrued in their own blood; and from thence to the place where the Lioness did watch the bear. They making signs, and looking up into the tree where the bear was, the man conjectured that the bear had done this grievous injury unto them; he thereupon took his axe, and hewed down the tree near the root, which being done, the bear tumbled down headlong, and the furious beasts tore her all to pieces. After this, the Lion conducted the man to the place and work where he first found him, without doing him the least violence or harm.

The truth of this, and of the following story, is not imposed upon the reader; yet finding it recorded by such credible and eminent authors, (and in itself probable) we thought fit to transcribe it, as serving to divert the reader, and illustrate the infinite wisdom of God in his works.

XI. As a Lion will revenge the hurt and injury done to him, and to his young ones, so he is ready to requite kindnesses done to him; as appears by another passage, thus recorded by historians :

One Aradrus, having fled from his master by reason of some hard usage received at his hands, by chance happened to take up his lodging in a cave, which (unknown to him) was a Lion's den; where when he had been a while, not long before night, the Lion came from hunting, and having gotten a hurt upon his foot, he no sooner espied the trembling man in this fearful place, but he cometh gently unto him, stretching forth his foot, and making moan, as though he desired help. The man took the Lion by the paw, searched the wound, pulled out a thorn, bound up his foot, and gave him ease; which kind office being performed, was first of all requited with a daily portion of provision, which the poor slave roasted in the sun. After this the man escaped, and got away; and the Lion missing him made great lamentation. But it so happened, he was no sooner gone, but he was taken by some whom his master had sent out to search for him; and then, alas! there was no other way but death, and no other death but to be torn in pieces by wild beasts; for the Romans kept beasts on purpose upon that account. But it so fell out, that this Lion was taken up before the time came, and put into the theatre, who greedily rent in pieces such as were thrown unto him; yet when this poor slave, his old friend, was cast in, he forgot his fury, and turned it into fawning; by which the poor soul perceived what Lion it was, and thereupon renewed his acquaintance with him, to the admiration of all. The matter being known, and related to them that were concerned, he had not only his life, but the Lion also to wait upon him, who became a faithful servant to him. *Hic est Leo hospes hominis, hic est homo medicus Leonis*,* was that which the people would say, when they saw him lead along his Lion through the streets: here goes the Lion which was the man's host, and there is the man who was the Lion's physician.

XII. No creatures love their young (as you may perceive by the foregoing story in part) more than the Lions, which they further demonstrate in their defence; for they will receive many terrible blows slashes, and wounds, the one opening the bleeding body, and the other pressing the blood out of the wounds; standing invincible, never yielding till death, as if death itself were nothing to them, (saith the historian)† so that their young ones might be safe.

XI. The Lord Jesus, as he avenges the wrongs and injuries done to his people, so he will requite kindnesses showed to them. Such as "Feed the hungry, clothe the naked, visit the sick, and those that are in prison, for Christ's sake, shall be rewarded," Matt. xxv. 38, 39. "Their work of faith and labour of love shall not be forgotten;" yea, "he that gives but a cup of cold water in the name of a disciple, shall not lose his reward," Matt. x. 41, 42; which is a reward of grace, not merit; for there is no proportion between eternal life, and the best of our performances, yet God accepts of them.

XII. The Lord Jesus loveth his people with such a strong and endeared love, that he did not only fight with cruel enemies in their behalf, but freely also received many lashes and sore wounds in his body, and stood invincible, never yielding till death: "He made his soul an offering for sin," Isa. liii. Yea, death itself was nothing to him, so that he might save his poor church from wrath, and eternal misery.

* Topsall, p. 366. Ælianus. Aulus Gellus, in his Attics. † Topsall's history of four footed beasts, p. 363.

METAPHOR.

XIII. Lions are full of clemency to them that prostrate themselves at their feet; they will not touch such as do (as it were) by submission humble themselves to them.

XIV. Out of the dead carcase of Sampson's Lion came forth sweetness, as in his riddle.

XV. None can take away the prey from an hungry Lion.

XVI. It is affirmed, that if a man be anointed all over with the blood of a Lion, he shall never be destroyed by wild beasts.*

XVII. The blood of a Lion (as naturalists say) being rubbed or spread upon a canker or sore, which is swelled about the veins, will presently cure the grief.

METAPHOR.

THE Lion is cruel, blood-sucking, proud, preying, stony-hearted, malicious, a devourer of flocks and herds, the very tyrant of beasts.

PARALLEL.

XIII. The Lord Jesus is full of clemency, compassion, and tenderness of bowels to all that humble themselves at his feet. "He resisteth the proud, (and will tear them to pieces) but giveth grace to the humble," James iv. 6.

XIV. Sampson's riddle is unfolded best in the slain body of the Lion of the tribe of Judah; from thence comes all the honey, the sweetness of grace and glory.

XV. None can deliver themselves out of Christ's hand, when he rises up for the prey.

XVI. That person, whosoever he be, who applyeth Christ's blood by faith, or have every faculty of his soul, viz., the whole man bathed therein, shall never be destroyed by the devil, nor the powers of darkness.

XVII. The blood of Christ cures all wounds, cankers, and putrefying sores of the soul, or inward man, when applied by the hand of faith.

PARALLEL.

THE Lord Jesus is mild, merciful, tender-hearted, forgetting injuries, the Preserver and Saviour of the innocent, poor, weak, and helpless ones, &c.

INFERENCES.

1. LET the ungodly tremble, who think Christ Jesus will never appear as a Lion, but always show himself in his Lamb-like disposition. Christ is a Lion as well as a Lamb, and will ere long rise up to the prey.

2. What will become of the murderers and destroyers of his Church, in the day of his fierce wrath, when he comes to make inquisition for blood?

3. Oh that sinners from hence would learn to prostrate themselves at his feet!

4. This speaks much comfort to the godly; he is full of bowels, and like a Lion, able to defend and deliver them.

5. By faith and prayer let us strive to rouse up this Lion of the tribe of Judah, to tear in pieces all his implacable enemies.

CHRIST THE TRUE MANNA.

"This is the Bread which cometh down from heaven, that a man may eat thereof, and not die," John vi. 50.

"To him that overcometh, will I give to eat of the hidden Manna," Rev. ii. 17.

CHRIST, and the graces of Christ, are called Manna, the Antitype of that Manna that fell in the wilderness, Exod. xvi. Manna in Hebrew מן, *man*, from מנה, *manna*, prepare, to prepare, because it was food prepared from heaven for the Israelites in the wilderness.†

Flacc. Illyricus,‡ and others, say, that when the Israelites saw it like congealed dew, or small hail or snow, lying up and down about the camp, they asked one an-

* Sextus. Topsal. p. 367.

† Cum viderent Israelitæ illam, quasi quandam pruinam aut nivem circum castra passim jacere et albicare, quasierunt a se invicem, מן דה, &c.

‡ Clav. Script. in vocem. Hieron. Laurett. Sylva Alleg. &c.

other, מהו מן what's that? what's that? And because of frequent repetition, that it might be more easily pronounced, they added the letter ך, and pronounced manhu, whence they retain the word מן man, Manna.

TYPE.

I. Manna was a strange and mysterious thing at first to the Israelites, they knew not what it was, Exod. xvi.

II. Manna was food prepared from heaven.

III. Manna came down or descended from heaven.

IV. Manna was white, it was a pure, fair, and bright thing.

V. Manna was round in form and figure.

VI. Manna was a gift, it was given to Israel freely, it cost them nothing.

VII. Manna was given to all, to the poor, as well as to the rich; none were forbidden to partake thereof.

VIII. Manna was pleasant, it had all the taste and relish of sweetness in it.

IX. Manna did nourish well, and was given in great plenty.

may be filled to the full, if he comes to

X. Manna was to be bruised in a mill, that so it might become more useful for food.

XI. Manna was given equally to all the Israelites; they had all a certain measure, not one more than another, were all fellow-commoners; every man had his part, his omer.

XII. Manna was a small and little thing unto the eye, like to a coriander-seed.

XIII. Manna came down with the dew, it was covered or hid as it were with dew.

XIV. Manna was not given to the Israelites, whilst they were in Egypt.

XV. Manna fell round about the camp of Israel, and in no other place.

mountains of Zion," Psal. cxxxiii. 3.

evermore. Christ walks "In the midst

XVI. Manna was given to Israel in the wilderness it was their only

PARALLEL.

I. Jesus Christ is the wonder of men and angels; and when he came into this world, yea, to his own, they knew him not, 1 Tim. iii. 16, John i. 11, 12.

II. Christ had a body prepared of the Father, that he might be food for believers, Heb. x. 5.

III. Christ is the true bread, or Manna from heaven, John vi. 35.

IV. Sic Christus describitur, Apoc. i. So is Christ described without sin, Rev. i. 1 Pet. ii. 22.

V. Christ, respecting his Divinity, is infinite, perfect, and entire, no beginning, no end.

VI. Christ is called a gift, the choicest Gift that ever God bestowed, given freely for the life of the world, John iv. 10.

VII. Christ is sent to all, to Jews and Gentiles, to the small as well as to the great, to the poor as well as the rich; none are excluded.

VIII. Whatsoever is pleasant, sweet, and delicious in a spiritual sense, is found in Christ; his word is sweet as honey, or the honey-comb: "O taste and see how good the Lord is," Psal. xxxiv. 8.

IX. Christus sufficit ad omnes, &c. Christ is very sufficient and plentiful, there is in him enough to nourish and feed all. What soul is there but Christ.

X. *Christus, ut animis nostris cibis esset, doloribus mortis in cruce contundebatur*: Christ, that he might be food for our souls, was bruised: "It pleased the Father to bruise him," Isa. liii. 10.

XI. All true Israelites have their equal share in Christ, a whole Christ is given to every saint: they have all one portion, one husband, one kingdom and crown, that fadeth not away.

XII. Christ was little, low, and contemptible in the eyes of the world, of no reputation, Phil. ii.

XIII. Christ came down with the dew of the Spirit, being baptized or covered therewith, hence called, as some conceive, hidden Manna, Rev. ii. 17.

XIV. Christ, who is the true Manna, is not given to unbelievers, that remain in bondage and slavery, under the power of sin and Satan.

XV. Christ is conversant within the limits of his Church. The graces of the Spirit fall upon mount Hermon; "The dew descends upon the There God commanded the blessing, even life for the golden candlesticks," Rev. i. 13.

XVI. Christ, and the blessings of Christ, are given to us, who are in the desert or wilderness

TYPE.

food, whilst they remained in that desert state.

XVII. It was gathered daily, except on the sabbath, then there was none to be found.

XVIII. They went out of their tents to gather it.

XIX. If Manna was kept or received otherwise than God ordained and appointed, it stank, and bred worms.

XX. Manna ceased when Israel came into Canaan.

XXI. Manna was only given to the Israelites.

XXII. Those that would receive the benefit of Manna, were to eat it.

XXIII. Manna came very seasonably to Israel, they had else starved.

XXIV. Manna was to be kept, and put in a golden pot before the Lord, to remain in the holiest for ever.

XXV. Manna was loathed by those evil murmurers on whom the wrath of God fell, they esteemed it light bread.

XXVI. In the day before the sabbath, in the night, Manna fell abundantly, that so they might gather it on that day, to provide food for the sabbath.

TYPE.

I. The Manna was food for the outward man, for the body only.

II. Manna was eaten by many that were wicked, though of the national church of the Jews.

III. Manna did corrupt and putrify.

IV. Manna was only found at some certain times, it melted away when the sun rose.

V. Those that did eat of Manna in the wilderness are dead, they perished.

down from heaven, that a man may eat thereof, and not die," John vi. 50.

PARALLEL.

of this world. We have no other food for our souls, but are to live upon Christ by faith, so long as we are in this howling wilderness.

XVII. Those that would have Christ, must seek him in the time God hath appointed. In the day of the glorious rest or sabbath, that remains to the people of God, there will be no Christ, no Manna for sinners.

XVIII. We must go out of the old man, and sensual rests, and love of this world, if we would participate of Christ, 2 Cor. v. 17.

XIX. The sacrament of the Lord's Supper, or any other institutions of Christ, made use of, or received in other manner than Christ hath ordained and appointed, it stinks in the nostrils of God, and is abhorred by good men.

XX. Living by faith, and our being fed by ordinances, will cease when we come to heaven.

XXI. Christ, and the Bread of life, is only given to believers.

XXII. Those that will receive saving benefit by Christ, must receive and eat him spiritually by faith.

XXIII. Christ was promised seasonably, and came seasonably into the world, in the very nick of time. "In due time Christ died for the ungodly." We had perished else for ever.

XXIV. Christ is glorified in heaven, in his human nature, at the right-hand of God, and abides there for ever for the faithful, Heb. ix. 12, 24.

XXV. Jesus Christ, in his word, ordinances, and administrations, is loathed by carnal and ungodly men; yea, and many account Christ's good word light bread.

XXVI. Christ now before the last day, the beginning of the true eternal sabbath, is more fully revealed, that so poor saints might be provided for, before the everlasting rest, and end of time comes, Rev. xiv. 6.

DISPARITY.

I. Christ is food for the soul.

II. Christ is not food for, nor received by any, but those who are truly godly, and Israelites indeed. "He that eateth me, even he shall live by me: He that eateth my flesh, dwelleth in me, and I in him," John vi. 56, 57.

III. Christ, the true Manna, can never corrupt, but abideth for ever.

IV. Christ is ever the same, and always to be found by those that seek him aright, both in prosperity and adversity, to his elect.

V. Those that eat of the spiritual Manna shall never die. "He that believeth is passed from death to life, and shall not come into condemnation," John v. 24. "This is the bread that came

TYPE.

VI. The Manna that was reserved in the holiest, was spoiled, and did perish.

DISPARITY.

VI. But our heavenly Manna abides still in the holy place.

See Christ the Bread of Life.

CHRIST A KING.

"And the Lamb shall overcome them, for he is Lord of lords, and King of kings," Rev. xvii. 14: see 1 Tim. vi. 15, Rev. xix. 16.

By the Lamb is meant JESUS CHRIST, which is evident and indisputable; the dignity to which he is advanced is the highest among the sons of men, Potentate, Son or Man of Power, King of kings, &c. There is no higher name or title to set forth dignity amongst men, than kings or mighty potentates. It is one of the titles of the Most High, the God of this blessed Lamb, and indeed it originally belongs to him, he is pleased to bequeath it unto men, for which reason they are called gods on earth: "I said, ye are gods, but you shall die like men, and fall like the mortal princes." "God is in the congregation, he judgeth among the Gods." This King, invisible, immortal, the only wise God, hath chosen a Vicegerent to represent him to his subjects, hath placed his name in him, not only Wonderful, Counsellor, and the man that is his fellow, but as King, the chief of titles in this lower world. By this the royal and most renowned Branch, that ever sprung from the loins of Jesse and David is set forth. Upon which we note, that JESUS, the Lamb of God, is compared to, and represented by the most magnificent title of King, the highest and chiefest of kings. And indeed there is nothing doth more fully set forth the glory, power, and splendour of Christ, than this; as will appear, if we consider these following particulars.

METAPHOR.

I. A King is usually very highly descended, comes to his dignity by inheritance, is the son of a noble.

of every creature, and thereby Heir of all things," Col. i. 15. "He hath by inheritance obtained a more excellent name than they," (viz., the angels.) Heb. i. 4.

II. A King hath, or ought to have great qualifications, having the advantage of such education; to his natural wisdom is added skill in politic affairs, even the knowledge of the laws of his kingdom.

Prov. viii.: is skilled in all politics, hath knowledge in all laws; nothing passeth his skill; "Thou knowest all things," John xxi. 17. He is called the wisdom of God; "Christ, the power of God, and the wisdom of God," 1 Cor. i. 24.

III. Kings are sometimes chosen or appointed, as Solomon was by David his father, 1 Kings i. 32, 33, &c.; or as Alexander by Philip his father; or else by the people, as was David, and many others, 2 Sam. v.

IV. Kings are anointed as well as chosen. Samuel anointed Saul. It was a divine ceremony, much in use at the consecrating of Kings in the kingdom of Israel.

V. Kings are proclaimed at their

PARALLEL.

I. The Lord Jesus Christ, our great King, comes to this dignity by birth; he is eldest Son to a mighty Emperor, and so right Heir to Kingdom: "When he bringeth the First-begotten into the world," &c., Heb. i. 6. "He is the first-born of all things," Col. i. 15. "He hath by inheritance

II. The Lord Jesus Christ hath glorious qualifications. He is not only endued with natural wisdom, and that far beyond Solomon, ("a greater than Solomon is here;" Matt. xii. 42; but hath had the advantage also of such education that none ever had, being brought up with God himself. He hath "All the treasures of wisdom in him,"

III. Jesus Christ was chosen to be King by God the Father, as it is said, "I have exalted one chosen out of the people," Psal. lxxxix. 18. And though the fathers or elders amongst the Jews refused him, yet the children gave their vote for him, crying, "Hosannah to the Son of David."

IV. Jesus Christ was "Anointed with the oil of gladness above his fellows," Psal. xlv. 7. He was by the Holy Spirit consecrated King for ever: "The Spirit of the Lord is upon me, because the Lord hath anointed me," &c., Isa. lxi. 1, 3.

V. Jesus Christ was likewise proclaimed; first,

METAPHOR.

"Into whatsoever house ye enter, first say, peace,—if the Son of peace be there," &c., Luke x. 5, 6. "I came not to send peace, but a sword."

XV. Kings have a crown to wear, a sceptre to wield, and a throne to sit upon.

i. 8. "As I have overcome, and sat down with my Father upon his throne," Rev. iii. 21.

XVI. Kings have the privilege of a grand council, to advise with in matters of importance.

Father, the Word, and the Spirit; and these three are one," 1 John v. 7. Of this council offenders are in danger, and to this council grand criminals are delivered up for punishment.

XVII. Kings have the privilege and high prerogative of sending ambassadors, to treat with states and kingdoms about affairs of public good.

XVIII. A King ordains and constitutes officers, or makes substitutes, to whom he doth delegate power to execute his will and laws to all his political body.

some evangelists, and some pastors and showing that he is supreme Head in all

XIX. Kings do vouchsafe security and protection to their subjects (sometimes,) by good counsel, and eminent acts of providence.

and a pillar of a cloud by day. He was the angel of God's presence that saved them, and marvellously hath he, and doth he now save and preserve his Church from Popish rage and cruelty, in this and other nations.

XX. Kings have courts of judicature, both high and inferior, for the punishment of offenders, according to their rank and degree.

nezzar, who was by the holy ones cast from his throne, Dan. iv. 23, and Herod, who was smitten by an angel for his pride, Acts xii. 23, and a lower court, where his Church, for him, and in his name, judgeth delinquents of a low rank.

XXI. Kings have many and great prerogatives, rights, privileges, and excellencies pertaining to them; as to receive petitions, and pardon offenders; to confer honour, and give commissions; to have tribute paid, and keep an exchequer; to shut out and scatter wicked persons, and thereby become a terror to them that do evil, and a praise to them that do well, Rom. xiii.

PARALLEL.

XV. "Jesus Christ, that was made a little lower than the angels, for the suffering of death, is crowned with glory and honour," &c., Heb. ii. 9.

"The sceptre of thy kingdom is a right sceptre," Heb. "There are three that bear record in heaven, the

XVI. Jesus Christ hath the Father and Holy Spirit, without whose counsel he acteth nothing, either in the affairs of heaven, earth, or hell.

XVII. Jesus Christ hath the peculiar prerogative to send ambassadors. He sent the twelve apostles to the world, who said, "We are ambassadors for Christ," 2 Cor. v. 20. And he sent his angel to the churches, to treat with them about their present and eternal welfare: "I Jesus have sent mine angel," &c., Rev. xxii. 16.

XVIII. Jesus Christ makes substitutes to this end. "By him Kings reign, and princes decree Justice: by him princes rule, and nobles, even all the judges of the earth;" these for the world, Prov. viii. 15, 16, "And when he ascended up on high, he gave some apostles, and some prophets, and teachers, for his church;" Eph. iv. 8, 11, by this, causes, ecclesiastical as well as civil.

XIX. Jesus Christ saved the Gospel Church before the destruction of Jerusalem, by giving them counsel to fly upon the sight of signs; and the legal church in the wilderness, by the convenient providences of a pillar of fire by night, and the angel of God's presence that saved them, and marvellously hath he, and doth he now save and preserve his Church from Popish rage

XX. Jesus Christ hath a high court of judicature in heaven, where he judgeth emperors and Kings, that are out of the power and reach of a human hand; from whence he sends angels, who are higher than they, to punish them for pride and oppression; as in the case of Nebuchad-

XXI. Jesus Christ hath many greater prerogatives, rights, privileges, and excellencies pertaining to him. 1. He receives petitions: "Lord Jesus, receive my spirit," Acts vii. 59. 2. He pardons offenders: "The Son of man hath power to forgive sins," Matt. ix. 6. 3. He confers honour: "I thank Christ Jesus, who hath put me into the ministry," 1 Tim. i. 12. 4. He gives commission: "Go ye into all the world." 5. He receives tribute: the honourable women ministered unto him, not without reason, for he was Lord of all. 6. He keeps an exchequer, called the "unsearchable riches of Christ." 7. He shuts evil persons out

of the Church, as he served Judas, and will shut them out of the New Jerusalem at the last day. He scatters wickedness by his laws and doctrine of holiness. He takes care of his subjects, and smites those that persecute his Church. He is a praise to all them that do well, and much more will be, when he advanceth his saints to be rulers over many cities, and sets them upon thrones; and he pronounces the sentence, "Well done, good and faithful servant, enter into the joy of thy Lord."

METAPHOR.

I. The Kings of the earth do not create their subjects.

things on earth, all things were made by him, and for him," Col. i. 16.

II. The Kings of the earth are naturally weak, and many ways defective in point of qualification.

III. The Kings of the earth are ordinarily made and instituted by men.

IV. The Kings of the earth have their political power, strength, and maintenance from their people.

V. Kings have their power limited and confined to a certain part of the earth.

VI. The Kings of the earth may be over-reached in their politics, as Solomon was by women.

of tow to Sampson, in the mightiness of his divine strength. This great captivity Jesus led captive; "And having spoiled principalities and powers, he made a show of them openly," Col. ii. 15, and was with a most majestic triumph attended to his throne in heaven.

VII. The Kings of the earth may alter from better to worse, and turn tyrants, as too many have formerly done.

VIII. The Kings of the earth may be tossed from their thrones, and have their kingdoms taken from them by an invincible force, which they cannot withstand; as in the case of Nebuchadnezzar, and many others, Dan. iv. 31, 32.

enemy that shall be destroyed is death,"

IX. The Kings of the earth are mortal, and must die: I "said, ye are gods, but you shall die like men, and fall like one of the princes," Psal. lxxxi. 7.

*Mors pulsat æquo pede pauperum
Tabernas,
Regumq; Turres.*—Horat.

DISPARITY.

I. Jesus Christ, the King of kings, created his subjects, both angels and men: "Whether they be principalities or powers, things in heaven, or

II. Jesus Christ hath more than the strength of an unicorn, is called the Lion of the tribe of Judah, hath "All the treasures of wisdom and knowledge," yea, all fulness, Col. ii. 3.

III. Christ is a King made and set up immediately by God himself, who hath made him higher than the Kings of the earth, and "Set him King for ever upon the holy hill of Zion," Psal. ii. 6. "He hath exalted one chosen out of the people."

IV. Christ's riches and strength are of and from himself. He that has the power of the Godhead dwelling bodily in him, needs not strength or maintenance from others.

V. Jesus Christ is Lord of all, hath all power in heaven and earth committed to him. He hath an unlimited power. Angels and principalities are subject to him; he is set up over all the works of God's hands.

VI. Jesus Christ is the wisdom of God, and could not be circumvented by great Beelzebub, who is the most subtle politician; all his mysterious stratagems were to him, but as the cords

VII. But Jesus Christ being naturally and essentially good, abides immutably so, is "The same, yesterday, to-day, and for ever," Heb. xiii. 8.

VIII. But Jesus Christ is for ever set down at the right hand of God, upon the throne of his excellency, and there will continue till the end of time, till all his enemies shall be made his footstool. He will overthrow the dragon with all his infernal force, so that there shall be "no more place found for them," Rev. xii. 8, and in a short time will swallow up death in victory: "the last time will swallow up death in victory," 1 Cor. xv. 26.

IX. But Jesus Christ being raised from the dead by the glory of his Father, dies no more, "Death hath no more dominion over him," I am he that was dead, and am alive; and behold, I live for evermore, and have the keys of death and hell," Rev. i. 18. To him it is said, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," Heb. i. 8.

METAPHOR.

X. The Kings of the earth, even the greatest and highest amongst them, are but the sons of earth, earthly, very low and meanly descended, in comparison of Christ.

Adam, is the Lord from heaven," 1 Cor. xv. 47. Therefore truly called the Lord of glory: "Had they known him, they would not have crucified the Lord of glory," 1 Cor. ii. 8.

XI. The best and greatest honours and favours the Kings of the earth can confer on men, are temporal and fading.

XII. The Kings of the earth, in their execution of wrath, and taking revenge, can but hurt and kill the bodies of their enemies; the soul is out of their reach.

the beast, and the false prophet, with all their adherents, into the lake that burns with fire and brimstone, Rev. vi. 16.

DISPARITY.

X. Jesus Christ is highly descended, the immediate offspring of God, greater in point of pedigree that all the sons of nobles, called in scripture the "Man of God's right-hand," his fellow, Psal. lxxx. 17. "He thought it no robbery to be equal with God," Phil. ii. 6. "The second man,

XI. But Jesus Christ, the King of heaven, can confer honours, and enrich with such favours, as are everlasting: "With him are durable riches, and righteousness." He hath promised "a crown which never fadeth away," 2 Tim. i. 8.

XII. But the Lord Jesus can destroy both the bodies and souls of men, whether Kings, or mighty ones of the earth, that are enemies; and make them "Cry out to the rocks to fall on them, and to the mountains to cover them, and hide them from the wrath of the Lamb," who can cast the dragon,

INFERENCES.

I. From hence we may plainly see the clear and undoubted right which the Lord Jesus Christ hath to all the works of God's hands. 1. By his great descent, he is the natural Son of God: "The word was with God, and the word was God; and, being in the form of God, thought it no robbery to be equal with God;" called, the man that is God's fellow. 2. He is qualified; 3. He is chosen; 4. Anointed; 5. Proclaimed. All which may challenge a right to a regal power.

II. From hence we infer the undoubted duty of all, (both angels and men) to obey him. Emperors, Kings, princes, nobles, and all the judges of the earth, owe homage and service to him, therefore commanded to "kiss the Son," &c., Psal. ii. 12.

III. From hence we infer the good and happy state of all his friends and favourites; he both can and will do great things for them, gives great things unto them, saves them from sin, death, and the devil: he will invest them with a kingdom, a crown, a throne, and unspeakable glory: "Which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath laid up for those that love him," 1 Cor. ii. 9.

IV. Moreover, from hence we may infer, what the sad and miserable state of his enemies will be without repentance, and the necessity of their submission to him, even emperors, Kings, princes, nobles, captains, armies, freemen, bondmen, even all both small and great. He hath power to punish all treasons, rebellions, affronts, misdemeanors, and indignities, whatsoever. All that will not hear and obey him, shall be destroyed. "He will speak to them in his wrath, and vex them in his sore displeasure." "His enemies shall be clothed with shame." "All that hate him shall be confounded, and fly before him." "They shall be like the dust, how great soever," Psal. ii. 5. "They shall call for the rocks to fall on them, and to the mountains to cover them, from the face of him that sits upon the throne, and from the wrath of the Lamb," Rev. vi. 16.

V. From hence we are taught to observe, that it is our duty,

1. To adore, reverence, and honour him.

2. To obey and keep his law.

3. To trust in him only for defence and protection.

4. To pray, that he would take to him his great power, and reign. O blessed Son of David, King of the Jews, King of Israel, Lord of the Gentiles, Governor of nations, and King of kings, "Thy kingdom come, that thy will may be done in earth as it is in heaven."

VI. From hence we infer the happy state that the whole universe shall be in, in God's appointed time, when this good, great, and mighty Potentate shall take to

him his great power, and obtain a full Possession of all his right. When the heavens shall rain down righteousness, and out of the earth shall spring forth joy, Isa. lxi. 11. "The mountains shall drop new wines, and the hills shall flow with milk. The light of the moon shall be as the light of the sun, and the light of the Sun as the light of seven days. The heavens shall rejoice over us, and drop fatness; the weary shall be at rest, and break forth into singing. A jubilee shall be proclaimed, and persecution no more heard. Judgment shall run down like water, and righteousness like a mighty stream. Every man shall sit under his own vine, and under his fig-tree, and none make him afraid. Peace to all the ends of the earth. Swords beaten into ploughshares, and spears into pruning-hooks; no nation lifting a sword against its neighbour, no levying war any more. No more earthquakes, nor famine, but a fruitful and peaceable earth. The poor man shall overtake the reaper, and the treader of grapes him that soweth seed; And the mountains shall drop sweet wines, and the hills shall melt. The captivity of Israel shall be brought again, they shall build the old waste places, and plant vineyards, and drink the wine thereof, make gardens, and eat the fruit thereof. Come to Zion with songs, and everlasting joy, where this king shall sit, and appear in his glory. Israel shall rejoice, and Judah shall be glad. It shall fare well with the whole creation; for the ox and the ass, that ear the ground, shall eat clean provender, winnowed with fan and shovel. The effect of his kingdom shall be peace; for the righteous shall flourish, and have abundance of peace, and the fruit of it righteousness and assurance for ever. For not only the people shall be all righteous, but "upon the bells of the horses there shall be, holiness to the Lord," Zech. xiv. 20. And the ransomed shall come to Zion, with everlasting joy upon their heads. They shall obtain joy and gladness; and all sorrow, heaviness, and sighing shall fly away: for as the earth bringeth forth her bud, and as the garden flourisheth with things that are sown in it; so shall the Lord God make righteousness and praise spring forth before all the nations. Blessed be God.

CHRIST A PRIEST.

"For he testifieth, thou art a Priest for ever after the order of Melchisedec," Heb. vii. 17.
"For such an High-Priest becometh us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Ver. 26.

TYPE.

PARALLEL.

I. The High-priest was taken from among men, but it behoved him "not to have any blemish, Lev. xxi. 17.

II. The Priest assumed not to himself this office, but was called to it of God, Heb. v. 4. They were consecrated by imposition of hands, when they were twenty five years old. Numb. viii. 24.

III. The Priests were anointed with oil, and washed with water. "Thou shalt take the anointing oil, and pour it upon his head, and he shall wash his flesh in water," Exod. xxix. 7, Lev. xvi. 4.

IV. The Priest was gloriously clothed; "thou shalt make holy garments for Aaron thy brother for glory and beauty," Exod. xxviii. 2.

I. Christ was of the race of Mankind, of the seed of David according to the flesh: "forasmuch as children are partakers of flesh and blood, he likewise himself took part of the same;" but was altogether pure, spotless, without the least stain of sin, Heb. ii. 14, 15, and vii. 26, 28.

II. "So Christ glorified not himself, to be made an High-Priest; but he that said unto him, thou art my Son," &c. Acts xiii. 33. And in another place, "thou art a Priest for ever," &c. Psal. cx. 4. The Father invested him in this office: "Him hath God the Father sealed," John vi. 27. He was baptized, and the Spirit came down visibly upon him, when he was about thirty years old.

III. "Christ was anointed with the oil of gladness above his fellows," Heb. ix. 9. "How God anointed Jesus of Nazareth with the Holy Ghost, and with power," Acts x. 38. He had also immaculate sanctity and purity in him.

IV. Christ was said to be glorious in his apparel clothed with the divine nature as with a garment; he was adorned with perfect and complete righteousness, Isa. lxiii. 1, 2.

TYPE.

V. The Priest was to have a holy crown upon his head, Exod. xxix. 6.

to his Church, or his Kingship. See 22, Col. i. 18.

VI. The Priest's body and loins were to be covered with clean linen.

VII. The High-Priest bore the names of the tribes of Israel upon his breast, when he went in before the Lord.

25. "He knows his own sheep by name," John x. 3.

VIII. The High-Priest had Urim and Thummim upon his breast.

as a standing oracle to his Church, answers all doubts and controversies whatsoever.*

IX. The High-Priest had an engraven plate of gold: "Thou shalt make a plate of pure gold, and engrave upon it, like the engraving of a signet, HOLINESS TO THE LORD: And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things; and it shall always be upon his forehead, xxviii. 36, 38.

X. Aaron the Priest was Moses' mouth to the people.

xix. 13, "God hath spoken unto us by

XI. The High-Priest was not to marry a widow, a divorced woman, nor an harlot, but a chaste virgin, Lev. xxi. 14.

XII. The Priest's work was to offer sacrifices for the sins of the people: "For every High-Priest is ordained to offer gifts and sacrifices," &c., Heb. viii. 3.

XIII. The Priest was to take the blood of the bullock, and dip his finger in it, and sprinkle seven times the mercy-seat, &c. Lev. xvi. 14; and likewise the blood of calves and goats, and he sprinkled the book, and all the people, the tabernacle, and the vessels of the ministry.

purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your consciences from dead works, to serve the living God?" Heb. ix. 13, 14; "But ye are come to mount Zion," &c.—"And to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaks better things than the blood of Abel," Heb. xii. 22, 24.

XIV. The Priest's garments were to remain after him, to clothe

PARALLEL.

V. Signifying (saith Mr. Guild) the Deity of Christ, which as a circle hath neither beginning nor end; and the royal dignity, whereby he is advanced to be the supreme Head in all things Goodwin's Moses and Aaron, Jer. xxiii. 5, Eph. i.

VI. Christ's humanity is clothed with true holiness, which is compared to fine linen, clean and white, Rev. xix. 8.

VII. The Lord Jesus, as our High-Priest, presents, or bears the remembrances of all his faithful people upon his heart, when he appears before God to make intercession for them, Heb. vii.

VIII. Christ hath in him the perfection of true light, beauty and holiness. Urim and Thummim signified Christ's prophetic office, whereby he,

IX. Christ is the real Antitype of this engraven plate, in likeness of a signet, holiness to the Lord, in that the Father hath actually communicated to him his nature, who is the express image of his person, a glorious representation of him to us, being able to bear, and hath borne our iniquities: "The Lord hath laid on him the iniquities of us all," Isa. liii.

that they may be accepted before the Lord," Exod.

X. Christ is the mouth of the Father to the sons of men; he is called "The word of God," Rev. xix. 13, "God hath spoken unto us by his Son," Heb. i. 2.

XI. Christ's Church must be a pure virgin, chaste, unstained with superstition or idolatry, giving neither love nor worship to any other: Christ owns none but such a people for his spouse.

XII. Christ offered up his own body, as a sacrifice for our sins: "He appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many," &c., Heb. ix. 28.

XIII. As Christ was offered upon the cross for the sins of mankind, as a propitiatory sacrifice; so must his blood in a spiritual manner be sprinkled upon our consciences, that we may be cleansed from our sins, and accepted in the sight of God. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience," &c., Heb. x. 22, "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the

shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your consciences from dead works, to serve the living God?" Heb. ix. 13, 14; "But ye are come to mount Zion," &c.—"And to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaks better things than the blood of Abel," Heb. xii. 22, 24.

XIV. Christ's righteousness remains for ever, to clothe and adorn all true believers. It is the

* Goodwin's Moses and Aaron, p. 17.

TYPE.

and adorn his sons withal.

XV. The Priests were to sound the trumpets, which (as Mr. Goodwin observes) were twofold, sometimes an alarm to war, sometimes to assemble the people, Numb. x. 4.

XVI. The Priests of the Lord were to teach the law to the people: "The Priest's lips should keep knowledge, and they should seek the law at his mouth," Mal. ii. 7.

standing; not Moses', not Aaron's, not him," Matt. xvii. 4, 5. He is the last and only Teacher sent from God.

XVII. The Priest was to judge of the plague of the leprosy, and to pronounce clean, or unclean.

some sins, than in others. As for example, it is worse to have sin in the affection, than in the conversation; to love it, than to commit it. The best of saints have not been without sin; infirmities have attended them, yet they loved them not. It is a loathsome thing to a true believer: "That which I hate, that do I," Rom. vii. 15. * The Priest was to pronounce a man utterly unclean, if the plague was got into his head: so if a man's judgment, will, and affection, are for the ways of sin; if they choose and love that which is evil, Christ the High-Priest, in his word, pronounces such unclean. When men approve not of God's ways, because they forbid, and give no toleration to their beastly lust and sensuality, and from hence secretly despise religion in the strictness of it; these surely have the plague in their heads.

XVIII. The Priests under the law made and anointed kings. Jehoiada the Priest, and his sons, anointed Joash king of Judah, 2 Chron. xxiii. 9—11.

XIX. The Priests were to appoint officers over the house of God; and it did not appertain to the civil magistrate to intermeddle in the Priest's office. See the case of Uzziah, 2 Chron. xxvi. 20.

XX. The Priests of the Lord were to bless the people.

XXI. The High-Priest only went into the holiest of all, and that not without blood, to make atonement.

calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12.

XXII. The High-Priest only

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wedding-garment, whosoever hath it not, shall be shut out of the marriage-chamber, and cast into utter darkness, Matt. xxii. 12, 13.

XV. Christ sounds the great trumpet of the Gospel, for the assembling and gathering together of his elect to himself, from all the four quarters of the earth; and will sound an alarm at the last day, to the general judgment. "The trumpet shall sound, and the dead shall be raised," &c., 1 Cor. xv. 52.

XVI. Christ is the great Teacher of God's law; it is he that gives us the knowledge of salvation, that "Guides our feet into the way of peace," Luke i. 79. We must seek the law, *i. e.* the mind and will of God, at his mouth, who shows us plainly of the Father. His tabernacle is only Elias's, but Jesus's: "This is my beloved Son, hear

XVII. Christ is Judge concerning the plague of every man's heart, what sin is deadly, and what not. Though there is no sin venial, as the papists affirm, yet there is much more danger and evil in

XVIII. The Lord Jesus makes and anoints many to be kings; for besides his acting towards men, in bringing of them to their thrones and kingdoms, as it is said, "By me kings reign," Prov. vii. 15; he makes all his saints "kings and Priests, and they shall reign on earth," Rev. v. 10.

XIX. Christ hath the absolute power of appointing what officers should be in his Church: "He gave some apostles, some prophets, some evangelists, some pastors and teachers," Eph. iv. 11. Those that make any other spiritual office or officer, than Christ hath ordained, will be found grand criminals in the great day.

XX. Christ was sent to "Bless the people by turning every one of them from the evil of their ways," Acts ii. 26, to give pardon, yea, the Holy Spirit, and eternal life, to as many as believe on him.

XXI. Christ entered into heaven itself alone for us, as Mediator, through the merit of his precious blood, shed to make atonement once for all, "There to appear in the presence of God for us," Heb. ix. 24. "Neither by the blood of goats and

XXII. Christ only makes the prayers of the

* See Mr. Burrough's spots of the godly, p. 43, 44.

TYPE.

made the perfume for burnt-offerings; and it might not be applied to any other use, but to burn before the Lord.

XXIII. The death of the High-Priest set the guilty person, or man-slayer free, who had fled to the city of refuge: "After the death of the High-Priest, the slayer shall return to the land of his possession," Numb. v. 28. By the High-Priest's death an atonement was made for him, saith Mr. Ainsworth.

XXIV. "The High-Priest brought the bodies of those beasts (whose blood was brought into the sanctuary) to be burnt without the camp," Heb. xiii. 11.

TYPE.

I. The Jewish High-Priest was taken of the tribe of Levi, and so was after the order of Aaron.

II. The Jewish High-Priest was made without an oath, and after the law of the carnal commandment.

III. The High-Priests under the law were men that "Had infirmities, and needed to offer up sacrifices for their own sins," Heb. vii. 28.

such an High-Priest became us, who is and made higher than the heavens," Heb. vii. 26.

IV. The Priests under the law offered up sacrifices of sin continually: "Every Priest standeth daily, ministering or offering often the same sacrifices, which cannot take away sins," Heb. x. 11.

sacrifice of himself," Heb. ix. 26. "Christ once suffered to bear the sins of many," &c.

V. The Priests under the law offered up the bodies of beasts, and it was impossible that the blood of bulls and of goats could take away sin, or purge the conscience, or make the comers thereunto perfect." Hence it is said, there was a "Remembrance for sin every year," Heb. x. 1—3.

science from dead works, to serve the living God," Heb. ix. 14. "The blood of Christ cleanseth us from all sin," 1 John i. 7.

VI. The High-Priest under the law had a successor; there were many, because they were not suffer-

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saints to come up into the nostrils of God, through his own mediation, as sweet incense; Rev. viii. 3; and no other prayer must be made to God, but such only as the High-Priest directeth us in, Matt. vi. 8—10.

XXIII. Christ's death makes an atonement for all guilty sinners, that fly to the spiritual city of Refuge, not for the man-slayer only, but for the adulterer, drunkard, and murderer also; all, whoever they be, that take hold of God in Christ by a lively faith, are set at liberty, and for ever delivered from the avenger of blood and all spiritual thralldom whatsoever.

XXIV. "Jesus also, that he might sanctify the people with his own blood, suffered without the gate, that so we might from thence go forth unto him without the camp, bearing his reproach," Heb. xiii. 12.

DISPARITY.

I. Christ sprung of the tribe of Judah, and not after the order of Aaron, but after the order of Melchisedec. "Wherefore the priesthood being changed, there is of necessity a change of the whole law," Heb. vii. 12.

II. Christ was made a Priest with an oath: "By so much was Jesus made a Surety of a better covenant," Heb. vii. 22.

III. But Christ is an High-Priest without infirmity: "For the law maketh men High-Priests, which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore," Heb. vii. 28. "For holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. vii. 26.

IV. "Christ having offered up but one sacrifice for sin, sat down at the right-hand of God." Nor yet that he should offer himself often, as the High-Priest entereth into the holy place,—for then must he have often suffered since the foundation of the world; but now at the end of the world hath he appeared to take away sin, by the sacrifice of himself," Heb. ix. 26. "Christ once suffered to bear the sins of many," &c.

V. Christ offered up his own body, which was the Antitype of all those legal sacrifices: "By which we are sanctified, through the offering up the body of Christ once for all," Heb. x. 10. Those sacrifices cleansed only ceremonially: "The law made nothing perfect, but the bringing in of a better hope did," Heb. vii. 19. "Christ's blood, who through the eternal Spirit offered himself without spot to God, purges the conscience from dead works, to serve the living God," Heb. ix. 14. "The blood of Christ

VI. "Christ, because he continueth forever, hath an unchangeable Priesthood," Heb. vii. 24. He hath none, needeth none, can have none to succeed him

METAPHOR.

ed to continue by reason of death," Heb. vii. 23.

VII. The Priest under the law, and the sacrifice, were two things.

VIII. The Priest under the law entered into the holy place, by the blood of bulls and calves.

IX. The Priest under the law offered sacrifices only for the Jewish nation, or Israel according to the flesh.

DISPARITY.

in the Priesthood, "seeing he ever liveth," and hath taken the whole work upon himself, being infinitely able and sufficient to discharge the whole trust reposed in him.

VII. Christ is both Priest and sacrifice. The Divinity, or eternal Spirit, offered up the humanity as an acceptable sacrifice unto God.

VIII. "Christ entered into the holiest by his own blood, having obtained eternal redemption for us," Heb. ix. 12.

IX. Christ offered up a sacrifice both for Jews and Gentiles. "He is a propitiation for our sins, and not for ours only, but for the sins of the whole world," 1 John ii. 2.

COROLLARIES.

I. From hence we may learn, that without the blood of Christ offered up as a propitiatory sacrifice to God, there is no remission of sin, nor eternal life. God's wrath is only appeased by a sacrifice; and this was clearly hinted from the beginning.

II. From hence we may learn, how far the Priesthood of Christ, and the Gospel-covenant doth excel that of the law; moreover, the end and design of God in the one, and in the other. Many things have been briefly touched, wherein the great differences do consist; some of which, for the sake of the weak, I shall reiterate in this place. The Priest under the law was a mortal man; Christ God-man. Those Priests were sinners themselves, and needed a sacrifice for their own sins; Christ was without sin, and needed no offering for himself, Christ offered up his own body on the tree. Those sacrifices were the shadow; the sacrifice of Christ is the substance of them. The Priest and sacrifice is the type, Christ the Antitype. Those sacrifices could not take away sin, nor purge the conscience; Christ's sacrifice doth both.

III. Moreover, this reprehends such as slight and invalidate the meritorious sacrifice of Christ, and accounts his prelude to have no more virtue nor efficacy in it to justification, than the blood of any godly man.

IV. It also calls upon all faithful Christians, to study the nature of Christ's Priesthood more and more; much of the mystery of the two covenants consisteth in Priesthood, and sacrifice, there is something in it hard to be understood.

V. This greatly detects the ignorance and abominable error of the Romish church, that continues to offer up fresh sacrifices for sin; as if Christ had not offered up a sufficient sacrifice once for all, or that he needeth competitors, and help, to atone and make peace between God and sinners.

VI. It may also confute their blasphemous notion concerning Christ's Priesthood as if it passed from him unto them; whereas nothing can be more plainly asserted, than his continuing a Priest for ever. His Priesthood is unchangeable, exercised in his own Person, as a principal part of the glory of his office; and on the discharge of it, depends the Church's preservation and stability: "He ever liveth to make intercession for us," Heb. vii. 25. And every believer may from hence go with confidence unto him in all their concerns, for relief and succour, who himself is said to be "touched with the feeling of our infirmities," Heb. iv. 15.

But this of Christ's offering once for all, and continuing a Priest for ever, the Rhemish annotators are greatly at a loss about, concluding, that it makes against the Jews and Aaron's Priesthood; which worthy Cartwright learnedly answers, to whom we refer you. For clear it is, that what the papists affirm concerning their Priest and mass to be a propitiatory sacrifice for the quick and the dead, is detected from hence to be a blasphemous, execrable, and pestilent error; and by no means are they able to make the offerings and sacrifices made by their Priests as Christ's successors, to hold good in any case, or consonant to God's word. Which further to evince, we shall here cite a page of Dr. Owen's, on Heb. vii. 24; and so conclude this of Christ's Priesthood.

"The expositors of the Roman Church are greatly perplexed in the reconciling of this passage of the apostle unto the present Priesthood of their Church; and they

may well be so, seeing undoubtedly they are irreconcilable. Some of them say that Peter succeeded unto Christ in his Priesthood, as Eleazar did unto Aaron; so Ribera. Some of them deny that he hath any successor, properly so called: *Successorem non habet, nec ita quisquam Catholicus loquitur, si bene and circumspecte loqui velit*, saith *Æstius*. But it is openly evident, that some of them are not so circumspect as *Æstius* would have them, but do plainly affirm, that Peter was Christ's successor. A. Lapide indeed affirms, that Peter did not succeed unto Christ, as Eleazar did unto Aaron, because Eleazar had the Priesthood in the same degree and dignity with Aaron, and so had not Peter with Christ; but yet that he had the same Priesthood with him, a Priesthood of the same kind, he doth not deny.

"That which they generally fix upon is, that their Priests have not another Priesthood, or offer another sacrifice, but are partakers of his Priesthood, and minister under him, and so are not his successors, but his vicars; which I think is the worst composure of this difficulty they could have thought upon: for,

"1. This is contrary unto the words and design of the apostle; for the reason he assigns, why the Priesthood of Christ doth not pass from him to any other, is, because he abides himself for ever to discharge the office of it. Now this excludes all subordination and conjunction, all vicars, as well as successors; unless we shall suppose, that although he doth thus abide, yet he is one way or other disabled to discharge his office.

"2. The successors of Aaron had no more another Priesthood, but what he had, nor did they offer any other sacrifice than what he offered, as these Priests pretend to offer the same sacrifice that Christ did: so that still the case is the same between Aaron and his successors, and Christ and his substitutes.

"3. They say, that Christ may have substitutes in his office, though he abide a Priest still, and although the office still continue the same unchangeable: so God, in the government of the world, makes use of judges and magistrates, yet is himself the supreme Rector of all. But this pretence is vain also: for they do not substitute their Priests unto him, in that which he continueth to do himself, but in that which he doth not, which he did indeed, as a Priest ought to do, but now ceaseth to do for ever in his own Person; for the principal act of the sacerdotal office of Christ consisted in his oblation, or his offering himself a sacrifice of a sweet-smelling savour unto God. This he did once, and ceaseth for ever from doing so any more: but these Priests are assigned to offer him in sacrifice every day, as partakers of the same Priesthood with him, which is indeed not to be his substitutes, but his successors, and to take his office out of his hand, as if he were dead, and could henceforth discharge it no more: for they do not appoint Priests to intercede in his room, because they grant he continueth himself so to do, but to offer sacrifice in his stead, because he doth so no more. Wherefore if that be an act of Priesthood, and of their Priesthood, as is pretended, it is unavoidable that his Priesthood is passed from him unto them. Now this is a blasphemous imagination, and directly contrary both unto the words of the apostle, and the whole design of his argument; nay, it would lay the advantage on the other side; for the Priests of the order of Aaron had that privilege, that none could take their office upon them, nor officiate in it, whilst they were alive; but although Christ abideth for ever, yet, according to the sense of these men, and their practice thereon, he stands in need of others to officiate for him, and that in the principal part of his duty and office. For to offer himself in sacrifice unto God, he neither now doth, nor can, seeing henceforth he dieth no more. This is the work of the mass-Priests alone, who must therefore be honoured as the successors of Christ, or else be abhorred as his murderers; for the sacrifice of him must be by blood and death.

"The argument of the apostle, as it is exclusive of this imagination, so it is cogent unto this purpose; for so he proceedeth: that Priesthood which changeth not, but is always vested in the same person, and in him alone, is more excellent than that which was subject to change continually from one hand to another; for that transmission of it from one unto another, was an effect of weakness and imperfection. And the Jews grant, that the frequency of their change under the second temple was a token of God's displeasure. But thus it was not with the Priesthood of Christ, which never changeth, and that of Aaron, which was always in a transient succession. And the reasons he gives of this contrary state of these two Priesthoods, do greatly enforce the argument: for the first Priesthood was so successive, because the Priests

themselves were obnoxious unto death, the sum and issue of all weaknesses and infirmities. But as to the Lord Jesus Christ, his Priesthood is perpetual and unchangeable, because he abideth personally for ever: "Being made a Priest according to the power of an endless life," which is the sum of all perfection that our nature is capable of."

CHRIST A PROPHET.

"*A Prophet is not without honour, save in his own country,*" Matt. xiii. 57.

"*And they glorified God, saying, that a great Prophet was risen among them,*" Luke vii. 16.

"*The woman said unto him, Sir, I perceive thou art a Prophet,*" John iv. 19.

"*For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, like unto me,*" &c. Acts iii. 22.

It is a common and received principle among all that are truly godly, that Jesus, the Son of the Highest, stands in a capacity of King, Priest, and Prophet to his Church, and so he is to be received by all that will on good grounds receive benefit by him. Having spoken somewhat of his Kingly and Priestly office, somewhat relating to him in respect of his Prophetical office, is hinted in the following.

METAPHOR.

I. A Prophet is a mouth to others, to speak forth what is the sense and mind of God to them: "And the Lord said unto Moses, See, I have made thee a God unto Pharaoh, and Aaron thy brother shall be thy Prophet, and speak unto Pharaoh," Exod. vii. 1.

II. A Prophet speaks not of himself, but the word of God comes to him, to teach him what he shall say; "For when David was up in the morning, the word of the Lord came unto the Prophet Gad, David's seer, saying," &c.

III. A Prophet doth anoint others, and install them into office, as Samuel did Saul, and as Nathan did Solomon, 1 Sam. x. 1, 1 Kings i. 25.

IV. A Prophet gives direction for cleansing from uncleanness, or leprosy. "The servants of Naaman came near, and spake unto him, and said, My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he says unto thee, wash and be clean," 2 Kings v. 13.

V. A Prophet was to pray for the people, as the proper work of his place; hence Samuel saith, "God forbid that I should sin against the Lord, in ceasing to pray for you," &c., 1 Sam. xii. 23.

parable union, John xvii. 9, 15, 17, 21. Nay, more than this,

2. He prayeth for his enemies; "Father, forgive them, for they know not what they do."

PARALLEL.

1. Jesus Christ is the mouth of God, who speaks forth his mind and will unto the sons of men. "God, who at sundry times, and in divers manners, spake in time past unto the fathers, hath in these last days spoken unto us by his Son," Heb. i. 1, 2. "The words which I speak are not mine, but the Father's that sent me," John xiv. 24.

II. Jesus Christ speaks not of himself, (as he was man,) but the word of God came to him, to direct him what he should speak: "I speak not of myself," John xii. 49. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass," Rev. i. 1.

III. Jesus Christ doth anoint others, and install them into office, of whom it is said, "we have received an unction from the Holy One, that teacheth all things," 1 John ii. 20. "I thank Jesus Christ, who hath put me into the ministry."

IV. Jesus Christ gives direction for cleansing from all uncleanness, both in respect of body and soul; "he said to the leper, I will, be thou clean," &c. Matt. viii. 3, 4. "And when he saw the lepers, He said unto them, go, show yourselves to the priests; and it came to pass, that as they went they were cleansed." "Now are ye clean through the word which I have spoken to you," John xv. 3. He doth not only direct, but giveth cleansing: "Having washed us from our sins in his own blood," Rev. i. 5.

V. Jesus Christ did eminently answer the work of a good Prophet, in praying for the people.

1. For his friends: "I will pray the Father, and he shall give you another Comforter," John xiv. 16. (1.) That they may be kept from evil. (2.) That they may be sanctified through the truth. (3.) That they may be brought to an inse-

METAPHOR.

VI. A Prophet, though ever so good or great, is slighted by his own neighbours and people; he is without honour in his own country, Matt. xiii. 57.

VII. A true Prophet is ordained of God, is sent forth to do that work and business: "Before thou camest out of the womb, I ordained thee to be a Prophet unto the nations," Jer. i. 5.

VIII. A Prophet is anointed to do and perform the work proper to his place; as it is said, "Elisha, the son of Shaphat, thou shalt anoint to be a Prophet," 1 Kings xix. 16.

me to preach the Gospel to the poor,"

IX. A Prophet is the leader and guide of the people, as it is said, by a Prophet, "the Lord led Israel out of Egypt.

a Witness to the people, a Leader and

X. A true Prophet ought to be believed: "Believe his Prophets, so shall you prosper," 2 Chron. xx. 20.

the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear in all things he shall say unto you. And it shall come to pass, that every soul that will not hear that Prophet, shall be destroyed from among the people," Acts iii. 22, 23.

XI. A Prophet bears witness to the truth: "To him give all the Prophets witness," Acts x. 43.

XII. A Prophet is a man of God, a Servant of God, and knows his secrets, Jer. xlv. 4, Ezek. xxxviii. 17, Dan. ix. 6, Amos iii. 7.

XIII. The Prophets of God laid a foundation for the Church to build upon, in respect of faith and doctrine: "And that the Church is built upon the foundation of the apostles and Prophets," Eph. ii. 20.

audible voice from heaven, "This is my beloved Son, hear ye him," Matt. iii. 17.

This great Prophet of the Most High hath, in pursuit of his prophetic office, laid a fair foundation for the Church to build upon, in these great and most important points:

I. He hath set forth God in the excellency of his nature, and perfections. He hath told us, we are to have faith in him, to love him with all our whole soul, and with all our strength, and to worship him in spirit and in truth.

PARALLEL.

VI. Jesus Christ, though he was the greatest and best of Prophets that ever was sent to the children of men, yet was he slighted by his own people, and rejected by his near neighbours: "He came unto his own, and his own received him not," John i. 11. "Is not this the carpenter's son, whose father and mother we know," &c.

VII. Jesus Christ was ordained, and sent of God to do the work and office of a Prophet: "I came not of myself, but the Father sent me." "He was faithful to him that appointed him, as Moses also was," Heb. iii. 2.

VIII. Jesus Christ is anointed to be a Prophet, and to perform the work proper to his place; as it is said, "Because thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. i. 9. "The Lord God hath anointed

&c. Luke iv. 18.

IX. Jesus Christ is the Leader or Guide of his people, called the Forerunner and Captain of our salvation. "He shall feed his flock like a Shepherd, and gently lead those that are with young," &c., Isa. xl. 11. "Behold, I have given him for Commander to the people," Isa. lv. 4.

X. Jesus Christ ought to be believed. God commands all men to hear him, and unless they believe in him, they shall die in their sins. "For Moses truly said unto the fathers, a Prophet shall come from among you, like unto me, him shall ye hear in all things he shall say unto you. And it shall come to pass, that every soul that will not hear that Prophet, shall be destroyed from among the people," Acts iii. 22, 23.

XI. Jesus Christ did bear witness to the truth; he witnessed a good confession before Pontius Pilate, and is called the "Faithful and true witness, and first-begotten from the dead."

XII. Jesus Christ is a man of God indeed, a Servant of God, whose meat and drink it was to do his will, and one who knew all the Father's secrets: "No man hath seen God at any time, save the only-begotten Son of God, which is in the bosom of the Father, he hath declared him," Matt. xi. 27.

XIII. Jesus Christ hath excelled all that went before him in this respect. He was not applauded by the people only, who said he was a teacher come from God; that "He taught like one that had authority, and never man spake like him," Matt. vii. 29: but he was commended as one fit to be heard by God himself, and that with an

2. He hath set forth himself as Mediator, the immediate object of faith, and to be followed in his life and doctrine: "Another foundation can no man lay," 1 Cor. iii. 11.

3. He hath confirmed the Holy Scriptures, as the rule of worship, directing men to them for the regulation of their hearts and lives. "Search the scriptures," John v. 39. "It is written in your law," &c. And to the young man, that would know what he should do to inherit eternal life, he said, "How readest thou?" &c.

4. He hath set forth the world to come, in the glory of it, as the reward of worship, telling them that there is a kingdom to be given, and, "The pure in heart shall see God."

METAPHOR.

XIV. The work of a true Prophet is, to perfect the work appertaining to the Church, as well as to lay the foundation of it: "He gave some Prophets, &c., for the perfecting of the saints," &c., Eph. iv. 11, 12.

complete. "Be merciful, as—be ye perfect, as—your heavenly Father is perfect." "Love one another: walk as you have me for an example; and what you would that men should do to you, that do unto them: this is the law and the Prophets."

XV. Prophets are to be examples to others: "Take my brethren, the Prophets for an example," James v. 10. militancy, self-denial, and contempt of this world. 3. His zeal and sufferings. 3. His zeal and enemies.

XVI. Prophets gave forth scripture by the inspiration of the Holy Spirit, for men to have recourse to at all times, for quickening, comfort, and instruction in righteousness: as it is written in the Prophets. "According to the scriptures of the Prophets." "The prophecy came not in old time," &c., Acts vii. 41, Rom. xvi. 26.

XVII. Prophets do not only expound and show what is past, and already fulfilled, but foretell and predict things to come, (which they all did more or less) as a proper part of their work.

not conceal, but plainly told, that there should be a day of distress, such as had not been since they were a nation. And soon after his ascension, sent his angel to signify to his servant John, for the teaching all his churches, many things that are, and shortly should come to pass, Luke xxi., Matt. xxiv., Mark xiii., Rev. i., as,

1. The rise, reign, and ruin of the last beast.

2. The suffering of the Church in the wilderness, during his reign.

3. The glory, grandeur, horrid wickedness, and fearful overthrow of mystical Babylon.

4. The going forth of the everlasting Gospel into all the world.

5. And lastly, his own coming in glory, with the New Jerusalem, the holy angels, and all saints, to solemnize the last and dreadful judgment.

PARALLEL.

XIV. Jesus Christ hath not only, as the Author of our faith, laid a sure foundation for us to build upon; but, as the Finisher thereof, hath store of gifts and graces to bestow, which he hath promised to give down; and hath also proposed such examples and precepts touching all the particularities of our duty, which, if followed, cannot miss of perfecting, and making the Church

complete. "Be merciful, as—be ye perfect, as—your heavenly Father is perfect." "Love one another: walk as you have me for an example; and what you would that men should do to you, that do unto them: this is the law and the Prophets."

XV. Jesus Christ was the most perfect copy to write by, the best example to conform our lives unto, that ever our eyes beheld, or that ever appeared. 1. In this unparalleled meekness, humility, self-denial, and contempt of this world. 2. His unwearied patience under afflictions and sufferings. 3. His zeal and forwardness to do good, even to the worst of his

XVI. Jesus Christ hath given forth scripture by the glorious power of the Holy Ghost, which are the four Evangelists, and all the Epistles; and as to the book of the Apocalypse, he hath so confirmed it, that he hath made it damnation to any that shall add to it, or diminish from it, Rev. xxi. 18, 19.

XVII. Herein Jesus Christ hath completed his work as a Prophet. He did expound to his disciples what was written in the law of Moses, in the Prophets and in the Psalms, concerning himself. And not only so, but he foretold them things that were yet to come to pass; as the destruction of Jerusalem, and the captivity of the Jews. He did

METAPHOR.

I. ALL other Prophets, besides Christ, were inspired by Christ. The Prophets searched what manner of time the Spirit of Christ was in them, 1 Pet. i. 11, by which he "Preached to the spirits in prison." 1

II. Other Prophets pointed at Christ, as the scope of their prophecies; they testified before-hand the sufferings of Christ, and the glory that was to follow.

III. Other Prophets did but begin the holy books, that were to be the perpetual rule of faith and practice; they told us of divine things but in part.

people. He that hears not his voice, and believes not his Gospel, shall not see life, but perish in his sins. "How shall we escape if we neglect so great salvation, confirmed by signs and wonders?" Heb. ii. 3.

IV. Other Prophets spake of God by private inspiration, and the intelligence of angels, and few of them confirmed their words by miracles.

time, but the only-begotten Son, that is in the bosom of the Father, he hath declared him," John i. 18, Matt. xi. 27. "The things that I have heard of him, I speak unto you," "If I had not done amongst them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father," John xv. 24.

V. Other Prophets have left their work, and are all gone: "Your fathers, where are they? And the Prophets, do they live for ever?" Zech. i. 5. "What man is he that liveth, and shall not see death? Abraham is dead, and the prophets," &c., John viii. 52.

DISPARITY.

I. JESUS Christ received not the Holy Spirit by measure, but hath the fulness of the Godhead dwelling bodily in him. "For in him dwelleth all the fulness of the Godhead bodily," Col. ii. 9.

Pet. iii. 19.

II. Jesus Christ came as the sum of their prophecies, to fulfil them, and complete what they foretold. "This is he, of whom Moses in the law, and the Prophets did write," John i. 45.

III. Jesus Christ did finish and complete the holy books, which are to be the perfect and complete rule of faith and practice to the end of the world. He showed plainly of the Father. He is that Prophet that all men are to hear, upon the penalty of being destroyed from amongst the

IV. But Jesus Christ spake of the Father, as he had seen him, and conversed with him, heard his words, and was in his bosom, before he came down among us in the likeness of man, and confirmed his doctrine by many immediate and mighty miracles. "No man has seen God at any

V. Jesus Christ abides in his Prophetical office still, that is of like continuance with his Kingly and Priestly office; as he abides a Priest continually, so a Prophet. He is with his Church, to lead it, and guide it, to the end of the world, as himself saith, "And lo, I am with you always, even to the end of the world," Matt. xxviii. 20.

INFERENCES.

I. WE may infer from hence, that God hath been exceeding good unto the world in sending such a Prophet, after the great abuse of others that went before: a good Prophet, a great Prophet; none like him that went before him, or should come after him: "The Son of God, Emmanuel, God with us," Matt. i. 23.

II. This informs us also, how exceeding useful our Lord Jesus Christ, as a Prophet, is to his Church; having completed what others left undone, showing the riches, glory, and duration of the world to come; and indeed, in declaring the whole counsel of God, and bringing life and immortality to light through the Gospel.

III. Moreover you may see the absolute necessity the Church has of such a Prophet, without whom the people would have sat in darkness, and in the shadow of death, and have been left to stumble upon the dark mountains.

IV. From hence we infer the infallible certainty of what he has declared, for it could not be that such a Prophet should deceive the world: These things are true and faithful."

V. Behold the strong and forcible obligation that is upon the world to believe his doctrine where it is preached, and to reject all doctrines that are repugnant to it.

VI. How inexcusable will all those be, who reject his Gospel and despise his ministers: it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for them," Matt. x. 15.

VII. Let the Christian Church from hence learn to hold fast what she hath received; for the truth, as it is in Jesus, had a great and faithful witness, who confirmed it by mighty miracles, and sealed it with his own blood.

CHRIST A SHEPHERD.

"I am the good Shepherd," &c. Εγώ ειμι ο ποιμην καλος, John x. 11.

METAPHOR.

I. A Shepherd is chosen and appointed to take care of the sheep, being a man skilful in doing that work and business.

II. A Shepherd knows his sheep, he knows their number, and knows them particularly from sheep that are none of his, and one from another.

III. A Shepherd marks his sheep, whereby they are distinguished from others.

Rev. vii. 3, 4. "Set a mark upon the sealed in their foreheads and hands, 1.

IV. A Shepherd feeds his sheep, he leads them to green pastures, and springs of water: "Should not the Shepherd feed the flock" Ezek. xxxiv. 2.

V. A Shepherd preserves his flock, he takes care they do not feed in unwholesome pastures, and defends them from enemies.

VI. A Shepherd hath a fold for his sheep, whither he brings them for their better security, and his own profit.

VII. A Shepherd keeps his sheep together, suffers them not to stray and straggle abroad lest they should be lost.

VIII. A Shepherd, if any of his sheep be set upon by dogs or wolves, will venture his life for them, to defend and rescue them from those beasts of prey; as David for a lamb, fought with a lion and a bear, 1 Sam. xvii. 26, 37.

IX. A Shepherd is very tender of his flock, will not over-drive them, takes special care of the lambs, and those that are weak and feeble, Gen. xxxiii. 13.

PARALLEL.

I. Jesus Christ is chosen of God and appointed to take the care and charge of the Church, and very capable to undertake that blessed work.

II. "I know my sheep," saith Christ, "and am known of mine." He takes special notice of every particular saint; he knew Moses by name. He knows their wants, their sufferings, their weaknesses, their sicknesses, and whatever service they do for his holy name-sake.

III. The Lord Jesus hath set his own image upon his people. The mark which they always bear upon them, is, holiness, meekness, obedience, by which they are distinguished from the world, men that mourn," Ezek. ix. 4. Christ's sheep are for distinction. 2. Secrecy, 3. Security.

IV. Christ "Feeds his flock like a Shepherd," Isa. xl. 11, Psal. xxiii. 1, 2, John x. 3; his great care is to put them into good and fat pastures, and lead them by the still waters, Isa. xlix. 10, Prov. viii. 6, and iv. 2, Jer. iii. 15; he gives them good doctrine, "Feeding them with knowledge and understanding."

V. The Lord Jesus, to preserve his Church, doth often charge and caution them to beware of, and avoid all pernicious and evil doctrine, false teachers, &c. And he continually defends them from sin, Satan, and all other enemies.

VI. The Lord Jesus hath his Church for his fold, whither he brings his elect for their better security, and his own glory. "The Lord added unto the Church daily such as should be saved." Acts ii. 47. "Glory to God in the Church, throughout all ages," Eph. iii. 21.

VII. The Lord Jesus frequently assembles his people together, and will not allow any to straggle abroad, or be like lambs in large places: "Exhort one another daily," &c. Heb. x. 25.

VIII. Christ laid down his life for his sheep, exposed himself to great sorrows and miseries for their sakes, and engaged with the cruellest of enemies, who sought to make a prey of, and devour his flock, which all the malice of wicked men, who "Lay snares to entrap them," cannot accomplish, Jer. v. 26.

IX. Christ is exceeding tender of weak and feeble Christians. "He shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young," Isa. xl. 11. "Strengthen ye the weak hands, and confirm the feeble knees," Isa. xxxv. 3.

METAPHOR.

X. If a Shepherd has lost one sheep, or one lamb is gone astray, he will seek it, and when he hath found it, he brings it home with abundance of joy, saying to his neighbours, "Rejoice with me, for I have found my lost sheep," Luke xv. 5, 6.

XI. A Shepherd heals the diseases of the sheep. "The diseased (saith God to the Shepherds of Israel) have ye not strengthened, neither have ye healed that which was sick," Ezek. xxxiv. 4.

XII. A Shepherd judges between sheep and sheep, between fat and lean ones; and if any push the weak, and hurt or wrong his fellow, or would thrust and shoulder him out of the fold, the shepherd takes notice of it, and accordingly orders such who do the wrong.

authority; but it shall not be so among you." Mark x. 42.—"Diotrephes, who loveth to have the pre-eminence among them, receiveth us not," 3 John 9, 10.—"I will remember his deeds," Col. iii. 25.—"He that doth wrong, shall receive for the wrong."

XIII. The Shepherd watches over his sheep, because of the dangers that might otherwise befall them in the night: "And there were in the same country Shepherds, abiding in the fields, keeping watch over their flock by night," &c., Luke ii. 8.

XIV. Shepherds are to give an account of their sheep, to see that none are lacking.

XV. A Shepherd washes his sheep (in convenient places) from all filth and soil, which they are subject to contract.

XVI. A Shepherd delights much to see his sheep and lambs thrive.

XVII. A Shepherd, if he sees one or more of his sheep are infected with any distemper, so that they may endanger the rest, he separates such from the flock.

XVIII. A Shepherd separates the sheep from the goats.

XIX. A Shepherd leads his flock to some sweet shady place, where he makes them rest at noon, when the sun shines hot.

DISPARITY.

X. Christ, the good Shepherd, came to seek and save that which was lost; his great design is to bring home sinners, and such as have gone astray, as David, Peter, and other saints have done. When he finds them mourning for their sins, how is he pleased! He takes up the lost sheep upon his shoulder, as it were, carries it upon the power of his grace and love into the sheep-fold with joy, Luke xv. 1, 2, 3, &c.

XI. Christ binds up the broken-hearted, restores sight to the blind, and sets at liberty them that are bruised; he pours in oil and wine into the sinner's wounds. "I will bind up that which was broken, and will strengthen that which was sick," &c., Ezek. xxxiv. 16.

XII. Christ judges between member and member, between one saint and another. And if any oppress and injure his fellow Christian, or if the rich wrong the poor, or the strong the weak, and retain their right, or would jostle them out of the church, Christ takes special notice of it, and will reward them accordingly; "I will destroy the fat and the strong, if they repent not." "The Gentiles exercise lordship, and their great ones usurp."

XIII. Christ continually keeps a strict watch over his people, his eye is never off them; "I will keep it night and day," Isa. xxvii. 3. In this night of darkness, how happy are we, that the good Shepherd hath his eye upon, and watches his threatened flock, since so many Roman wolves are abroad!

XIV. Christ gives the Father an account of all his sheep: "Of all those that thou hast given me, I have lost none, but the son of perdition," John xvii. 12.

XV. Christ hath loved us, and washed us from our sins in his own blood, Rev. i. 5. It is his blood that "cleanses us (through faith) from all sin," 1 John i. 9.

XVI. Christ is wonderfully pleased to see his people grow in grace, and in the fruits of the Spirit: "Hereby is my Father glorified, that you bring forth much fruit," John xv. 8.

XVII. Christ, if he sees any evil, infected, and corrupted members in the church, that may endanger the rest, he gives command to purge them out, or separate them from the church, by the righteous censure thereof, 1 Cor. v. 1, 2, 3, Tit. iii. 10.

XVIII. Christ will make a plain decision at the last day. He will separate the godly from the wicked, as a Shepherd separates the sheep from the goats, Matt. xxv. 32.

XIX. Christ hath the like care of his flock; he is as "the shadow of a great rock, in a weary land," by his gracious promises, and protection in the day of persecution.

METAPHOR.

I. OTHER Shepherds are generally hirelings; they keep other men's sheep, and not their own.

tion: he bought them with the price of his own blood.

II. All other Shepherds are no more than men, and generally poor, and of a mean race or descent.

III. Other Shepherds may fail in skill or care, or may want power to help and save their sheep from danger, when the lion or wolf cometh.

fiercest lion tremble; he can make the powers of darkness, at his pleasure.

IV. Other are Shepherds of a few sheep, or a few particular flocks.

the charge and care of. He is the universal Shepherd; it is false of the Pope, but true of Christ. All the sheep or flocks that live, or ever lived, were and are his. 4. Great, in respect of the pastures he hath to accommodate his sheep. The world is his, and the fulness thereof. 5. Great, in respect of the many inferior Shepherds that are under him, that must be accountable to him.

V. Other Shepherds are but sheep themselves; nay, and if his, they cannot have greater dignity conferred upon them.

VI. Other Shepherds may lose their sheep; they may be diseased, rot, and perish, and they cannot help them.

perish, neither can any man pluck them out of my hand," John x. 28.

DISPARITY.

I. CHRIST's sheep are all his own by creation; his by free donation of the Father; his by election: "You have not chosen me, but I have chosen you," John xv. 16. They are his by purchase or redemption.

II. This Shepherd is the Son of God; never was there such a Shepherd in the Church before, nor ever shall arise after him: "He thought it no robbery to be equal with God." Phil. ii. 6.

III. Christ is called the Wisdom of God, and the power of God, 1 Cor. i. 24. His bowels, covenant, and faithfulness, will not suffer him to forget or neglect his flock. He is able to drive away all the beasts of prey, with his voice can make the devils fly, and restrain the wrath of man, and

IV. Christ is the great Shepherd of the sheep. He is called Great, Heb. xiii. 20, 1 Pet. v. 4; 1. In respect of his Person. 2. In respect of his power. 3. Great, in respect of the flocks he hath

V. Christ is the Shepherd of shepherds. The patriarchs, prophets, and apostles themselves, and all ministers of the Gospel, are Christ's sheep, and under his charge and keeping.

VI. Christ will lose none of his sheep. He is able to cure all their diseases, and to keep them from perishing, Psal. ciii. 3. "My sheep hear my voice, and they follow me, and they shall never

INFERENCES.

1. If Christ be the Shepherd of his sheep, if he hath the care and charge of all the faithful people of God; this informs us, that they shall not, cannot be at any time without a Shepherd: for Christ is not short-lived, or subject to death, as other Shepherds are: "He ever lives," &c., Heb. vii. 25.

2. Believers may say with David, "If Christ be their Shepherd, they shall not lack," Psal. xxiii. 1.

3. Let other Shepherds remember they are but Christ's servants, Christ's deputies, and must be accountable to him, the chief Shepherd, when he appeareth.

4. We may infer from hence, that the state and condition of such men is sad, that worry, and make a spoil of the righteous; they are Christ's lambs they thus grievously abuse, and make slaughter of.

5. Follow this Shepherd in his doctrine, in his example.

6. Examine yourselves, whether you be his sheep, or no; his sheep know his voice from the voice of strangers: see more under the metaphor of sheep.

7. Take heed you do not straggle from the fold, and refuse the guidance and conduct of this Shepherd.

8. Enquire where this Shepherd feeds his flock, and where he makes them rest at noon, Cant. i. 7.

CHRIST THE BRANCH.

"I will bring forth my servant, the Branch," Zech. iii. 8.

"Behold the man whose name is the Branch," Zech. vi. 12.

THE Hebrew word *נֶחֱמָץ*, and the Latin word, *Germen*,* do metaphorically signify Christ. The Greek interpreters translate it, *ανατολην*, and the Vulgate Latin, *Oriente*; for they judged, that Christ might be so called from that glory and brightness, by which he chased away the darkness that overspread the world; but the word will not bear that sense, as the root *נֶחֱמָץ* sheweth.

In these places of scripture, where Christ is called a Branch, we are to understand his human nature is intended; and this according to the judgment of divers expositors. "I will cause the Branch of righteousness to grow up unto David." Jer. xxxiii. 15. Hence he is said to be a "Branch out of the stem of Jesse," Isa. xi. 1. And this is according to the apostle, where he mentions, that God swore unto David, "That of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne," Acts ii. 30. And upon this account Christ is called the "Son of David, and the offspring of David," Rev. xxii. 16.

How fitly Christ may be compared to a Branch, we shall note under three or four particulars.

METAPHOR.

I. A Branch hath a root or stock from whence it proceeds.

II. A Branch is of the same nature with the stock and root from whence it naturally proceeds.

things, sin only excepted." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, Heb. ii. 14.

III. A Branch partakes of sap and nourishment from the root.

IV. A Branch, or the Branches of a tree, are the glory of a tree.

PARALLEL.

I. Christ, as concerning the flesh, proceeded from Abraham, Jesse, David, Mary, &c., Rom. i. 3, Mark vi. 3.

II. Christ is really and truly man, and hence he is called the "seed of the woman," Gen. iii. 15, and the seed of Abraham, &c., Gen. xxii. 18, and "made of a woman, made like unto us in all things, sin only excepted."

III. Christ partook of nourishment from the virgin not only in the womb, but afterwards: "Blessed are the paps that thou hast sucked, Luke xi. 27, and xxiii. 29.

IV. Christ, the Son of man, being the real offspring and son of David according to the flesh, is the glory of all David's race, and of the whole church of God in general, Matt. xxii. 45, Rev. xxii. 16.

INFERENCES.

1. This may serve to refute those that say, the matter of Christ's human nature was from heaven; and that he passed through the womb of the virgin, as water through a conduit-pipe; and is called "The seed of the woman, and made of a woman," Gal. iv. 4, upon no other account than his being born of a woman.—From hence,

2. We may admire the goodness and rich grace of God, and his distinguishing love to mankind, in that the Lord Jesus took not hold of the "Nature of angels, but of the seed of Abraham," Heb. ii. 16, that there should be a Saviour for fallen man, and none for fallen angels.

3. This shows how man is magnified and exalted by the Almighty. What greater dignity can God confer upon us, than that our nature should be united to, and made one with the Deity? This is the rise and ground of all our hope and consolation.

* Leigh. *Crit. Sacra*, p. 435.

CHRIST THE WAY.

"I am the Way, &c. No man can come to the Father, but by me," John xiv. 6.

"I AM the Way," &c. Way is taken properly or metaphorically. In the latter sense divers things are so called: viz.

- The law or word of God, Psal. cxix. 1.
- The doctrine of the Gospel, Acts xix. 9.
- The secret counsel of God, Rom. xi. 33.
- The conversation of the godly, Psal. i. 1.
- The works of God, Job xl. 19.

And in this text (and some others) Christ is so called.

Way is a common word or phrase, taken for the chief means and medium for the attainment or accomplishment of a thing, and so is very comprehensive. As for example: the way to gain honour, is to do some worthy and honourable action; honour is the end, the person that seeks it is the subject, the doing the worthy action is the way to attain it. Again, If a man would go to such or such a city, he must travel that road that leads thither; here also you have the end, the subject, and the means or way of obtaining the end. So in like manner, if a man would come to God, which is happiness, his chief end, the Way is Jesus Christ: "No man can come unto the Father, but by me." Here man is the subject, God or happiness the end, Christ the Way.

METAPHOR.

I. A Way to attain to any thing or place that we greatly desire, and long after, is necessary, without which our end and desire can never be accomplished.

II. A Way must be assigned by the public legislators of a kingdom, when it is wanting, and appears absolutely necessary.

III. A Way that is assigned must be also made known, or else how should men do to find it, and walk in it?

IV. A Way is useful upon divers accounts, indeed to all enterprises, whether it be for the obtaining of honour, riches, peace, health, or length of days.

our peace, who hath made both one," &c., Eph. ii. 14, "In me ye shall have peace." 4. He is health, strength, and length of days: "He that believeth on me shall never die."

V. Ways lead from one place or city to another.

VI. Ways are free for all; none are forbid to travel in such and such common Ways and roads.

PARALLEL.

I. There is an absolute necessity of a Christ, for without him, favour and reconciliation with God the Father cannot be obtained, Acts iv. 12, "The Jews, who, followed after righteousness, attained it not, because they sought it not by faith, they stumbled at that stumbling-stone," Rom. ix. 31, 32.

II. Jesus Christ is assigned or appointed by the great Law-giver of heaven and earth, to be the Way to happiness, who saw a Saviour was wanting, and such an one was necessary to bring man to glory.

III. Jesus Christ is made known by the Gospel, in which are plain directions how to find the Way. God saw it necessary to send his servants, to proclaim and make known salvation: "How shall they believe on him whom they have not heard? and how shall they hear without a preacher?" Rom. x. 14.

IV. Jesus Christ is useful and necessary to all enterprises, viz., 1. To honour: "To as many as received him, to them gave he power to become the sons of God," John i. 12. 2. To riches: "Riches and honour are with me, yea, durable riches, and righteousness." 3. To peace: "He is

V. Christ, the spiritual Way, leads from sin to grace; out of Satan's kingdom to his own kingdom, from Egypt to Canaan.

VI. Christ is a Way free for all sinners, Matt. xi. 28, 29. The partition-wall is now broken down, Jews and Gentiles, rich and poor, young and old, male and female, may freely walk in

this Way, Eph. ii. 14. None are forbid to come to Christ, to believe in him, and to lead a holy life.

VII. Great care was to be taken under the law, that the Ways to the cities of refuge should be made smooth and plain; all stumbling-blocks and impediments were to be removed, and they were to be thirty-two cubits broad. Ways ought not only to be laid open, and made known, but also made passable, and easy to travel in.

walked in this very Way. It is made stumbling or danger walk in it.

VIII. In a Way there ought to be suitable and necessary accommodations for travellers.

IX. There is no coming to such or such a city, unless we go the Way which leads thither.

dence be never so great, it will deceive them, and their hope will prove like the spider's web.

X. Men are glad when they come to the end of a long journey.

the end of their journey, the salvation of their souls.

VII. God, in his infinite grace and favour, hath taken care to remove all impediments and stumbling-blocks out of the sinner's Way. The Way is plain and easy to men of understanding, Isa. lviii. 14, Hos. xiv. 9. It is but falling in love with God and goodness, and accepting of a Saviour on Gospel terms, which are not hard: "My yoke is easy and my burden is light," Matt. xi. 28, 29. It is possible for the greatest of sinners to be saved. The Way is well trodden; the patriarchs, prophets, apostles, and all the godly, very smooth; the weakest traveller may without

VIII. In Christ, the spiritual Way, are all things necessary provided: there is bread and water of life, sweet repose, and precious grace ready to defray all expences, for every willing and faithful traveller.

IX. There is no coming to God but by Christ; "There is no other name given under heaven, whereby we must be saved," Acts iv. 12. Whoever refuse Christ, and life through him, let their confidence

X. Poor sinners greatly rejoice, when through Christ they are brought home to the Father; but what joy will it be to them, when they come to

Quest. In what respect is Christ called the Way, or said to be the way to the Father?

Ans. As he is Mediator between God and man;

1. As a Priest, he atoned and made peace by his own blood, and thereby he is a blessed Way for us to the Father, and as he is a Priest to intercede for us in heaven. See **ADVOCATE**.

2. He is the Way, as a King, to appoint laws for us, and to subdue sin, and other enemies, in us, and for us.

3. He is the Way, as a Prophet to teach and instruct us by his word and Spirit, how to receive that glorious atonement he hath made, and to walk in those ordinances he hath appointed.

4. He is the Way by that holy example he hath left for us.

Quest. What kind of Way is Christ?

Ans. 1. He is the only way to the Father, and eternal life. (1.) The patriarchs of old knew no other Way: "Abraham rejoiced to see my day, &c.," John viii. 56. (2.) The prophets knew no other Way. (3.) The apostles knew no other way. (4.) There is no other Way revealed to mankind. (5.) There is a curse denounced to such as shall preach any other Way,

2. Christ is a new Way: The old Way of access to God was barred and chained up by the fall; his blood is called the blood of the new covenant.—"By a new and living Way," &c., Heb. x. 20.

3. Christ is a sure and certain Way; no man ever missed heaven, that rightly sought it in this Way.

4. Christ is a safe Way; there is protection, guidance, and safe direction in him.

5. Christ is an easy Way; his yoke is easy, his commands are easy, Matt. xi. 30. There is strength, and supplies of all things necessary, afforded to all that walk in him.

6. Christ is a comfortable Way. There is sweet company, all friends and brethren, and no enemy walks in this way; besides, there are excellent accommodations.
7. Christ is a plain Way, a Way prepared, cast up, and all stumbling-blocks removed.
8. He is a holy Way, all other Ways are unclean and filthy; none but holy persons can walk in this Way.
9. It is a Way of God's devising and finding out.
10. It is a costly Way: it is a cheap Way to us, but dear to God; it cost him the parting with his own beloved Son, and Christ the price of his precious blood.

METAPHOR.

I. Other Ways lead only to external places and privileges.

II. Other Ways lead to a place, but they are not that place to which they lead.

III. Other ways are sometimes out of repair, and unfit for travellers.

IV. Other Ways have no life in them, nor cannot preserve the traveller from death and danger.

DISPARITY.

I. Christ leads to the blessed, immortal, and eternal God, heaven, and lasting happiness.

II. Christ and the Father are one; he is the end of a saint's journey, as well as the Father, John xiv. 11, 1 John v. 7.

III. But Christ is a Way never out of repair, nor unfit for sinners to walk in.

IV. Christ is a living Way; he is a speaking, directing, animating, and quickening Way; he preserves from death and danger, Heb. x. 20.

INFERENCES.

1. Bless God for this Way. O! what infinite grace is here, that the Almighty should be so kind and merciful to us poor sinners, as when he had barred up our Way to him, he should find out another for us, and be at such great charge as to send his own Son to be the Way itself.

2. We may infer from hence, that the salvation of the elect is one and the same, hence called common salvation, Jude 3.

3. It shows us, that there is no salvation but by Christ.

4. It holds forth the great necessity of the Gospel, and the ministry thereof.

5. What a miserable condition are all those in that reject Christ!

6. It reproves those who think to find other Ways to heaven. The Papists think to get thither by their own merits, the Quakers by the light within, &c.

7. Labour to see a necessity of Christ.

8. Prize Christ, O! value Christ, he is all in all, he is everything to believers; you can never overvalue precious Jesus.

CHRIST A ROCK.

"The Rock of Israel spake to me," &c., 2 Sam. xxiii. 3.

"Upon this Rock will I build my Church," Matt. xvi. 18.

"And that Rock was Christ," 1 Cor. x. 4.

The Lord Jesus is compared to a Rock.

METAPHOR.

I. A Rock is a firm and an immoveable thing, good for a foundation: "I will liken him unto a man that built his house upon a Rock," &c., Luke vi. 47, Matt. vii. 24. That which is built upon a Rock, stands sure in a tempestuous and stormy season: "The rain descended, the floods came, and the

PARALLEL.

I. The Lord Christ is a firm and sure foundation: "Upon this Rock will I build my church," Matt. xvi. 18. "Behold, I lay in Zion for a foundation, a stone."—"Other foundation can no man lay," 1 Cor. iii. 11. The church being built upon Christ, the gates of hell shall not prevail against it. Whosoever lays the stress and structure of his salvation upon this foundation, the power of hell and rage of devils shall

winds blew, and beat upon the house, and it fell not."

II. Rocks in ancient times were made use of for habitations; people dwelt in them, as well as built upon them; they hewed out houses or habitations in Rocks, Isa. xxii. 16, and xlii. 16, Jer. xlviii. 28.

III. A Rock is *Locus excelsus*, an high place; though they have their root low and deep, yet their tops being high and soaring, are lifted far above the surface of the earth.

power and sovereignty, having absolute

IV. Rocks being high, or eminent places for height, they are exceeding useful to take pleasant prospects; from hence one may see afar off: "From the tops of the Rocks I see him," saith Balaam, Numb. xxiii. 9.

V. Rocks are strong, and were made use of for defence; they are cannon-proof; no fortifications like some Rocks; they are impregnable: David for security came into a Rock, 1 Sam. xiii. 6.

VI. Rocks are durable, permanent, and lasting; there is no removing a Rock; they grow not weak with age, but continue the same from one generation to another.

VII. Rocks yield honey: "Out of the Rock with honey would I have satisfied them," Psal. lxxxi. 16, and elsewhere it is said, "he gave them honey out of the Rock."

VIII. Rocks yield the purest water, most pleasant springs proceed from them. No water, says the naturalist, is so clear, as that which comes crystallized through Rocks.

IX. Precious stones and jewels are but as it were the sperm, the spawn, or (as philosophers would have them) the sweat of Rocks. All rich mines of gold and silver (as is evident from that in Job) are in and among Rocks,

V. Rocks yield oil: "The Rocks poured me out rivers of oil," saith Job, Job xxix. 6. And in another place it is said, God made Israel to "suck honey out of the stone, and oil out of the hard Rock," Deut. xxxii. 13.

never be able to subvert and destroy. This made the apostle to break forth in that holy triumph, Rom. viii. 31, &c.

II. God in Christ is a believer's spiritual habitation; they, like the dove, make their nest in the cliffs of the Rock, Psal. xc. 1, and xci. 9, "He that dwelleth in love, dwelleth in God," 1 John iv. 16. See Habitation, Dove, &c.

III. Christ, our Rock, is high in respect of the dignity of his Person; he is the high God. He was lower than men in the state of his humiliation, yet far higher and more glorious than the angels. He is high in respect of his dwelling-place, being exalted far above all heavens; high in respect of his dominion over devils, angels, and men.

IV. He that by faith ascends upon the top of this spiritual Rock, may take a better prospect and survey of heaven, than Moses could of Canaan, when he stood upon the top of Pisgah. He sees most of God, and the glory of the other world, that stands upon the Rock Christ.

V. God in Christ is the godly man's Refuge. He that makes God his defence, or flies to Christ for refuge, needs not fear devils, nor wicked men, nor what all the powers of hell can do unto him, Psal. lxxxix. 26, and xciv. 22.

See Strong-tower.

VI. The Lord Jesus hath the stability of a Rock in him. He is the Rock of ages; "The same yesterday, to-day, and for ever;" he grows not weak; as his years, so his strength decays not.

VII. All sweet peace and comfort proceed from the Rock Christ, 2 Pet. i. 4. His promises are "sweeter than honey, or the honey-comb," Psal. xix. 10.

VIII. That celestial stream, spring, and river of comfort, viz., the Spirit, proceeds from the throne of God, and the Lamb, Rev. xxii. 1. From this Rock, saith a worthy writer, the clear and crystalline streams of living water bubble forth.

IX. In Christ are hid all the treasures of wisdom and knowledge, all the graces of the Spirit, (which are compared to, but far more excellent than gold, pearl, or precious stones) are only to be found in this spiritual Rock.

X. Christ affords us store of precious oil; the Spirit is so called, with which the godly are all more or less anointed: we have received an unction from the Holy One. No oil like that which comes from this Rock.

METAPHOR.

XI. Rocks afford a very sweet and refreshing shadow in hot countries, to weary travellers.

XII. Rocks are dangerous to stumble at, or to fall on, especially to fall from. When men get up almost to the top of a high and mighty Rock, and suddenly through want of care fall down, such are broken to pieces, and perish inevitably.

METAPHOR.

I. Rocks, though they abide and last long, yet are not everlasting.

II. Rocks in many respects are barren, useless, and unprofitable things, yield no fruit; seed that falls upon a Rock comes to no maturity: “

III. Rocks are part of the coarsest and grossest element; they are but earth, condensed and congealed into a massy senseless lump.

PARALLEL.

XI. Christ is as “The shadow of a great Rock in a weary land;” he keeps off all the hot scorching beams of the wrath of God, and hell.

See Apple-tree.

XII. Christ is a Rock of offence, many stumble at him, and fall on him, and some fall from him, all whose state is very sad: for when men fall from this Rock, having gotten up very high by a speculative knowledge, and profession, they fall suddenly to the lowest hell.

DISPARITY.

I. Christ abides for ever and ever, he being styled the Rock of ages.

II. Christ, the spiritual Rock, is very fruitful, and every way exceeding profitable.

some fell upon a Rock,” &c.

III. Christ is of the highest and best of beings, he that made and formed the elements, and gave being to all creatures and things, who, though called a Rock, yet is the Lord from heaven, and a quickening Spirit.

INFERENCES.

1. Take heed Christ be not unto you a stumbling-stone, and Rock of offence.

2. Let the godly, who dwell in this Rock, fear no evil; “Their Rock is not like our Rock.”

3. Get into this Rock, be like the dove, that makes her nest besides the hole’s moth.

4. When you are down in the valley, and the waters swell, and threaten to overflow you, get with David by faith and prayer upon the Rock that is higher than you.

5. Prize the Rock; precious water, honey and oil flow from it. 1. It is a rich Rock, 2. It is a living Rock. 3. It is an invincible Rock. 4. It is a feeding and fattening Rock. 5. It is a Rock of pearls and diamonds. 6. It is an eternal Rock.

6. When you see a great Rock, think of Christ.

7. Build all your hopes of happiness upon it; let your anchor be so cast, as to take hold of this Rock.

CHRIST A FOUNTAIN.

“They have forsaken me, the Fountain of living waters,” &c. Jer. ii. 13.

“In that day there shall be a Fountain opened,” &c. Zech. xiii. 1.

AMONG the many things Christ is compared to in the holy scripture, to set forth his transcendent excellency, beauty, usefulness, and perfections, this of a Fountain is none of the least, it being a most profitable metaphor.

METAPHOR.

I. A Fountain is the spring and head of a river; from thence waters issue and stream forth: it is the rise and beginning of springs and waters, Gen. vii. 11.

Head of all the waters of life: “With thee is the well (or Fountain) of life,” Psal. xxxv. i. 9.

PARALLEL.

I. From God, as from a Fountain, that great and glorious river of the Spirit flows; “It proceeds out of the throne of God, and the Lamb,” Rev. xxii.

1. Hence Christ is compared to a Fountain, as well as the Father, Jer. ii. 13: he is the spring and rise of all spiritual joy and consolation, the

METAPHOR.

II. A Fountain implies abundance of water: "I will open Fountains in the midst of the valley," Isa. xli. 18, that is, fulness or store of water; it denotes plenty.

undundancy of all divine grace, peace, and refreshment, in the Lord Jesus, an ocean or sea of goodness.

III. A Fountain is very tenacious, a place fit, dense, hard, and well-compact, to retain the water, leaving some certain passage, to let its water out in an orderly manner.

viz., ordinances and promises, which through the help of the Spirit let out divine grace and comfort, in a gracious and orderly manner, to all his saints.

IV. A Fountain, when the passage, or vent is open, lets out its water freely.

men. And with what natural freeness doth this Fountain run. He seems restless, always diffusing, imparting, and giving forth from himself, to all thirsty souls: "Whosoever will, let him take of the waters of life freely," Rev. xxii. 17.

V. Fountains always empty themselves into low places; they love to glide in the valleys of the earth: "He sends his springs into the valleys," Psal. civ. 10.

VI. Fountains, by letting out their water into valleys, meadows, and low ground, make them very fruitful, when mountains, and high grounds abide barren and unprofitable.

VII. Fountain-water is usually common to all the poor, and he that hath no money may partake of it; none are forbidden to come to a Fountain.

VIII. Fountains yield pure and unmixed water. Streams are sometimes muddy, they may be defiled; but Fountain-water is clear, fair, and without filth.

Fountain, is still the same, and cannot be corrupted.

IX. Many Fountains are deep, men may swim in them; it is hard to find a bottom.

find a bottom. His love and grace is very wonderful.

X. Fountains are pleasant and delightful to behold; it is a lovely thing to see, and abide by Fountains of water; they beautify and

PARALLEL.

II. Christ hath abundance, yea, a fulness of grace and Spirit is in him, he received it not by measure, John i. 14, 16. "He is given to be the Head over all things to the Church, which is his body, the fulness of him that filleth all things," Eph. i. 22, 23. There is abundance, nay, a re-

III. As the Lord Jesus contains, so he retains the waters of life in himself. He is a spiritual Fountain, every way fit, and well-compact, (in respect of that glorious union of the two natures in one Person,) to retain all heavenly fulness; and has ordered certain passages, as conduit-pipes,

IV. Christ is a Fountain opened, Zech. xiii. 1. He hath made a passage or vent, by assuming man's nature, and dying on the cross, to let out his grace and spiritual blessings to the sons of doth this Fountain run. He seems restless, always diffusing, imparting, and giving forth from himself, to all thirsty souls: "Whosoever will, let him take of the waters of life freely," Rev. xxii. 17.

V. Jesus Christ filleth the humble soul with goodness; he delights in the lowly heart. The lofty mountainous spirits, or dry heathy souls, retain not the water of life; they cannot receive the things of the Spirit, 1 Cor. ii. 14. "He resisteth the proud, but giveth grace to the humble," James iv. 6.

VI. Jesus Christ, by letting forth his Spirit, and heavenly grace, into the humble and lowly heart, maketh it very fruitful in holiness and good works. The churches of Christ, like low meadows, near the Fountain, whose waters continually flow, are always green and flourishing, and know no drought; when the wicked, like hills and dry ground, are barren and unprofitable.

VII. The waters of life, which flow from Jesus Christ, the divine Fountain, are common to all. None are forbidden to come to Christ. The poor, and "He that hath no money," (no worth or righteousness in him) is invited to come to these waters, Isa. liv. 1.

VIII. The water in this spiritual Fountain, Christ, is pure, clear as crystal; there is no mud, nor the least mixture of any defilement in it, Rev. xxii. 1, 2. Men have endeavoured to foul and pollute the doctrine of Christ, and his ordinances, which flowed from him; but truth in itself, in the

IX. Jesus Christ is a deep Fountain. We read of the "deep things of God;" Christ's riches are said to be "unsearchable;" there are such depths of mercy and goodness in Christ, that none can

X. Christ is a delightful and pleasant object. There is no Fountain so lovely to the sensual eye, as Christ is to the eye of faith. He is called "A Fountain of gardens," or the garden-swelling Foun-

METAPHOR.

adorn a place, and make it much more pleasant and desirable. Hence Fountains, or pools of water, Solomon reckons up as one of the delights of the sons of men, Eccl. ii. 6.

XI. Fountains are places good to wash and bathe in, and have been made use of in former times upon that account.

XII. Fountains do not send out sweet water and bitter, nor fresh and salt; that which is good, and bad proceed not from the same Fountain, James iii. 11.

XIII. Fountains are sufficient to fill many great and small vessels; those that go thither may take what they need, yea, fill their vessels to the brim, and not diminish of its fulness.

XIV. A Fountain is constant in its emanations, or continual runnings and flowings forth.

XV. Many in former times used to drink out of their Fountains.

XVI. Fountains have springs in themselves, saith an eminent writer, and can never be emptied. Streams may be dried up, cisterns may be broken, and let the water run out; but the water in a Fountain, abides the same and is lasting.

FOUNTAIN.

I. FOUNTAINS are beholden to some other thing (as the sea, springs, and vapours,) for their waters are not from themselves.

II. Fountains only contain earthly and elementary water.

III. Other Fountains cannot heal distempers or diseases of the soul; but few have that virtue in them as to heal the body.

IV. Fountains cannot give life, though they may help to preserve and maintain it.

V. He that drinks of the water of other Fountains may thirst again.

PARALLEL.

tain or Fountain of the gardens, as Mr. Ainsworth reads it, Cant. iv. 15. The Church is a garden, Christ is the Fountain that waters it; and how pleasant is a Fountain in a garden! "At his right hand there are pleasures for evermore," Psal. xvi. 11. "And thou shalt make them drink of the waters of thy pleasure, Psal. xxxvi. 8, 9.

XI. Christ is the soul's only bath; in this Fountain sinners must wash, if ever they would be clean: it is his blood that "Cleanses us from all sin," 1 John i. 7. Hence he is said to be "A Fountain opened for sin and for uncleanness," Zech. xiii. 1.

XII. There is nothing unsavoury in Christ, nothing bitter nor brackish in him; whatsoever flows from this Fountain is sweet and good; every drop of this water is as sweet as honey.

XIII. Christ is able and sufficient to fill and satisfy all the hearts and souls of men and women that come unto him. Believers may have here what they really want, and yet diminish not from Christ's fulness.

XIV. Jesus Christ, the heavenly Fountain, hath never ceased running from the beginning of the world; his goodness always flows forth, from one generation to another.

XV. "If any man (saith Christ) be thirsty, let him come unto me, and drink," John vii. 37.

XVI. The riches and treasures of Christ are inexhaustible. He is always full: he has springs in himself, and can never be emptied, nor dried up. As for quantity, so for quality; this Fountain is ever the same, never loses its lively virtue and efficacy; the waters that flow from hence, have the same operation that ever they had.

DISPARITY.

I. Jesus Christ is God, and as so considered hath all fulness originally and independently in himself, being Superintendent over all creatures, he that made heaven and earth, the sea, the Fountains of water.

II. Christ is a Fountain that contains spiritual water, of a most divine and sublime nature.

III. Jesus Christ is the Fountain that heals all diseases, both of body and soul. It is opened for sin, and uncleanness, of the inward man more especially.

IV. Christ giveth life to men, yea, a threefold life: 1. Natural life. 2. Spiritual life. 3. Eternal life. He raises from the dead, and quickens whom he will; hence called our life, Col. iii. 3, 4.

V. But he that drinketh of the water that flows from Christ, this living Fountain, shall thirst no more, John iv. 14.*

* What is meant by thirsting no more, is opened elsewhere.

METAPHOR.

DISPARITY.

VI. Other Fountains may be filled and stopped up, as the well that Abraham's servants digged; or however the streams may be stayed.

VI. Christ cannot fail of his fulness; he cannot be stopped up by the skill of men nor devils; nay, none can hinder the glorious streams that flow from him, from watering and refreshing his people.

INFERENCES.

I. WE may infer from hence, that sin is of an heinous and defiling nature; it is called here uncleanness, and such uncleanness that is not easily washed off.

II. Behold the exceeding greatness of God's love, and of the love of Christ, to polluted mankind, in providing such a Fountain to wash their souls, their defiled souls in.

III. Be sure, that God's people shall never want sufficient means for inward cleansing and purification.

IV. How inexcusable are those that die in their filthiness under the Gospel. If Naaman, after the prophet directed him to wash in Jordan, had returned without washing, who would have pitied him if he had died a leper? Sinner, who would pity thee, if thou refusest to wash and be clean?

V. Let polluted and unclean sinners come to this Fountain, and for their further encouragement, observe these following motives and considerations.

1. There is abundance of filth in thy heart and life, which must be purged and washed away, or thou must perish.

2. There is no Fountain can wash away thy sin but this; all soul-cleansing is by Christ's blood. All the legal purifications pointed to the spiritual purgation by Christ's blood; the like does baptismal washing; the outward washing of the body, signifies the inward washing by faith in this Fountain, Heb. i. 3, John xvii. Rev. xv.

3. This Fountain can wash and heal thee, whatever thy uncleanness and sickness is; it cleanses from the guilt of sin, and from the filth of sin also, Isa. liii. 4, 5, Rom. iii. 24, 1 Cor. i. 2.

4. This Fountain is opened; which expression signifies, (1.) The willingness of Christ to accept and embrace poor sinners. (2.) It shows the clearness of Gospel-revelation, above the legal. *Non dubito*, &c., saith Calvin: I do not doubt but by this word he shows the differences between law and Gospel: Christ was a Fountain for sin under the law; but he was as it were a sealed Fountain, or hid and veiled under many types, shadows, and ceremonial washings; the stone is now removed, that lay upon the mouth of the well. (3.) It shows the readiness and easiness of access, which is afforded to poor sinners to come to Christ.

5. Consider the multitude of sinners that have been cleansed by Christ.

6. Consider the multitude of sins in every one sinner washed away.

7. Consider the happy state of all such as are made clean.

8. Thou knowest not how soon this Fountain may be shut up as to thee.

Caution. Take heed of slighting and undervaluing of the Fountain of Christ's blood. What do they less than slight it, who think they can get cleansing from sin by the light within? What do the Papists less, who have other purgations, who go to their mass, and call that a propitiatory sacrifice; who go to the merits of their own works, thinking thereby to expiate sin, and purchase God's favour? What do all such else, that rely upon the mercy of God without having an eye and respect to Christ's blood? What do all those less, that never come, though very guilty and unclean, and often invited to this Fountain? Let the opening of this Fountain move thee to open thy heart.

Exhortation. To love him who hath washed thee, to be thankful, to believe, to be humble, and deny thyself. Whenever thou seest a Fountain of water, think upon Christ, the spiritual Fountain.

Consolation. Here is comfort, a Fountain of comfort for poor saints: thou hast a filthy Fountain in thee; here is a sweet one to cleanse thee: thou hast a filthy Fountain; here is a clear and crystal one, to bathe and wash thee. Christ is more able to cleanse, than sin is to defile. Darest thou say, that thy filth is greater than this Fountain can wash away? O soul, Christ can wash the black-a-moor white. Remember, whatever Satan says, this Fountain is open.

CHRIST THE HEAD.

"Not holding the Head," Col. ii. 19.

THE Son of God is very often in the holy scriptures called an Head, and may be so for divers considerations.

1. In respect of angels, he is the Head of all principalities and powers, Eph. i. 21.
2. In respect of man, the whole race of man; the Head of every man is Christ, 1 Cor. xi. 3.
3. In respect of the powers of the world; he is the Head of kings and princes, and all the powers of the earth.
4. He is the Head of the Gospel-building: "The stone which the builders rejected, the same is become the Head-stone of the corner," Acts iv. 11.
5. He is the Head of the body, the church, which alludes to a natural Head, and doth agree therewith in divers respects; of which take these examples, Eph. i. 22, Col. i. 18.

METAPHOR.

I. The Head is the highest part of the body, more loftily placed than all the rest of the members.

the oil of gladness above all his fellows,

II. The Head is the seat of the senses. There is the eye to see, the ear to hear, the organs to smell and taste, by which things are truly distinguished, even the good from the bad, for the benefit of the whole body.

III. The Head is the common treasury of the whole man; whatsoever comes is lodged there for the rest of the members.

tor, and Head of his church. As David said, "All my springs are in thee," Psal. lxxxvii. 7, so may the Church say of Christ, "We beheld his glory, as the glory of the only-begotten Son of God, full of grace and truth," John i. 14. "It pleased the Father, that in him should all fulness dwell," Col. i. 19.

IV. The Head doth transmit, or cause to be transmitted, by way of communication, all the supplies accruing to all other parts of the body, whether it be ease from pain, by application of comfort, &c.

knit together in all parts, and increasing with the increase of God, Col. ii. 19. "Of his fulness have all we received, and grace for grace," John i. 16.

V. The Head is the very fountain of strength, and cunning policy, so signified concerning the serpent: "He shall bruise thy Head," &c., Gen. iii. 17.

VI. The Head is the place where burdens are carried, &c. Three baskets were on the baker's Head, Gen. xl. 16.

iniquities of us all," Isa. liiii. 6.

PARALLEL.

I. The Son of God, as he was higher by birth than men, yea, than the greatest of men, kings, and mighty potentates of the earth, &c., so is he by place and office: "God hath anointed him with and set him over the works of his hands," Heb. i. 9.

II. The Son of God, the mystical or spiritual Head, is the seat of the spiritual senses. There is the clear seeing eye, the perfect hearing ear, the pure, true, and infallible taste, by which things are distinguished aright, the good from the bad, for the benefit of the whole body of the church.

III. Jesus Christ, as a public Person, and Head of his church, is Receiver-general, and common treasury of the whole body. Whatsoever came originally from God, for the good and benefit of the church, is lodged in Christ as Mediator.

IV. The Son of God doth transmit, or cause to be transmitted, by way of communication, all the supplies of the mystical body, whether it be peace of conscience, ease for soul-pains, by an application of his blood, and Spirit to comfort. It is by him, that the whole body, by joints and bands, have nourishment administered one to another, as with the increase of God, Col. ii. 19. "Of his fulness have all we received, and grace for grace," John i. 16.

V. The Son of God is the fountain of strength to his church; it is said, "All power is given to him," Matt. xxviii. 18. "I can do all things, through Christ that strengthens me," Phil. iv. 13.

VI. Jesus Christ was a man of labour, that carried our burdens for us in divine respects: the burden of temptations from Satan and the world fell upon him; the burden of persecution, even to death itself. "The Lord laid on him the

METAPHOR.

VII. The Head is the seat of sorrow; there it is received and centred, Gen. xlii. 38.

VIII. The Head receives the hand of blessing from the Father, Gen. xlviii. 18.

the families of the earth are blessed," Eph. iii. 15.

IX. The Head receives the consecration of God, both in case of Nazarite and high-priest, Lev. xxi. 10. The anointing with oil (or the holy unction) was upon the Head, whereby the whole man became sanctified, and set apart for God, Numb. vi. 7.

heard, but all the parts of his body also, even to the skirts of his garment, "Say ye of him whom the Father hath sanctified and sent into the world," &c., John x. 36, "Who through the eternal Spirit offered himself to God."

X. The Head beareth the glory, whether it be the holy mitre, and sacred crown, appertaining to the priest, Exod. xxix. 6; or the royal diadem appertaining to secular princes, and crown of gold, Psal. xxi. 3.

XI. The Head is the principal object of envy and fury, most threatened and struck at, and receives the signs of death. Jezebel threatened the Head of Elisha, 2 Kings vi. 31. The wife of Heber struck at the Head of Sisera, Judges v. 26. The beast appointed for sin-offering was to have hands laid upon the Head; this was a sign of death.

XII. The Head is the subject of humility. When men have been much affected with some great thing, they put earth upon their Heads. 1 Sam. iv. 12.

never seen to laugh, but often to weep. The devil, Herod, Pontius Pilate, with the Jews, were not content to persecute and drive the Son of God to corners: but after they had agreed with Judas to betray him, they endeavoured, as much as lay in them, to take this blessed Head off from his mystical body; nothing would satisfy them, till they had slain the Lord of life and glory.

XIII. But notwithstanding all, the Head is the glory of the man.

gether lovely. This is my beloved, and this is my friend, O! daughters of Jerusalem," Cant. v. 16.

XIV. The Head sheweth the greatest signs of pity and sympathy to the poor, distressed, and afflicted members.

PARALLEL.

VII. The Lord Jesus was a man of sorrows, and acquainted with grief, Isa. liii. 3, 4. There was no sorrow like his, it was heaped upon him even to perfection.

VIII. The Lord Jesus is the man of God's right-hand, made strong for himself, upon whom the blessing is conferred by the Father, as a token of good to the whole church: "In him all

IX. Christ, the holy and spiritual Head, received the consecration of God; for he was filled with the Holy Ghost from the womb, and as a perfect Nazarite continued separate until his baptism, at which time the holy anointing being upon him in a visible manner, did furnish him for his ministry, and fit him to be a Priest unto God; this holy unction descended on him, as it did on the Head of Aaron, not only drenching his

X. The Son of God not only beareth the glory of priesthood, but the highest glory of his Father's house, which consists of Kingships, &c. "Thou art a priest for ever, &c., We see Jesus made a little lower than the angels, &c., crowned with glory and honour," Heb. ii. 7, 9, v. 6.

XI. Christ was the principal object of envy and hatred. The devil envied him, the Jews hated him without cause, Herod threatened him. One while they waited to kill him; at another time they led him to the brow of the hill, that they might cast him down headlong to destroy him; at last they came and laid their hands upon him in the garden, where he received the sign of death, after his most bitter agony; and was soon after offered up on the cross; as a public sacrifice: "He died for our sins, according to the scriptures. Christ our passover is sacrificed for us."

XII. The Lord Jesus was a subject of great humility, much affected with God's providences, and men's wickednesses. He wept when Lazarus died. Christ wept, when the Jews rejected him to their own destruction, Luke xix. 41, and, as Publius Lettius saith of him, he was

The devil, Herod, Pontius Pilate, with the Jews, were not content to persecute and drive the Son of God to corners: but after they had agreed with Judas to betray him, they endeavoured, as much as lay in them, to take this blessed Head off from his mystical body; nothing would satisfy them, till they had slain the Lord of life and glory.

XIII. And so is Jesus Christ the glory of God, the glory of his church. She glories in him: "His Head is as the most fine gold." "He is altogether lovely. This is my beloved, and this is my friend, O! daughters of Jerusalem," Cant. v. 16.

XIV. Christ, being in all things like unto us, sin only excepted, hath showed no small signs of pity and sympathy, as one touched with our infirmities, as appears both before he left the

world, and since. 1. He comforts them by good words and promises; he will not leave them comfortless, but will come to them. 2. He assureth, that he would send another Comforter, the Holy Spirit. 3. He prays the Father to take them into his care and protection. 4. He cries out from heaven, when violence is offered to them: "Saul, Saul, why persecutest thou me," &c., John xiv. xvi. xvii., Acts ix. 4.

METAPHOR.

XV. The Head is the governing part of the whole man; the eyes, the ears, the hands, the feet are all governed by the Head.

XVI. The Head loves the body that belongs to it, and is concerned night and day for its prosperity;

is concerned both night and day for their prosperity and welfare: he will come again from thence to solemnize the glorious marriage, and receive them unto himself, that where he is, there they may be also. "I love them that love me." "He gave himself, that he might redeem us from all iniquity." "He hath loved us, and washed us from our sins with his own blood," Rev. i. 5. "I go to prepare a place for you. If I go away, I will come again, and receive you unto my Father, that where I am, you may be also."

XVII. The Head receiveth reverence and respect, love and honour, from the body and the members.

the church says, he is the Son of God, both Lord and Christ, Lord of Glory, Lord of all the princes of this life, the Head of angels, the choicest and chiefest of ten thousand: "Whom having not seen, they love; and though now they see him not, yet believing, they rejoice with joy unspeakable, and full of glory," 1 Pet. i. 8. He is precious in their esteem: his name is as ointment poured forth.

METAPHOR.

I. The natural Head is joined but to one numerical and physical body.

and to the Church, and every true member thereof, in a more special and peculiar sense; "I would have you to know, that the Head of every man is Christ, and he is the Head of the Church, the fulness of him that fills all in all.

II. The natural head is joined to the physical body, by fleshly bonds and ligaments; veins and sinews, nerves and arteries, &c.

they also may be one, as thou O Father, and I am one. I in them, and thou in me, that they may be made perfect in one."

III. The natural Head is sometimes sick, being liable to many distempers of very dangerous consequence, as apoplexies, &c., and, being so, it cannot help the body.

IV. A natural Head doth many times fall asleep, and so becomes insensible, and incapable of securing its body and members, at that juncture of time.

V. A natural Head is weak, and wants help itself; for there is no

PARALLEL.

XV. The Son of God, as Head of the Church, hath the government on his shoulders: his members hear his voice, and keep his commandments, and his commandments are not grievous unto them.

XVI. Jesus Christ loves his Church, yea, all his members. He died to save and redeem them, he shed his blood to wash and sprinkle them, and went to heaven to prepare a place for them, and

XVII. The Son of God receiveth reverence and respect, love and honour from the Church, and all its members, when others despise him, and account him an impostor and deceiver. But

and account him an impostor and deceiver. But the church says, he is the Son of God, both Lord and Christ, Lord of Glory, Lord of all the princes of this life, the Head of angels, the choicest and chiefest of ten thousand: "Whom having not seen, they love; and though now they see him not, yet believing, they rejoice with joy unspeakable, and full of glory," 1 Pet. i. 8. He is precious in their esteem: his name is as ointment poured forth.

DISPARITY.

I. The Son of God, the mystical Head, is joined to many numerical and physical bodies: he is not only head of angels, even of all principalities and powers, but of all men in some sense;

II. Jesus Christ is joined to the mystical Head, by spiritual and more lasting bonds; as the bond of voluntary choice, or promise, and invisible union. "Ye have not chosen me, but I have chosen you. Because I live, you shall live also, that

III. The Son of God is never sick, but always in a capacity, not only to help a sick body on earth, but also against all disease; much more permanent than the angels of God, dwelling where sickness cannot approach: "Neither shall there be any more sickness or pain."

IV. But the Son of God is the Angel of God's presence, and made the keeper of Israel, who neither slumbers, nor sleeps.

V. The Son of God is not weak, wants no help from other men, in respect of any arts or

METAPHOR.

DISPARITY.

man so wise, but may receive additions from others, and doth so in all arts and sciences: yea, the angels themselves have made known to them by the Church, the manifold wisdom of God, and are in some respects charged with folly.

VI. A natural Head may afford some small help to the body, but cannot bless what it affords.

VII. A natural Head may be broken, dashed in pieces, and lose its power of helping the body, and members.

troysed themselves in the very attempt; "He spoiled principalities." Whoso shall fall upon this Head of the corner, shall be broken to pieces. "He bruised the head of the combatant," Gen. iii. 16.

VIII. A natural Head may die and lie by the walls. Where is then its help?

tercession for the saints; lives for evermore.

sciences whatsoever: for if the first Adam had such strength of wisdom and knowledge as to give names to all things, suitable to their natures, who was but earthly; much more the second Adam, who was the Lord from heaven. "In whom are hid all the treasures of wisdom and knowledge."

VI. The Son of God can not only afford suitable help to the body, and members, but can bless the help to them, bless society and communion, bless word and sacraments, bless lenitives and corrosives, rod and staff, make all things work together for good, Rom. viii. 28.

VII. The Son of God, though he was hard laid to, and much struck at, by the powers of darkness, yet could they never reach high enough to break his head, to dash him and destroy his power, (to help his people in time of need) but were dis-

VIII. The Son of God hath passed through the gates of death, hath conquered him that had the power of death, and can never die, death hath no more dominion over him: he ever lives to make in-

INFERENCES.

1. This sheweth the great love and goodness of God in giving such a Head.
2. The great love of Christ, and his wonderful condescension in stooping so low, as to become a Head to poor mortals.
3. What a happy condition the Church and members of Christ are in. (1.) Interested in the same love with the Head. (2.) Under the same degree of election with the Head. (3.) Allied to the same relations, interested in the same riches, and assured by membership of the same life and immortality in the world to come: "Because I live, you shall live also."
4. Affords a very great motive to all men to seek union and membership with him, because as he is, so shall they be also hereafter in the next state: "When he shall appear, we shall be like him," 1 John iii. 2.

CHRIST A GARMENT FOR SANCTIFICATION.

"But put ye on the Lord Jesus, and make no provision for the flesh," &c., Rom. xiii. 14.

In this text are two parts:

1. An Act.
2. An Object.

I. An Act, *ενδυσασθε*, it is a metaphor taken from putting on of Garments, a phrase used by the Apostle often in reference to the new man, Eph. iv. 24. In reference to the spiritual armour, Eph. vi. 11. In reference to acts of mercy, Col. iii. 12. And here, in reference to the application of Jesus Christ, in respect of sanctification. From the scope of the text it is evident the apostle intends Gospel holiness, he presses the saints at Rome to a godly life, and not only to walk holly, but to draw all power of holy walking from Christ, so as to be clothed with the virtues and graces of his Spirit.

METAPHOR.

I. Garments are for the covering of the body, they hide nakedness and deformity.

II. Garments come not naturally, but are prepared and made fit for us.

III. Garments are worn only in some countries, by civilized nations and people; some barbarian and heathenish men and women go naked in some nations.

IV. Before new Garments can be put on, the old, defiled, and overworn Garments must be put off.

with the Spirit and graces of Christ, "Put off the former conversation, the old man, and put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22, 23, 24, Col. iii. 8.

V. Garments are of great utility in respect of defence, they secure us from the pricks and scratches of bushes and thorns, and from many bruises and rubs, and other hurts, which nakedness exposes to.

VI. Garments are for keeping of the body warm: (what should we do who live in cold countries, were it not for clothes and useful Garments.) "She is not fearful of the snow, for all her household are clothed in scarlet."

VII. Garments tend to the preservation of health; the neglect of putting them on, many times brings sickness, sometimes death.

manner of soul-diseases, which end in

VIII. Garments are used for distinction, as:

1. They distinguish one sex from another, the man shall not put on the apparel which appertaineth to the woman.

2. Garments also distinguish the several ranks and qualities of men, "Those that are clothed in soft raiment are in king's houses," Matt. xi. 8.

3. By the habit or Garment we do distinguish the people of one nation from another, Zeph. i. 8.

PARALLEL.

I. The Lord Jesus Christ is a cover for the soul, every man's nakedness and deformity appears that hath not on this spiritual Garment, Rev. iii. 18.

II. Naturally we have no righteousness, that is either accepted of God, or a suitable cover for the soul, Rom. iii. 12; this spiritual Garment is wrought by the Spirit, and made fit for us, Psal. xlv. 13, 14.

III. The Lord Christ is put on for a Garment or spiritual clothing, by those nations and people only, where Christianity is received, and not by many there neither; some are like brutes and heathenish people, naked, without Christ and true holiness, Matt. vii. 13, 14, Luke xii. 22.

IV. Before a man can put on the Lord Jesus Christ, and be clothed with the Garment of holiness, he must put off the abominable filthy cloaks, and covers of wickedness, he must be stript of his filthy rags, that he may be clothed

with the Spirit and graces of Christ, "Put off the former conversation, the old man, and put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22, 23, 24, Col. iii. 8.

V. By putting on of Christ in a way of faith and holiness, the soul is defended, from the checks and smarting pricks of conscience, from the fiery darts of Satan, and from the killing power of the law, and the wrath of God, Acts xxiv. 16, Eph. vi. 11, 2 Cor. iii. 6.

VI. This blessed Garment keeps the soul warm; hereby saints become fervent in spirit and zealously affected. If we have any spiritual heat in us, we must attribute it to Christ: naturally we are as cold as that child was when his spirit was departed, 2 Kings iv. 34.

VII. The graces of Christ and true holiness are the only preservative of the inward man from spiritual sickness: by putting them on, and leading of a holy life, we abide in health; and those who neglect to put on these Garments, are exposed to all eternal death, Psal. cxix. 11, Rom. viii. 13.

VIII. The spiritual Garment makes a distinction:

1. Holiness distinguisheth believers from unbelievers, the godly from the wicked: "Who hath made thee to differ from another?" "If a man be in Christ, he is a new creature," 2 Cor. v. 17.

2. This glorious Garment shows that the righteous are more excellent than their neighbour: as it was said of "Jabez, he was more honourable than his brethren," 1 Chron. iv. 9, Prov. xii. 26; it makes it appear that the godly are king's children, having princely robes upon them, 1 Cor. iv. 8.

3. By a holy Christ-like conversation, the people and saints of God are known to be people of another country, citizens of another city, "Ye are not of this world."

METAPHOR.

IX. Garments are of a comfortable and refreshing nature, and of excellent use to them who put them on.

X. Garments answer not their end in making, neither are they of use till put on.

XI. Some sorts of Garments were significations of grief and sorrow. Mordecai put on sackcloth, so in Joel i. 13.

are clothed with humility, 1 Pet. v. 5.

XII. Garments were also used to testify joy; as appears in the case of the prodigal: "Bring forth the best robes and put on, and put a ring on his finger," Luke xv. 22.

again, I say, rejoice," Phil. iv. 4, 1 Thess. v. 16.

METAPHOR.

I. Material Garments are made by man.

II. Other Garments consist of matter, and are of such or such external shape, according to the party from whom they are made.

III. Other Garments may be bought with money, and those likely who have most of it, have the best robes.

for it; the gift of God cannot be purchased with money, the poor in spirit are better clothed than the poor.

IV. Material Garments render a man or woman amiable only in the sight of man, &c.

V. Other Garments are the worse for wearing, by long and often using they will decay.

VI. Other Garments at certain times are to be put off, or may be changed; as light or thin Garments for summer, and more substantial for winter, &c.

VII. A man may part with or dispose of other Garments at his pleasure as he thinks fit, to his friends, or to such as want clothes.

PARALLEL.

IX. This spiritual Garment is of a most excellent, sweet, comforting and refreshing quality, the virtue whereof is not, cannot be felt not apprehended by believers.

X. Men put not Christ to that use for which he came into the world, till they put him on for Sanctification and holiness, neither will he be otherwise of saving benefit unto them; "He that believeth not, shall not see life;" "Without holiness no man shall see God," Tit. ii. 14, John iii. 36, Heb. xii. 14.

XI. Such as have put on this Garment, do abundantly demonstrate their great sorrow and grief for sin; "Godly sorrow worketh repentance," 2 Cor. vii. 10, "Ye shall be sorrowful," John xvi. 20. All such as put on Christ for Sanctification,

XII. Such who are clothed with the robes of righteousness, have on them the beautiful Garments of salvation, Isa. lxi. 10, 11, which signifies, that they above all, have cause to rejoice; hence, saith the apostle, "As sorrowful, yet alway rejoicing," 2 Cor. vi. 10, "Rejoice in the Lord alway, and

DISPARITY.

I. This Garment of holiness is wrought by the Spirit of God.

II. This Garments consists of grace, divine virtues, and spiritual qualifications.

III. This Garment may be had without money or price; it is true, Christ speaks of buying, &c., white Raiment, that buying, is free receiving: the prophet explains his phrase, Isa. lv. 1. No man hath any thing of worth or value to give

IV. This Garment renders a man or woman lovely in the sight of God. "The ornament of a meek and quiet spirit is in the sight of God of great price, 1 Pet. iii. 4.

V. This Garment the more and longer it is used, the better and more excellent it is: use makes perfect in godliness as well as in other cases, Heb. v. 14, 2 Cor. vii. 1.

VI. This Garment, (viz.) the robe of righteousness, is never to be changed nor put off day nor night, winter nor summer; we ought to be good and virtuous in sickness and health, at all times, in prosperity and adversity; "It is good always to be zealously affected in a good thing," Gal. iv. 18.

VII. This Garment, Christ and holiness, as a man cannot dispose of it unto others, so he ought not. No man hath so much grace as to furnish his friend with it; the "Wise virgins had no oil to give to the foolish," Matt. xxv. 9, "What thou hast already, hold fast till I come," Rev. ii. 25.

INFERENCES.

I. We may from hence admire the excellencies of the Lord Jesus Christ, he is life, he is meat, hidden manna, he is drink; yea, he is all in all, and provides all for believers.

II. It shows the miserable state of those that are without true holiness, such are naked. Now a naked man is exposed to the reproach of every eye, his shame appears to all, nakedness lays open to every storm, every shower wets, thorns prick them; piercing and nipping winds make those that are naked to shrink. The unconverted sinner hath the continual pricks and terror of his own conscience, and shall thereby be filled with horror and shame; much more when the arrows of the wrath of God begin to fly about his ears.

III. This demonstrates, that wicked men are mad, or beside themselves. None but distracted and barbarous men reject clothing. Sinners will have none of Christ, though they are naked without him; they will not put him on, will not be persuaded to cover their shame, turn from their evil ways, and accept of a robe of righteousness.

IV. Observe, that none are so well clothed, so richly arrayed, as believers, as the godly and faithful in Christ Jesus.

V. Here is good news for the poor, and such are naked; here is a glorious Garment ready, if they will put it on.

VI. That the ungodly would be persuaded to put on Christ.

Ques. But some may say, what is it to put on Christ?

Ans. 1. Christ is to be put on for justification; but in that sense those saints at Rome had put him on before.

2. Christ is to be put on by way of imitation; this refers to sanctification: we must follow his example in his holy and gracious life; we must apply his righteousness for our justification by faith, and walk by the glorious pattern he hath left, to teach us to express his virtues and excellencies in a course of sanctification, and new obedience.* If Christ be not put on in both these respects, he will profit none to salvation.

VII. What will become of them, who instead of putting Christ on, and following of him, put the devil on; and instead of expressing his excellencies, they express the vices of the devil, and abominations of their own base hearts?

VIII. From hence let saints be cautioned, from defiling of their Garments; a small spot is quickly seen in a white vesture. Those only who defile not their Garments, shall "walk with Christ in white," Rev. iii. 4.

Lastly. Let all take heed to keep their Garments, for otherwise men will at one time or other see their shame, Rev. xvi. 15.

CHRIST A LAMB.

"Behold the Lamb of God!" John i. 36.

"As a Lamb without blemish," &c., 1 Pet. i. 19.

"I beheld, and lo! a Lamb stood upon Mount Zion," &c., Rev. xiv. 1.

In the two first texts the Greek word is *αμνος*, compounded of *α* *privativum*, and *μνος*, *robur*, which signifies strength: that is, not strong. The article *ο* (as *Erasmus* hath observed out of *Chrysostom* and *Theophylact*) is emphatical, distinguishing him from the typical Lamb; and denotes also relation, for it puts in mind of the prophecies of *Isaiah* and others, used *Acts viii. 32*. The word in *Rev. xiv. 1*, is *αρνιον*, which is a diminutive of *απος*, and signifies *Agnellus*, a little Lamb, † *tener adhuc et immaturus*, tender, &c. *John xxi. 15*.

How, and in what respects Christ may be called a Lamb, ‡ follows.

* See *Christ the saints' Wedding-garment*.

† *Gent. in Harm.*

‡ *Christus vocatur Agnus propter immolationem pro peccatis totius mundi factam, quam ut typi præfigurant Agni in V. T. immolari; tum propter mansuetudinem, patientiam, innocentiam, beneficentiam, &c. Glassius.*

METAPHOR.

I. The Lamb is a very innocent and harmless creature. Bullinger calls it a symbol of innocency. It doth no wrong or injury to any.

II. The Lamb is made a prey of, and often worried by dogs, wolves, and other evil beasts.

III. The Lamb is a meek and patient creature, bearing wrongs, not seeking revenge upon them that strike and abuse him.

compared to a Lamb because of his mildness, Heb. xii. 3, Matt. xxvi. 53.

IV. The Lamb is silent, when brought to the slaughter, doth not cry, complain, nor strive, as other creatures do.

V. The Lamb is a lovely and very delightful creature; hence *Uriah's* wife is compared to it, 2 Sam. xii. 3, 4.

VI. The Lamb is a contented creature; let the shepherd put it into what pasture he please, it grumbles not, but seems very well satisfied.

VII. The Lamb is a clean beast, whose flesh God appointed for food, and the flesh of no beast, is more generally prized, especially at its first coming, than Lamb.

fed spiritually on Christ, he desireth no

VIII. The Lamb was appointed under the law for sacrifice, it was to be taken out of the flock, to be severed from the rest, to be killed a he-Lamb, and without spot, was to be offered up to make an atonement, and the blood to be sprinkled, &c.

IX. Lambs are very profitable creatures, they enrich their owners; their fleece and skins are good for clothing. Also the* money of the ancient Patriarchs

PARALLEL.

I. JESUS CHRIST is of a sweet, quiet, and harmless nature and disposition: "Such an High-priest became us, who is holy, harmless, undefiled, separate from sinners," &c. Heb. vii. 26.

II. The Lord Jesus was preyed upon by devils and wicked men, who continually worried him, like hungry and blood-thirsty wolves, lions, and ravening beasts, whilst he was upon the earth, Matt. iv. 2, 3.

III. The Lord Jesus with a meek and patient spirit bore all those vile and grievous wrongs, contradictions of sinners, and horrid blasphemies, in the days of his flesh, without seeking the least revenge upon them. Austin saith, he is

IV. The Lord Christ was silent, when he was led to be crucified: "He is brought as a Lamb to the slaughter, and as sheep before her shearers is dumb, so he opened not his mouth," Isa. liii. 7. "He did not cry, nor cause his voice to be heard in the street."

V. Christ is the delight of the Father, very lovely in the eyes of saints and angels; nay, what was said of *Titus Vespasian*, may fitly be spoken of Christ, "He is the delight of mankind," Prov. viii. 30, Isa. xlii. 1.

VI. Christ was abundantly satisfied to become any thing, and do whatever the will of his Father was, though it was to be abased so low, as to be born of a poor virgin, to live in a mean condition, and to have nowhere to lay his head, whilst he abode in this howling wilderness, Heb. x. 7, John x. 15, 17, 18, Phil. ii. 7, 8.

VII. Christ was ordained of God to be the food of our souls; and there is no meat so sweet; or is so much prized by the godly, especially when they first receive him by faith, as this Lamb. "My flesh is meat indeed, and my blood is drink indeed," John vi. 55. Whosoever hath better dainties.

VIII. Christ, the Lamb of God, is our only sacrifice. He was taken from among men, separated from sinners, truly man. He was a Lamb without blemish, no spot or stain of sin could be found in him. He was slain or offered up upon the cross, to make an atonement for the sins of his people; and his blood must be sprinkled or applied to our consciences by faith, Heb. viii. 26, 27, 1 Pet. 17, 18, 19, and xii. 24.

IX. Christ enriches all that have interest in him, or can lay claim to this Lamb; and his righteousness is for our clothing. No money will pass for current (as it were) with God, but Jesus Christ. He is the saint's treasure; their

* קֶסֶף *Chesitah*, *Nummus*, *sexta pars Denarii*, Gen. xxxiii. 19, Job xlii. 11, Josh. xxiv. 32. *Nummus agni imagine signatus*, doth signify both money and a Lamb. *Leigh. Crit. Sac.*

METAPHOR.

was called a Lamb, because the figure of a Lamb was on it. Abraham bought a field for an hundred pieces of silver or Lambs.

X. The Lamb is a small creature to other beasts, therefore the Hebrews call them קטנים. *Aben-Ezra apud Jobum, tenellam Pecudem, vel Agnellum interpretatur* :* a small sort of cattle, or diminutive Lamb.

There are several great disparities between Christ and a Lamb, but we shall pass by them, and only take notice of two or three.

PARALLEL.

estate and inheritance lies in Christ : "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness," &c. Isa. xlv. 24, Jer. xxiii. 6, and xxxiii. 16, Rev. xix. 8, 1 Cor. i. 30.

X. Christ made himself of no reputation. In respect of his humanity, he is called a worm, as annotators expound that in Psal. xxii. 6, "I am a worm, and no man, a reproach of men, and despised of the people." He was small and despised) in the eyes of the great heroes of the earth.

INFERENCES.

I. If the Lord Jesus was such a harmless, innocent, silent, and delightful Lamb, how doth this set out and aggravate the horrid sin of the Jews, and others, who put him to death!

II. And how doth it magnify the love and pity of God to us, that he should be pleased to part with this precious Lamb out of his bosom, to be made a sacrifice for our sins!

III. From hence also we may learn how to live in the world, not to be high-minded, and seek great things for ourselves. "Let the same mind be in you, that was also in Christ Jesus," &c. Phil. ii. 5.

IV. Let us make him our example, when under suffering, and in the hands of wicked men, "Who when he was reviled, reviled not again;" let us not seek revenge, nor render evil for evil to any man, Rom. xii. 19, 1 Pet. ii. 23.

V. Moreover, let us be contented, as he was, whatever it pleaseth the Father to exercise us with, or in what pasture soever he sees good to put us.

VI. And since he suffered so willingly for us, let us labour (when called thereunto) to lay down our lives for his holy Name sake.

CHRIST THE PEARL OF GREAT PRICE.

"And when he had found one Pearl of great price, he sold all that he had, and bought it," Matt. xiii. 45, 46.

METAPHOR.

I. PEARLS (as naturalists tell us†) have a strange birth and original; it is the wonderful production of the shell-fish, congealed into a diaphonous stone. The shell, which is called the mother of pearl, at a certain time of the year, opens itself, and takes in a certain moist dew, as seed; after which they grow big, till they bring forth the pearl.‡

II. Those that would find Pearls, must search curiously for them, and resolve to run through many dangers, among those huge and

PARALLEL.

I. THE original and birth of Christ is wonderful; God manifested in the flesh is the admiration of angels: a virgin (the mother of this pearl according to the flesh) being overshadowed with the Holy Spirit (which is compared to dew) conceived, and when her time was come, travailed, and brought forth Christ, the pearl of great price: "And the angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," &c. Luke i. 35.

II. Those that would find the Pearl of great price, must search and seek after him diligently, as for hid treasure; and must resolve to pass through all the troubles and difficulties that at-

* Leigh Crit. Sacr. Job xlii. 12. † Pliny, lib. ix. cap. 35. ‡ Reperiuntur in conchis marinis, et rore celesti certo tempore hausto producta, vel potius nata.

METAPHOR.

terrible monsters of the sea, saith Pliny, *lib. ix. cap. 35.*

III. It is not an easy thing to find Pearl; very few know where to seek for it, it lying usually at the bottom of very deep waters.

IV. Pearls are things of very great worth: "The richest merchandise of all, and the most foreign commodity throughout the whole world, are these Pearls," saith Phiny, *lib. ix. cap. 35.* Moreover, he tells us of one Pearl that Cleopatra had, which was valued at six hundred thousand *Sestertii*; hence men will part with all for Pearls.

V. Yet, notwithstanding, many men and women do not know the worth and value of Pearls, and hence they through ignorance esteem them not above pebbles; swine tread them under their feet; they value peas above Pearls.

VI. Pearls have a hidden virtue in them; though in bulk but small, yet in efficacy they are very great.

VII. Pearls are of a splendid and oriental brightness; for, which reason the Greeks call them *μαργαρίταις, a nitore splendente*; their beauty is as much within as without.

VIII. A Pearl is round, which is an emblem of eternity, it hath no end.

IX. Pearls are firm, strong, and well-compact, so as fire cannot consume them, nor ordinary strength break them.

X. They need no other riches, that find a Pearl of great price and value; they are made for ever, as the proverb is, in respect of this world.

XI. Pearls are a rich ornament: such as have precious pearls in their ears, or rich strings of them about their necks, are looked upon as honourable persons.

XII. Pearl is a very rich and sovereign cordial, and is of excellent use and virtue to prevent poison, to preserve natural strength, and to purge melancholy.

PARALLEL.

tend the way of true piety and godliness, *Ecc. ii. 4.*

III. It is no easy thing to find Christ, and obtain an interest in him; many seek him where he is not to be found, in the broad way, and by the merit of their own performances; few they be that find this precious Pearl, *Cant. iii. 2.*

IV. Christ is of an inestimable value, may well be called the Pearl of great price. The worth and excellency of Christ far exceeds the riches of both Indies. He is the rarest Jewel the Father hath in heaven and earth, more precious unto believers than rubies, and all that can be desired cannot be compared unto him: "No mention shall be made of Pearl," *Job xxviii. 18.* Hence the saints part with all for him, and do account the best of earthly things but dung, that they may win Christ, *Phil. iii. 8.*

V. The Lord Jesus, though in himself he is so precious, and prized above all by the godly; yet wicked and carnal persons, by reason of that sordid ignorance and blindness that is upon their understanding, esteem him not above the perishing things of this world; nay, some swinish men prize their own beastly lusts above Christ.

VI. Christ hath a hidden virtue, most excellent in nature; though he seems weak, small, and despised in the eyes of the carnal world, yet he is the power of God to salvation, *Rom. i. 10.*

VII. Christ is beautiful, fair, and shining; his oriental brightness is far above the glorious splendour and brightness of the sun shining in his strength: "He is the brightness of his Father's glory, and the express image of his Person," *Heb. i. 3.* Christ's beauty is as much within as without.

VIII. Christ in respect of his Divinity, is from eternity to eternity, without beginning, and without end.

IX. Christ is called a Stone, a tried Stone, and sure Foundation; there is no fire can consume him, nor can all the powers of hell break or mar him.

X. They that find Christ have enough, they need no more riches; they are not only made happy here, but also to eternity, and may say, with Jacob, they have all.

XI. Christ is the saint's richest ornament: those that are graced and adorned with this Pearl, are the most renowned and honourable ones in the world: "The righteous are more excellent than their neighbours," *Prov. xii. 26.*

XII. There is no cordial to a disconsolate and drooping spirit like Christ; the virtue of his blood, and the comforts of his Spirit, revive immediately the sick and fainting soul. It is he that keeps us from the poison and venomous sting of the old serpent, that strengthens us, and purges out all our corruptions.

METAPHOR.

XIII. Pearls are called *Uniones* by the Latins, because they are found one by one, *quod conjunctim nulli reperiantur*.*

METAPHOR.

I. PEARLS are of an earthly original.

II. Pearls are of a very small dimension; for though they be very considerable in value, yet are the least of all precious stones.

III. Men may find a rich and precious Pearl, and yet be miserable in divers respects, and that cannot help him.

IV. Men that find precious Pearls may sell them if they please, and sin not, nor injure themselves thereby.

V. Other Pearls are of a perishing nature, they may be defaced, broken, dissolved, and come to nothing.

PARALLEL.

XIII. Christ is singular; there is but one Christ, one Mediator between God and man, 1 Tim. ii. 5.

DISPARITY.

I. Jesus Christ is the Lord from heaven.

II. Christ is infinite in respect of his Deity, without measure, filling heaven and earth with his presence. He is in heaven, and yet with his people on earth, to the end of the world, Matt. xxviii.

III. He that finds this Pearl of great price, can never be miserable. Christ supplies all the wants and necessities of believers.

IV. No man can sell Christ, nor part with him, but he sins thereby, and ruins himself, as Judas did.

V. Christ is durable; this Pearl of price can never be spoiled or dissolved, nor diminish or lose his beauty.

INFERENCES.

I. HAPPY are they that find this Pearl.

II. They are fools who will venture the loss of all for him.

III. Esteem Christ highly, you can never overvalue him.

IV. Bless God for bestowing his chiefest and best Pearl upon you.

THE NAME OF CHRIST LIKE TO PRECIOUS OINTMENT.

"*Thy name is as Ointment poured forth,*" &c., Cant. i. 3.

THE spouse knows not how to set out the transcendent excellencies of the Lord Jesus Christ. Before she saith, "His love is better than wine;" and here she compares his name to "Ointment poured forth," &c.

The words are a proposition, in which you have two parts.

1. The subject.

2. The predicate.

1. By the name of Christ, some understand the doctrine of Christ declared in the Gospel; others by his name, his Person. Illyricus *in locum*, "Ye shall be hated of all nations for my name-sake; I will show him how great things he shall suffer for my name;" that is, for my sake.

2. Christ hath several sweet names or appellations given him in the holy scripture, that may be compared to precious Ointment; as first, his name Jesus, Emmanuel, the Lord our righteousness, Prince of Peace, &c.

SIMILE.

I. Ointment is of a fragrant and odoriferous scent. Precious Ointment yields a very sweet smell; the box of Ointment which was poured upon Christ, the

PARALLEL.

I. THE Lord Jesus is very sweet and of a fragrant smell to believers, as hath been showed upon divers metaphors; nay, he makes their persons, prayers, and all their performances as sweet odours in the nostrils of God. Christ

* *Scullet. Exercitat. Evang. lib. ii. cap. 41.*

SIMILE.

text says, "the whole house was filled with the odour thereof."

II. Ointment hath an exhilarating virtue, it cheers, elevates, and makes the heart glad, Prov. xxvii. 9. Ointment and perfume rejoice the heart; hence the ancients in their banqueting and joyful feasting, used choice and precious Ointments, Amos vi. 6.

III. Oil hath a drawing and cleansing quality in it; it is powerful in attracting, or drawing pollution or noxious matter out of wounds or sores in the body.

all men unto me: with loving-kindness have I drawn thee; draw me, and I will run after thee," Cant. i. 4, John xii. 32, Jer. xxxi. 3. Christ draws the soul from sin, and sin from the soul; and so cleanseth it thereby.

IV. Ointment hath a mollifying and suppling virtue, it will soften any hard tumour or swelling in the body; the Lord alludes to this: "They have not been molified with Ointment," Isa. i. 6.

V. Ointment is of a beautifying nature; David tells us, it makes the face to shine, Psal. civ. 15. Naturalists say, there is a sort of Ointment that will fetch out wrinkles.

VI. Some Ointments are of great worth and value, as appears not only by historians, but by what is said of that box Mary bestowed upon our blessed Saviour, Matt. xxvi. 7.

VII. Ointments are of a healing nature.

VIII. Some Ointments are of a strengthening nature; the joints being weak and benumbed, or parts of the body anointed therewith, it recovers their strength.

IX. Ointment being poured forth, denotes the use of it; it is of little profit whilst it is kept close shut up in the box, nor doth it yield that fragrant smell till poured forth.

knowledge by the apostle in several places, 2 Cor. ii. 14, 15.

X. Ointment poured forth, denotes plenty; as one observes

PARALLEL.

perfumes as it were all persons and places where he cometh; the Person, example, passion, intercession, word, promises, ordinances of Christ, are of a sweet savour, Rev. vii. 3, 4.

II. Jesus Christ, and the Spirit that flows or proceeds from him, is of a gladdening, refreshing and comforting nature, Heb. i. 9, he anoints his saints, gives the sorrowful the oil of gladness for the spirit of heaviness, "Thou hast put gladness in my heart, more than in the time when their corn and their wine increased," Isa. lxi. 3, Psal. iv. 7.

III. Christ draws the soul (when his name is poured out, so that the soul feels the nature of his sovereign love and grace) out of the world, and the kingdom of Satan, and from all uncleanness of the heart and life to himself. Saith Christ, "And if I be lifted up from the earth, I will draw

have I drawn thee; draw me, and I will run after thee," Cant. i. 4, John xii. 32, Jer. xxxi. 3. Christ draws the soul from sin, and sin from the soul; and so cleanseth it thereby.

IV. Christ's name poured forth, viz., his perfections and excellencies made known to a sinner, presently softens his hard adamant like heart: all the hearts of sinners that have been broken and made tender, have been so by the virtue of this precious mollifying Ointment.

V. This spiritual Ointment will fetch out all the stains and spots of sin; all those blemishes and wrinkles of the soul; of which the apostle speaks, that so we may be presented amiable in the sight of God. Believers have no beauty but what they have from Christ, Eph. v. 27.

VI. The Lord Jesus Christ is of an inestimable worth; who is able to account the value of this box of precious Ointment? wisdom is the principal thing, Christ is the wisdom of God, 1 Cor. i. 24: "Its price is above rubies," Prov. iii. 15.

VII. Christ heals the soul; he is not only the Physician, but his blood, and the precious graces of his Spirit, are the Balm or Ointment that cures all our sores.

VIII. All spiritual strength is from Christ; it is he only that confirms and strengthens the feeble knees, and the hands that hang down, Eph. vi. 10, Heb. xii. 12; it is he that strengthens our hearts in the day of trouble, and weakens the hands of our enemies, Psal. xxxi. 24.

IX. The name of Christ hath not the fragrant smell, nor appears of that great worth and excellency, till poured forth in the ministry of the word by the Spirit, and in his ordinances; that is the way of opening this precious alabaster-box, which, like pipes, conveys the golden oil to the lamps; thus Christ manifested the savour of his

X. The Lord Jesus hath a great plenty of all good and sweet perfumes, and precious things in

SIMILE.

upon the place; as also a free communication of it.

SIMILE.

I. ALL natural ointments are of human composition, they are compounded by men, hence called the Ointment of the apothecary, Eccl. x. 1. God created the materials, man learned the skill of using them.

II. Natural ointments are of great value, but their worth is known and may be computed; Mary's box of precious Ointment was valued, but at or little more than three hundred pence.

III. Natural Ointments will not keep their virtue; the most fragrant of them in the world, will, though kept never so closely, and carefully, in time corrupt and lose its savour: "Dead flies make the Ointment of the apothecary to send forth a stinking smell."

IV. Other Ointment is of a wasting nature; take but one drachm out, and there is an abatement, and so by little and little it will diminish, and shrink till it comes to nothing.

V. Other Ointments are only good for the body; one sort pleaseth the sensual part, and another makes the face and skin of a man to shine.

VI. No one kind of natural Ointments hath all excellent qualities in it: some may be of a fragrant smell, but not healing, others may be good for healing, but not of a fragrant smell.

VII. A person may be anointed with precious ointment, and in a little time lose all the scent and savour of it.

VIII. The effects which are wrought by other Ointment, are not quick and sudden, cannot heal, cleanse, nor make the face smooth and beautiful in a moment: the virgins that were to delight the Persian King, must be anointed six months, before their beauty was perfect, Esth. ii. 12.

PARALLEL.

him and he is free to part with them, or communicate of his fulness unto us, Col. ii. 3, John i. 14, 16.

DISPARITY.

I. But this spiritual Ointment was not made by man; the divinity of Christ is from everlasting, not made, nor created; and his human nature was filled with the Spirit, he was anointed with the oil of gladness above his fellows, that so he might pour forth his sweet and sacred unction to his saints, Heb. i. 8.

II. The Lord Christ is of inestimable worth and invaluable; all the pearls and diamonds in the world is not worth the least drop or drachm of this good and precious Ointment: those that have it, would not part with it for ten thousands of rivers of oil; one drop of it infinitely excels all the choicest Ointments in the world.

III. The duration of this holy Ointment is such, that it will never decay; Jesus, and the grace of Jesus, is incorruptible; he is as sweet, as fragrant, and of the same virtue he was in Abraham's and Abel's time; and so will abide for ever; for he is without beginning or end of days: nothing can get into this precious Ointment to make it unsavoury to a gracious soul; the cross itself is sweet in him, Heb. vii. 3, and xiii. 8.

IV. Jesus Christ hath anointed thousands of the godly in all ages since the beginning, and yet the vessel is as full as ever; it is always pouring forth, it ever runs, yea, and that freely too, yet the Ointment doth not diminish; there is not in him one drachm less than there was at the beginning.

V. The spiritual Ointment is for the suppling, cleansing, and healing of the soul, it causes an internal beauty, and puts a lustre on the inward man; which God and holy angels delight in, 1 Pet. iii. 4, Ezek. xvi. 13, 14.

VI. All excellencies meet together in Christ, there is nothing that is of use, profit, pleasure, or delight, but is to be found in him, yea, and that in the highest degree.

VII. He that is anointed with this Ointment will smell of it as long as he lives; there will be some savour of Jesus Christ remaining, though his lips and life may not be always alike, sweet and fragrant.

VIII. Such are the effects and powerful operations of the Lord Jesus Christ, (this spiritual Ointment) that no sooner he touches the blind with his finger but they see; and the lepers are cleansed at a word of his mouth, Matt. viii. 2, as soon as every one drop of his Ointment is applied, by faith to the soul, the effect follows; one moment is sufficient for Christ to accomplish his work, though he doth not always work so speedily.

SIMILE.

IX. A very small quantity of other Ointment doth but little good, nor worketh but small effects, whether for healing, beautifying, or perfuming: one drop will not perfume a whole room, &c. See Robertson.

DISPARITY.

IX. A very small quantity of this spiritual Ointment doth wonderful things; the least measure of true grace, hath glorious and marvellous effects, as it is spoken of faith, though it "be as small as a grain of mustard seed," yet, &c., Matt. xiii. 31, a little of this Ointment perfumes the whole soul, house, and family of a saint.

APPLICATION.

From hence you may further take notice of, and admire the excellencies of Jesus Christ, in that he is compared to all things that are good, pleasant, and delightful; well may he be called Wonderful: O! how wonderful and pleasant is that precious and good name, that is composed of so many excellent things, Isa. ix. 6.

2. This should draw our hearts towards him, make us love him and delight in him, and long, and desire after him; "His name being as Ointment poured forth;" it follows, "therefore do the virgins love thee," Cant. i. 3.

3. This also demonstrates the excellencies of his grace! it is the graces of Christ, that makes him to be compared to Ointment poured forth; his sweet Ointments are, as one observes, his meekness, patience, and holiness, &c.

4. The special graces of Christ, as appears from hence, are not communicated to all, the holy Ointment under the law, was only for consecrated things and persons, the elect and holy priesthood of God, only have the name of Christ, like precious Ointment, poured out, Zech. iv. 12. Christ empties himself only to those golden vessels, though common graces are communicated to all.

5. We may from hence infer, how unsavoury all wicked men are in their persons and services that have not this good Ointment upon them; their hearts, lives, and prayers, and all they do, stink in the nostrils of the Lord, being not perfumed by Jesus Christ: "The sacrifice of the wicked, is an abomination to the Lord," Prov. xv. 8.

6. This teacheth us, how to keep our souls sweet; sin, the world, and the devil strive to make them lose their savour. Therefore pray every day for a drop or two of this Ointment to sweeten your prayers, meditations, and all your holy duties: and be sure to carry Christ in your hearts, lips, and lives, and this will make you lovely, and cause you to shine wherever you come.

7. When you smell of any perfume, think of this precious Ointment, that perfumes heaven and earth.

8. If you are sad and disconsolate, you may know whither to go, it is this Ointment that cheers, revives, and maketh glad every drooping Christian.

9. Are you troubled with hardness of heart, or any swelling tumour? why then with speed, get some of this mollifying Ointment.

10. Be sure to ascribe all true softness and brokenness of spirit to Christ and his good Ointment.

11. He that would be beautiful, must not be without this Ointment.

12. Get store of it, to perfume your houses, and pray that your wives and children may have store of it poured upon them.

13. What a mercy is it, to have this good Ointment by us, and laid up for us, seeing we are so subject to be unsavoury, subject to wounds and sores, and other diseases, which this Ointment cures effectually!

CHRIST THE BELIEVER'S FRIEND.

"*This is my Friend,*" &c., Cant. v. 16.

CHRIST is the church's Friend, and consequently the Friend of every gracious soul; a Friend that sticks closer than a brother; not only compared to a Friend, but he is really so: the believer can bear testimony of it by experience. This shows the happy state of the church, and of all true Christians, Christ is their Friend. Now to take in the sweetness of this text, it is requisite to enquire into the nature and property of a true Friend, and true friendship.

SIMILE.

PARALLEL.

There are four things to be considered, requisite to true Friendship.

I. Knowledge amongst men ; true friendship cannot be manifested, and maintained without it, &c. It is more than common, it is peculiar : speculative knowledge doth not always bespeak friendship, for true friendship requires peculiar knowledge.

II. Union is also requisite ; there can be no true friendship, till the enmity amongst men be removed. What Friends were Jonathan and David, they loved one another as their own soul ! " Can two walk together except they be agreed ? " Amos iii. 3.

III. Intimacy and true friendship, causeth frequent access one to the other : this tends to make people to be of one heart and one mind.

IV. Love and affection, this layeth the surest foundation for friendship.

I. Christ knows his people, not only with a common, but a peculiar knowledge ; yea, and he hath instructed them in the knowledge of himself, that they might not only know their Friend, but that they might endeavour to keep up, and highly to prize friendship with him, John x. 27, and xiii. 18.

II. What a blessed union is there between Christ and his people ? 1 Cor. vi. 17 ; and it is of his own procuring ; as the heart of Jonathan was knit to the heart of David, even so, and much more, is the heart of the Lord Christ united to his people,—for the love of Christ doth very much transcend the love of all others ; the people of Christ should also have their hearts knit to him, Eph. ii. 14, 15, 16, compared with, Cant. ii. 14.

III. Intimate acquaintance with the saints, Christ doth really delight in ; and saints should really delight in it also, 1 John i. 7.

IV. There is true love between Christ and his people, which makes those acts of Friendship very cordial and desirable.

Now to speak to the nature and property of a true Friend.

I. A true Friend loves heartily ; cold Friendship is the daughter of feigned affection ; love is the abundant overflowing of desire, which cometh to the party beloved, swiftly and joyfully, but departs slowly and sorrowfully.

II. A true Friend is very needful : what man living, though never so prosperous, but sometimes he wants a Friend ? David, though a great man and a good man, yet his condition required Friends, and he had them, and prized them, viz., Huahai, and Zabab, 2 Sam. xv. 37, 2 Kings iv. 5. The centurion was a great man, yet had his Friends, and used them, Luke vii. 6.

III. He that is a Friend indeed, will make his Friend's case his own ; this did Job : if afflicted, he is afflicted with him ; if prosperous, he rejoiceth, Job xxxi. 17. Where Friends are kind in love, there sorrow is easily showed.

I. Jesus Christ is a cordial Lover ; as he loves so he speaks, and as he speaks, so he loves ; Christ's love is an abounding and abundant love to his, he loves freely and heartily, and hath given evidence of it ; and though his love be sometimes eclipsed, yet it is not wholly removed : " He having loved, loves to the end," John xiii. 1.

II. Christ is the most necessary Friend, he is of absolute necessity ; it is possible to live comfortable in the world, though a man hath but few Friends, and to die happily, though a man hath not one Friend in the world, having Christ ; but living and dying without Christ, thou art, and wilt be miserable ; multitudes of earthly Friends and acquaintance will not, cannot save from hell, but if Christ be thy Friend, he will, John xvii. 3.

III. This is evidently seen in Christ. The text tells us, he did not only sympathize with them, " But saved them," Isa. lxiii. 9 ; he is said " to be touched with the feeling of our infirmities," Heb. iv. 15, Zech. ii. 8 ; whatever wrong is done to his people, he takes it as done to himself ; if any raise a quarrel against them, he will engage himself therein, Acts ix. 4, 5, Isa. li. 22, 23.

METAPHOR.

IV. A true Friend doth what he can to keep up the honour and reputation of his Friend; he speaks for him, and acts for him, where, and when he cannot for himself.

V. He is most desirable; no wise man will choose to live without Friends, although he hath plenty of riches; man is a social creature, and, therefore desires to seek friendship.

VI. A Friend indeed will give demonstration of his love and friendship. 1. He will study his welfare. 2. He will speak to promote it. 3. He will act to effect it.

VII. A Friend indeed gives his Friend a room in his heart; the sight of him is pleasing to the eye, and the thoughts of him delightful to the heart.

VIII. A true Friend is always ready to impart his secrets to those that are his Friends. This is a great reason why men do so prize friendship, that they may freely disclose their secrets and their hearts one to another; it is a certain note of friendship to impart secrets.

IX. A Friend will not spare pains nor cost, nay, will adventure upon great hazards, to help him whom he loves. Others may promise what they mean not to perform; but a true Friend, if able, will surely perform all, or more than he promises.

X. He will not do any thing to the wrong of his Friend, or justly to purchase his displeasure, because he prizeth the love of him whom his affection runs out after.

declare his desire of their love; hence he greatly praises and commends the love of his Church: "How fair is thy love, my sister my spouse," &c. Cant. iv. 10.

XI. He loves to be very familiar, and therefore is frequent in sending to or conversing with him whom he loves; he delights to give his Friends visits.

XII. A true Friend is inquisitive into, and desireth to know the state of him whom he loves; not barely that he may know it, but

PARALLEL.

IV. Such and a much better Friend is Christ. The members of Christ's spouse have been stigmatized by the enemy, for heretics, and many other ways; but Christ hath stood up to vindicate their wrongs and innocency; he hath spoken for them, where, and when they could not speak for themselves; he had his Gamaliel in the council.

V. Such a Friend is Christ, most desirable. One that is acquainted with Jesus Christ, esteems his friendship, so Paul: "Who accounted all things but loss for the excellency of the knowledge of Jesus Christ," &c. Phil. iii. 8, 9, 10.

VI. Even so Christ hath given full and perfect evidence of his love and friendship: his thoughts are about them, nay his words and works are all for, and in behalf of his spouse, Psal. cxxxix. 17, Jer. xxix. 11.

VII. So Christ, Isaiah saith, "He layeth them in his bosom; he loves to hear from them, rejoiceth to see them," Isa. xl. 11, Cant. ii. 14. And indeed a saint cannot be satisfied short of a room in Christ's heart: John was said "To lie in Christ's bosom," John xiii. 23.

VIII. Even so doth Christ, and it is according to promise and experience. To lie in the bosom of Christ, denotes union, intimacy, secrecy; this is that which makes believers so much prize Christ; saith God, "Shall I hide from Abraham the things that I do?" Gen. xviii. 17, Psal. xxv. 14. It is encouragement to saints to lay open their hearts to Christ.

IX. Herein Christ doth also perform the part of a Friend; for he will neither spare pains nor cost, and hath adventured upon the greatest hazards, and all for the love he bears to his people; nay, he has not put them off with bare promises, but will perform them to the utmost; he usually out-does his promises.

X. Even so Christ doth nothing to injure his, nor justly to provoke them, or purchase their displeasure; the poor soul is ready sometimes to think such and such things are against him, as Jacob did in the case of Joseph and Benjamin. All his actings and out-goings towards his people he greatly praises and commends the love of his Church: "How fair is thy love, my sister my spouse," &c. Cant. iv. 10.

XI. So Christ loves to be familiar, and therefore is frequent in conversing with his people, witness his word. This familiarity is kept up by frequent converse and visits, and Christ's visits are as cordials to the hearts of his people, Job x. 12.

XII. So Christ's desire is to know the state of his people, to the end that he may evermore supply them; not but that he perfectly knows their state, but to make them sensible to declare it, as

METAPHOR.

knowing of it, if in trouble, that he may redress it.

XIII. A true Friend will not suffer him he loves to lie under mistakes or sin, because he knows it will turn to his blemish and great disadvantage, and therefore in love, will tenderly admonish, being grieved to think that he should be so ensnared: and this is according to the mind of God, yea, and it is according to the desire of the godly; such reproofs so given are a great demonstration of friendship, Lev. xix. 17, Psal. cxli. 5.

XIV. The counsel of such a Friend is profitable, and should be acceptable, in prosperity it is safe; in adversity, it is sweet; in sorrow and misery it is comfortable, it usually mitigates sorrow and augments comfort.

XV. It is the property of a true Friend, to be much troubled and concerned at the absence of such whom he loves, and nothing more sweet than the meeting of Friends after a long absence; as appears by Joseph and his brethren at their meeting, when they knew one another, Gen. xlv.

XVI. It is a great trouble to a true Friend to see his love and Friendship slighted; yet he will not easily withdraw his love, but labours to pass by many offences, and unkindness.

XVII. A true Friend will not suddenly or easily hear any evil report against his Friend.

fect knowledge he hath of them, and gently, for their profit, Heb. xii. 8.

XVIII. If he be sensible of any combinations against him he will speedily disclose it, as Paul's Friends did, touching the combination of the Jews, Acts xxiii. 14, 20, &c.

XIX. A true Friend greatly rejoiceth in the prosperity of his Friend, and cannot but be troubled at such as would rejoice at his ruin.

PARALLEL.

he did to the poor blind man, Mark x. 51; even so he will not suffer his people to lie under sin, because he knows it will turn to their disadvantage.

XIII. Even so Christ will not suffer his people to lie under sin, he knows it will turn to their disadvantage; O how is he concerned when they are ensnared! which doth signify his great trouble, and therefore gives friendly reproofs and admonitions in order to reclaim them; and believers have found his reproofs to be peculiar acts of friendship: "I know thy works, that thou hast a name to live, and art dead,—I have not found thy works perfect before God," &c. Psal. cxix. 67, 71, Rev. iii. 1, 2.

XIV. O how profitable is Christ's comfort; It teacheth them in prosperity to carry it humbly; in adversity, to carry it contentedly; in the midst of their sorrow and misery it comforts them; this is that which above all things assuageth the believer's grief: hence it is that believers so much prize the counsel of Jesus Christ, Psal. cxix. 19, xvi. 7, and lxxiii. 25.

XV. Even so Christ loves to hear from his people, and is concerned at their silence; they are always welcome to him, he takes their absence unkindly; and afterwards when they come to visit him again, with the acknowledgment of their miscarriages, O how welcome are they! Such a meeting is on both sides very sweet and pleasant.

XVI. Even so it is with Christ, to see his precious love slighted. Ingratitude is a sin which is very offensive, it being a sin against truth and justice. Against truth, for it is in effect a denying of the kindness received; against justice, which calls for a rendering of something back in token of thankfulness.

XVII. So Christ; he doth not (as I may say) take up every evil report, the devil, sin, or wicked men bring against them: Christ will not take measures by their information, but by that per-

XVIII. Such is the love and care of Christ to his people, that if any combination be against them, he will give them seasonable information of it, forasmuch as nothing can escape his knowledge, he being omniscient, &c.

XIX. Christ, the Believer's Friend, doth greatly rejoice in the prosperity of his people, which is evinced from his bounty towards them; he leaves them not without counsel, without a guide, without comforts; but is large in distributing all

means of help to them, as may conduce to their prosperous supply, and he hath a severe eye upon such as either help on, or rejoice at their afflictions.

METAPHOR.

XX. He that is a Friend indeed will be faithful; such an one was Jonathan to David. He will not leave his Friend in straits, that being a time that calls for his help; and if he hath any thing committed to his keeping, he will be faithful and careful, he will be true to his trust, and keep safe that wherewith he is entrusted.

METAPHOR.

I. Friendship amongst men is usually occasioned from the suitableness of the object: man with man is suitable for association, and this is the great moving cause of their friendship; not man with another creature, or rarely a king with a beggar, or a courtier or statesman with an illiterate country-man, as the subject of his blessing, or object of his delight.

II. Usually they apprehend something of merit in the person on whom they bestow their friendship: either it is deserved by the good they see in him, or may be requited by the help they may receive from him; it is possible and useful, for a poor man to be useful to a rich man, and the weakest to him that is strong.

III. No such Friend hath done so much, but it is known, and may be declared. Christ saith, "Greater love hath no man than this, that he lays down his life for his Friend;" wherein their love is plainly seen, and may be comprehended.

IV. The best natural man may sometimes forget his Friend, either through a multitude of business, incumbrance, or weakness of memory, during which time he may suffer much.

heart shall be on them perpetually:" "Lo! I am with you always to the end of the world," 1 Kings ix. 3, Matt. xxviii. 20.

V. Such a Friend knows no more of his Friend's condition than is revealed to him, neither is he able to pass right judgment respecting

DISPARITY.

XX. Christ is the believer's faithful Friend; he hath been abundantly tried, but never failed any that trusted in him. He never left his, but was full of kindness to them in all their troubles, nor unmindful of those great concerns, committed to the charge of this their choicest Friend. "Having loved his own that were in the world, he loved them unto the end," John xiii. 1.—"Yet nevertheless the Lord stood by me," &c., 2 Tim. iv. 17.

PARALLEL.

I. But Christ grounds not his friendship here, there being in fallen man no suitableness of association; man being polluted, angels might be thought much more suitable: but it is love and free grace, that notwithstanding there was nothing desirable in fallen man, he being altogether sinful, and so not suitable for association: yet Jesus Christ hath made choice of man, and is become his true and faithful Friend, Heb. ii. 16.

II. But Jesus Christ grounds not his friendship on this basis, for fallen man is altogether undeserving; nothing that was in them could be the cause of his friendship, but merely his own good will and pleasure, man being utterly unable to requite his love and kindness, or to give any thing to him in requital; so that it is undeserved friendship.

III. But Christ hath done so much for his people, as is not known, nor can be conceived; and all this when they were enemies, 1 John iii. 1, 1 Cor. ii. 10, Rom. v. 5, 6. If it be considered what he did for them before time, what he hath done in time, and what he hath prepared for them in after-times, it will appear that there is no such Friend as Christ, who entertains all his with eternal mansions of glory.

IV. But this Friend will never forget thee, wherever thou art, though ever so remote: let thy condition be what it will, he is ever mindful of thee, and of his covenant, Isa. xlix. 15, 16, Heb. xiii. 5, 6, Psal. xl. 17. What God saith concerning the temple that Solomon built, Christ saith the same to his people: "Mine eye and my

V. But Christ knows our conditions, and can pass right judgments concerning us, and can reach our hearts to comfort and support them. "He knows the ways I take," saith Job, Job xxiii. 10.

METAPHOR.

him, as in Job's case, therefore cannot reach the heart with comfort.

VI. Such may be thy condition, that thy best Friend may not know how to help thee, though willing, such may be the affairs he is to manage.

VII. Though a natural Friend may know what will help thee, yet it may not be in his power to help thee. The tender mothers in Judah and Jerusalem, their bowels moved for the starved and languishing babes of their own bodies; and they knew that food would have succoured them, but it was not in their power to procure it.

not able to help: so thy condition may be such, that thy dearest Friend may say of thy help, as the depth and sea said concerning wisdom, "It is not in me." O! but it is to be found in this Friend Jesus Christ: he hath given sufficient proof of his bowels of pity to his people, and of his wisdom and power in their greatest straits.

VIII. These natural Friends may be removed from thee, or thou from them, and so thou mayest be left destitute, and this friendship come to an end. Many have been clapped up in a dungeon, and sequestered from their dearest worldly Friends, therefore they are uncertain at best; however, if no dungeon, yet death will separate them.

IX. Natural Friends may be made unable to perform their promises. A real Friend, through an over-heated zeal, doth sometimes out-bid himself, and is not able to make good his word; which lays a man under great disappointments. I relied on my Friend's promise, but he hath failed me, nay, a Friend, when he promises, may at that time be able to make good his promise, but some strange providence may suddenly disable him.

DISPARITY.

He is a soul-Friend, he it is that teacheth the way to true happiness, and adorns the soul with grace; that is the Friend to be desired.

VI. But Christ can take right measures of thy condition, and knows always how to help thee, 2 Pet. ii. 9. He is never at a loss how to help his people; he knows how to deliver thee. There are none of thy affairs too hard for Jesus Christ to manage.

VII. As Christ hath wisdom, so he hath power. "All power in heaven and in earth is given unto me," Matt. xxviii. 18, 19. What was sinfully said of Simon, "This man has the great power of God, may be righteously and truly said of Christ, Acts viii. 10. O! here is a Friend indeed, that knows in every state how to relieve thee, 1 Cor. i. 24. We may weep and mourn over our dear Friends, that are in sorrow and misery, as they did over Lazarus in the grave, John xi. 33; and as the woman did over Dorcas, when they were

VIII. But this Friend of believers nothing can separate from them, no, not death itself, for he is immortal. Was not Christ with Paul and Silas in prison? O how sweet is the presence of a dear Friend in trouble! Alas! walls and guards may keep off other Friends, but nothing can keep or hinder Jesus Christ from coming unto his people, Rom. viii. 39, Acts xvi. 25, 26.

IX. But Christ is able to make good his word to the utmost; he never out-bids himself. Who was ever laid under any discouragement or disappointment, that trusted in him? in all changes, in all providences, Christ is the same. Thou mayest commit great concerns into the hands of thy supposed Friend, and he may fail thee; nay, into the hand of thy real Friend, and and yet be uncertain of security; fire may destroy, or thieves may rob him, so that being impoverished, he cannot make good what he received; but Christ cannot, nay, will not disappoint thee.

APPLICATION.

I. Is Christ a Friend, such a Friend? then how greatly doth it concern poor souls to make sure of this Friend! Doth not self-interest lead men to seek for friendship, and as much as in them lies, with such as are likely to do the part of a Friend? &c.

II. Doth not this reprove the ignorance and folly of those that slight and reject this great and good Friend? How many, instead of seeking his favour, are in friendship with the world, and their lusts, and by their wicked practices are bidding defiance to him, as though neither his favour nor frowns were to be regarded?

III. It shows the miserable condition of those that are unacquainted with him; he is the soul's Friend, and it calls aloud upon them, to be acquainted with him, Job xxii. 21.

IV. Is Christ thy Friend? Then there is sure ground of comfort; you can never want, that have such a Friend, so loving, so sympathising, so necessary, and so suitable; a present, a constant, a careful Friend; yea, a soul-Friend; a wise, a powerful, a faithful, immortal, and everlasting Friend! this is a Friend indeed, an honourable Friend, that is in favour with God, who never had his suit denied! John xi. 42.

V. Is this thy Friend? O then,

1. Bless God, that hath raised up such a Friend for thee, and made thee acquainted with him.

2. Prize and love this Friend dearly.

3. Visit him often, tell him all the secrets and grievances of thy heart. How sweet is communion with him! Psal. cxlii. 2.

4. Be not ungrateful to him, be not like Joash, who forgot the kindness of his Friend! may it not be justly said to some, "Is this thy kindness to thy Friend?" 2 Sam. xvi. 17. O it is sad to abuse the kindness of such a Friend.

5. Trust your Friend, take him at his word, question him not, he is faithful.

6. Have no commerce with his enemies, but keep close and faithful to him in every condition. Ahithophel dealt treacherously with David, do thou not so with Christ.

7. Publish and declare what a Friend thou hast, endeavour to get sinners acquainted with him.

8. Be sure let nothing part thy Friend and thee: prize his presence, dread his frowns, follow his doctrine and examples, that it may be known that Christ is yours, and you are his. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16.

Christ is the only Friend. A true Friend is tried in a doubtful matter. Christ hath laid down his life for believers; what is more difficult to nature than death?

CHRIST THE ROSE OF SHARON.

"I am the rose of Sharon," Cant. ii. 1.

It is Christ that speaks these words, it becomes not the spouse thus to commend herself; saith Solomon, "Let another, and not thine own lips praise thee," Prov. xxvii. 2. The Lord Jesus elegantly expresseth his own excellency, by comparing himself unto a Rose, the Rose of Sharon.

METAPHOR.

I. A ROSE is the offspring and fruit of a good, though seemingly dry root.

II. A Rose is a beautiful flower, very pleasant and delightful to the eye, of different colours, red and white, and in some curiously joined and intermixed together, red and white; shows an excellent complexion, and makes up a perfect beauty.

at the Father's right hand for us. True and evangelical sights of Christ delight the eye, and ravish the soul of a believer. Christ is a perfect and complete beauty.

III. A Rose is a fragrant and sweet flower, it yields a most excellent and odoriferous scent. This may not hold true of every sort of Roses, but it is such an one Christ compares himself unto.

PARALLEL.

I. CHRIST, touching his human nature, is the offspring of David, or "A branch out of the stem and root of Jesse," Isa. xi. 1.

II. Christ is said to be "white and ruddy," Cant. v. 10. Some understand thereby his two natures, by the white his Divinity, by the red his humanity: the one denotes his natural purity and innocency; the other, his bloody agony and suffering for our sakes; hence said to be "red in his apparel," Isa. lxiii. 2. No object so delightful to the eye, as Jesus Christ is in his humiliation, crucified for our sins; in his exaltation, appearing

III. Jesus Christ yields a most fragrant and lovely savour.* What is so sweet and refreshing to the spiritual senses of the soul, as the merits and saving graces of Christ? "His very name is as precious ointment poured forth," Cant. i. 3. "He is the savour of life unto life to them that believe."

* See *Precious Ointment*.

METAPHOR.

IV. The Rose is a useful flower, it is full of virtue.

1. Roses distilled, afford a most sweet cooling liquor, good against intemperate heat; it gently qualifies choleric exhalations, refreshes the spirit when sad, &c., and is good for the eyes.*

2. Being conserved, and otherwise made use of and applied, they are very cordial and medicinal: their use in physic, saith an eminent writer, † words are too few to express.

V. The Rose is called by naturalists the queen of flowers, none being to be compared to it.

ther thrones or principalities or powers." "He is fairer than the children of men, the chiefest among ten thousand," Psal. xlv. 2, Cant. v. 10.

VI. The Roses that grew in Sharon, were the best and chiefest of Roses; they were singular in beauty and property.

carnation, in his humiliation, in his conquest and exaltation, &c.

VII. The Rose of Sharon signifies in Greek the flower of the field, Sharon being a place or plain wherein king David's herds and cattle were fed, 1 Chron. xxvii. 29. Roses that grow in a field, are not planted by man, and indeed do lie open to beasts, to be spoiled, plucked to pieces, or trodden down.

VIII. The Roses of Sharon were free: persons might have access to them, when they could not to other flowers that were in close and secret gardens.

IX. Roses and other delightful flowers of the field, are the beauty and glory of the field, they clothe the grass.

X. Sharon was a place (as we said before) of pasture, a place of feeding, where the flocks used to rest, a very fruitful valley.

XI. The Rose yields a very precious oil, good in divers cases.

PARALLEL.

IV. The Lord Jesus is excellent for profit and spiritual virtue.

1. Being crucified for our sakes, what precious virtue, what soul-mollifying water of life does he yield us? good against all choleric heats and exhalations, of the heart and flesh, making the furious and impatient man, gentle, meek, and humble; refreshes the spirit of a saint, when dejected, and under temptations; and is exceeding good to open the eyes of the understanding.

2. Jesus Christ, laid hold on by faith, and the virtue of his blood applied and kept in the soul, will prove a sovereign cordial at all times. The medicinal properties of this Rose of Sharon, for the healing the distempers of the inward man, words (I may well say) cannot express.

V. Jesus Christ infinitely excels all others, whether angels or men; none are to be compared to him. He is the Head, the flower, and glory of things in heaven, and of things on earth, "Whe-

ther angels or men; none are to be compared to him. He is the Head, the flower, and glory of things in heaven, and of things on earth, "Whe-

VI. There is nothing eminent and refreshing in any creature in a natural way, but it is super-eminent, and infinitely more in a spiritual way in Christ. Christ is singular, touching the unity of the two natures in his Person, singular in his in-

VII. Jesus Christ, was not planted by man, but by the hand of the Father; when brought forth into the field of this world, how open did he lie to evil beasts, such as Herod and the Jews were? How was he plucked to pieces, as it were, and trodden under their feet? He was laid open to almost all manner of sorrow and suffering, Isa. liii. 3, 4, 5.

VIII. Jesus Christ is free for all poor sinners, whoever will, may come and take the good and gracious virtue, and soul-refreshing blessings that are in him, Isa. lv. 1, Rev. xxii. 17. He is a fountain opened, Zech. xiii. 1. The good that is in God is no other ways communicated to mankind, but in and through him.

IX. The Son of God is the beauty and glory of mankind, by assuming of our nature into union with himself. It is he who is the crown of mortals, sitting in glory at the right-hand of the Majesty of heaven.

X. Christ is to be found in green pastures, in his Churches, where his word is truly preached, and sacraments are duly administered: "He maketh me to lie down in green pastures," Psal. xxiii. 2.

XI. Jesus Christ affords a very precious oil, called the oil of gladness, which is of a most sovereign virtue. See Oil.

* Hieron. trad. lib. de stirp.

† Hieron. trag.

METAPHOR.

DISPARITY.

I. A Rose is only pleasant and grateful to the external senses.

II. A Rose can be had but in one season of the year; you may look for a Rose in winter, and find it not.

III. The Rose is a very fading flower; the naturalists tell us of some that seem to wither in their budding; all their beauty and sweet savour passeth away.

IV. A Rose may be taken, presented, given, and received, by a human hand.

otherwise received but by faith, the spiritual

V. One person can but have one and the same Rose entirely to himself at one and the same time.

I. Jesus Christ delights and gratifies the spiritual senses of the soul.

II. Jesus Christ, this Rose of Sharon, may be had at any time of the year, in winter as well as summer. The soul meets with him rather in adversity, than in prosperity.

III. Jesus Christ is a Rose that never fades, he remains in his full beauty and glory throughout all generations, he never loses his savour; if he does not smell so sweet to our senses, it is because our spiritual senses are decayed; the cause lies in us, not in him: "Jesus Christ, the same yesterday, to-day, and for ever," Heb. xiii. 8.

IV. Jesus Christ is taken, presented, and given by a divine hand, viz., the hand of God himself: "God so loved the world, that he gave his only-begotten Son," &c., John iii. 16. And he is not

V. Jesus Christ, the Rose of Sharon, is of such a nature, that thousands may have him entirely to themselves, as if but one only had him, and this at one and the same time.

INFERENCES.

1. If Jesus Christ be the Rose of Sharon, so sweet and lovely a flower; let me advise all ladies, young virgins and others, who delight in flowers, above all to get this Rose; you never found the like in all your lives; none so sweet, nor yield such a fragrant and odoriferous smell as Christ doth; nay, and more than that, it will be a glorious ornament unto you, it will make all good and gracious ones in love with you.

2. Moreover, this shows us, that most of the men and women in the world have lost their smell, their spiritual senses are gone; they can find no such savour in religion, no sweetness in a reproached, persecuted, and crucified Jesus; no delight in ordinances, prayer, hearing the word, nor in sacraments.

3. Labour to be stored with the conserves, and precious virtues of this divine Rose; prize the distillation of it. You love to wash in Rose-water, it is very grateful and pleasing to you; come then and wash in the sweet and fragrant water of the Rose of Sharon; let heart and hands be washed in it. It will not only cleanse away the filth, but will supple and heal all the wounds and bruises of your diseased souls. If you wash in the water of the Spirit, that flows from a crucified Christ, it will make you a sweet savour in the world, your conversations will be of a fragrant scent.

4. Besides, it shows how happy they are that have got Jesus Christ; and what fools men of the world are, who slight and dis-esteem him. They prize the thorn and briar, the pricking pleasures and profits of the world, above the Rose, the lovely Rose of Sharon.

5. You that are God's children, that have the sweet scent of the Rose of Sharon, value him above your chiefest joy; account him, as indeed he is, the Rose and diadem of your souls; bear him not only by an outward profession in your breast, but take down the sweet-smelling savour of grace into your hearts. You can never overvalue Christ.

ON THE ROSE OF SHARON.

If nature such a magazine discloses,
Of artless beauty in our common Roses,
As does the pencil's artifice outvie,
Commanding notice from each curious eye:

Whose sense-refreshing fragraney does yield
 Perfumes, enriching the enamell'd field:
 Sweet'ning the ambient air to entertain
 With balmy odours, the invading train
 Of flanting gallants: does to each distribute
 A lovely nosegay, as a vernal tribute.
 Yet 'tis but fading: with the Sun's uprise
 Unfolds its bud, and in the ev'ning dies.

What shall we say to this illustrious bud,
 This Rose of Sharon! language never could
 Express its glories, glories that excel!
 In beauty peerless, uncompar'd in smell!
 No myrrh, no cassia, nor the choice perfumes
 Of bruised spice, or oriental gums,
 Breathe equal sweetness! all the flowers that be
 Tinctur'd with nature's rich embroidery,
 Yield him the chief pre-eminence: then let
 Each soul make haste our Sharon's Rose to get,
 In him is life, we perish if we taste not:
 In him are joys, eternal joys that waste not.

CHRIST AN ADVOCATE.

"We have an Advocate with the Father, Jesus Christ the righteous," 1 John ii. 2.

ADVOCATE, in the Greek (Παρακλησις) is one called or retained to speak or plead for them who have indictments against them, or otherwise were impleaded in any court of judicature, and intreated to favour another in judgment, an intercessor.

METAPHOR.

I. AN Advocate is, or ought to be a wise and learned person, in a court of judicature, because entrusted with weighty causes.

II. Advocacy is a relative office, one related to a judge and court of judicature.

III. An Advocate belongs to the law, which is to be his rule, in all his practice.

IV. An Advocate is legally called and appointed to his place and office.

V. An Advocate undertakes causes when they are brought to him.

for ours only, but for the sins of the whole world," 1 John ii. 1, 2.

VI. An Advocate pleads all causes that he undertakes; for he undertakes them to that very end.

they were, &c., they have kept thy word." "Father, forgive them, they know not what they do," Luke xxiii. 34.

VII. An Advocate undertakes the weight of a cause, and knows

PARALLEL.

I. CHRIST is a wise and learned person, "In whom are all the treasures of wisdom and knowledge," Col. ii. 3. "The Lord God having given him the tongue of the learned," &c. Isa. i. 4.

II. The Lord Jesus is related to God, and the high court of heaven, "The man that is God's fellow," Zech. xiii. 7. "The man of his right-hand made strong for himself," Psal. lxxx. 17.

III. Jesus Christ was born and constituted under the law, Gal. iv. 4, and made it his rule in all cases, would not vary in the least from what God had required or enjoined therein.

IV. Jesus Christ took not this place and office upon himself, but was called and appointed to it by God, as Aaron was to the priesthood, Heb. v. 4.

V. Christ doth undertake causes for any, if they come to him; "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; who is the propitiation for our sins, and not

VI. The Lord Jesus pleads all causes that he undertakes, did it when here on earth, "Holy Father, keep through thine own name, those whom thou hast given me," John xvii. 6, 11, &c. "Thine

VII. Christ knows the weight of every one's cause, and knows how far it will go if well ma-

ADVOCATE.

PARALLEL.

how far it will prevail if well managed.

obedience, is certain of the cause, when all others are like to miscarry: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned," Mark xvi. 16.

VIII. An upright and just Advocate is faithful to his client, and will not betray his cause to his adversary.

sake of sinners, rather than he would betray his trust, or yield up the cause of men's souls into the hand of their cruel adversary the devil, Matt. iv. 8.

IX. An Advocate gives counsel and advice, puts into a way and method, how to improve a cause, when carried.

X. An Advocate is tied up to customs and rules of court, which he always observes, that he may please and not offend.

might appease the great judge in all answered the law, and now pleads the merits of his own blood in the court of heaven for us.

XI. An Advocate usually speaks comfort to his client, especially if the cause will bear it.

John xiv. 13. "Ask, and it shall be done, that your joy may be full," John xvi. 24.

XII. An Advocate can use freedom of speech, and speaks boldly to the judge.

XIII. An Advocate knows the fittest time to manage business, and every thing is beautiful in its season.

the case of Job, when provocation is given and the enemy lays siege against the soul; then is a fit time for our Advocate to work; this Christ is well acquainted with; "Simon, Simon, Satan hath desired to have thee, that he may sift thee like wheat: but I have prayed for thee, that thy faith fail not," &c., Luke xxii. 31, 32.

XIV. An Advocate hath the judge's ear more than those that are but standers-by, that may be somewhat concerned in a cause; but the judge listens to him, because he expects him to speak to the purpose, who hath authority so to do.

XV. An Advocate gives free access, and is ready to be spoken with by all persons that have any business with him.

XVI. An Advocate undertakes high and desperate causes, he refuseth not to speak for men greatly

naged; he knows who will carry the cause, and who will lose it: he that relies upon him alone by a lively faith, in a way of holiness and new

VIII. Jesus Christ being justice itself, will be faithful in all causes wherein he is entrusted; he is not only called "Jesus Christ the righteous," 1 John ii. 1; but he did as a due proof thereof, refuse the tender or offer of the whole world, for the

IX. Jesus Christ, the Wonderful Counsellor, he sets his people in a hopeful way and method to improve a cause, when carried against an adversary, Isa. ix. 6. "Go thy way and sin no more, lest a worse thing come unto thee," &c., John v. 14.

X. Christ did nothing of himself, but what he received from the Father; he is a strict observer of all rules of righteousness, so as "to lead at all times in the ways thereof, and in the midst of the paths of judgment," Prov. viii. 20, and that he things, he came up to the demands of justice, and merits of his own blood in the court of heaven for

XI. Jesus Christ out-does all Advocates under heaven in all things, for he speaks so as "never man spake like him," John vii. 46. He bids them "ask what they will, and he will do it for them,"

XII. Christ most fully answers to this, where he saith, "Father, I will that those whom thou hast given me, be with me, where I am, that they may behold my glory," &c., John xvii. 24.

XIII. The Lord Jesus knows the fittest times to manage business, on the behalf of souls, there is an acceptable time for him to be heard, and to do his work; when Satan tempts, when he desires to sift, when he accuses to God, as in

given and the enemy lays siege against the soul; then is a fit time for our Advocate to work; this Christ is well acquainted with; "Simon, Simon, Satan hath desired to have thee, that he may sift thee like wheat: but I have prayed for thee, that thy faith fail not," &c., Luke xxii. 31, 32.

XIV. Christ hath the ear of the heavenly Judge, because he always speaks to the very life of the cause. He was heard in all things, and at all times: "I know that thou hearest me always," John xi. 42. He only is authorized to plead for poor sinners.

XV. Jesus Christ invites "All that are weary and heavy laden," to come to him for rest, Matt. xi. 28, with a promise of free access, "Whosoever comes to me, I will in no wise cast out," John vi. 37.

XVI. The Lord Jesus, this wise and able Advocate, hath undertaken desperate causes, such as that of Mary Magdalene a great offender, Peter a great

ADVOCATE.

obnoxious to the law, he sticks not sometimes to plead the cause of traitors, where the law admits of a legal plea, though in very great danger of their lives, by reason of the grievous crimes wherewith they stand charged against their prince.

XVII. An Advocate is much honoured by the judge in all his replies, sometimes gives him the title of brother.

XVIII. An Advocate knows much of the judge's mind, being skilled in all the rules that he judgeth by, and is well acquainted with his nature and disposition.

XIX. An able, eminent, and learned Advocate, fears not being overmatched when he knoweth he hath law and reason on his side.

he appeared too mighty and learned for Jews, Luke ii. 46.

XX. A good and worthy Advocate is of so noble and generous a disposition, that he will plead the cause of the poor out of pity, rather than they should miscarry.

advice, "Water of life freely," Isa. lv. but the rich he hath sent empty away,"

XXI. A able Advocate doth, and that not seldom, carry causes that are very doubtful to others.

tempts against him, "After he had fasted forty days," Matt. iv. 3, 4, 8, 9. And when none was found worthy to open the books, and unloose the seals, "And look thereon, at which John wept, the Lion of the tribe of Judah prevailed," Rev. v. 5, 6. In due time being made a curse for us," Gal. iii. 13.

XXII. An Advocate is careful to keep up the honour of the judge and laws, because the contempt thereof proves of ill consequence.

think not that I came to destroy the law," &c. He answered the demands of it, "That God might be just, and the justifier of those that believe in Jesus, Rom. iii. 26.

XXIII. A good Advocate is always very diligent, and mindful of his client's concerns.

vailing arguments with God, on the behalf of his flock on earth; pleads for great things for them, for the Holy Spirit, for Divine protection, union, and for their safe conduct to heaven: "Father, I will that all they whom thou hast given me, be with me where I am, that they may behold my glory," John xvii. 17, 21, 24.

XXIV. A good and able Advocate is very successful, in carrying on many causes.

PARALLEL.

backslider, Paul a great blasphemer and persecutor, the Gentiles that were thieves and idolaters, by the fall: desperate was the cause of all he undertook, 1 Tim. i. 13. "I pray not for these alone, but for all that shall believe on me through their words," John xvii. 20. "He makes intercession for the transgressors," Isa. liii. 12.

XVII. Christ is very much honoured by God, he calls him his fellow, and will have all men honour the Son, even as they honour the Father.

XVIII. Jesus Christ knows much of the mind of God, being skilled in all the laws, natural, moral, and evangelical, well understands his nature and disposition, being always by him, and as one brought up with him, being daily his delight, Prov. viii. 30, &c., so near and familiar that he lay in his bosom," John i. 18.

XIX. Jesus Christ had unspeakable confidence, inasmuch that he feared not to appear amongst great and learned doctors in the temple, hearing them and asking them questions, to the astonishment and amazement of all them that heard him; all the Pharisees, Sadducees, and Priests of the

XX. The Lord Jesus stands not on fees, or gratuities, for indeed none are able to give unto him a reward for his work, but he acts on the same terms that God gives, wine and milk, and that is, "without money, and without price. Who-soever will, may come," and take his counsel and Luke i. 53. Their cause falling to the ground.

XXI. Christ did frequently, when on earth, and since his departure into heaven, carry causes doubtful to others: he carried the cause in a great trial against Satan, who made strong attempts against him, "After he had fasted forty days," Matt. iv. 3, 4, 8, 9. And when none was found worthy to open the books, and unloose the seals, "And look thereon, at which John wept, the Lion of the tribe of Judah prevailed," Rev. v. 5, 6. In due time "He hath delivered us from the curse of the law,

XXII. Jesus Christ is watchful to keep up the honour of God and his laws, because the contempt thereof would prove of ill consequence; I honour my Father, "I have glorified thee on earth," John xvii. 4. "Not one jot of the law shall fail;

XXIII. Christ is very diligent, never guilty of any neglects in acting for his people; he went about doing good, pleaded often, pleaded strongly, with crying and tears, used mighty and pre-

XXIV. Jesus Christ is successful; he hath carried many, yea, multitudes of causes, for his people; nay, indeed it may be said, when did he

miscarry? what cause was lost when the sinner did sincerely and in good earnest engage him? He carried the cause for poor Peter, to the preventing his utter destruction; he prevailed for the protection of God to the eleven apostles, that continued with him; he prevailed for the sending the Comforter, when he went away; he carried Paul and the suffering saints away conquerors; hath made us more than conquerors, Rom. viii. 38: he manages effectually all the affairs of his elect throughout all the earth.

METAPHOR.

XXV. A good Advocate is concerned when a cause is lost through the client's fault, because he would not make use of an Advocate.

city, he beheld it, and wept over it. O Jerusalem, that thou hadst known, even thou, in this thy day, the things that belong to thy peace! But now they are hid from thine eyes," Luke xix. 41, 42. Their cause was irrecoverably lost, because they would not come unto him, Matt. xxiii. 37.

XXVI. A good and wise Advocate will not undertake all causes; there are some causes so highly foul, that they are not in the least hopeful; matters are gone too far, and have stayed too long, they are past remedy.

and they may say of themselves, "The harvest is past, the summer is ended, and we are not saved," Jer. viii. 20. God hath sworn in his wrath against some, that they shall not enter into his rest; and Christ will neither plead nor pray for them; he will take no foul cause into his pure breast, but clearly leaves them out of his intercession and advocacy: "I pray not for the world," &c., John xvii. 9.

XXVII. A wise and honourable Advocate lieth fair for preferment, viz., in some space of time to be a judge himself, when his work and business of advocacy ceaseth.

Acts x. 42, "God judgeth no man, but hath committed all judgment unto his Son," John v. 22, "He hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained," &c., Acts xvii. 31.

METAPHOR.

I. An Advocate here below, is concerned but for a few clients, cannot serve many, much less all that need an Advocate to plead their cause for them.

II. An Advocate here below, is but for a short standing, comes in an hour and goes out in an hour, the eldest are but of yesterday and of small experience.

III. An Advocate here below leaves his clients doubtful, because they know not how a cause will go before trial.

PARALLEL.

XXV. Jesus Christ is greatly grieved, to see men miscarry in the great cause of their souls through their own neglect, because they did not, "They would not come to him," retain him, make use of him, John v. 40. "He drew near the city, that thou hadst known, even thou, in this thy day, the things that belong to thy peace! But now they are hid from thine eyes," Luke xix. 41, 42. Their cause was irrecoverably lost, because they would not come unto him, Matt. xxiii. 37.

XXVI. Jesus Christ will not take the names of some into his lips, he leaves them wholly to themselves, to stand or fall; saith of them, as once it was said of "Ephraim, let him alone," Hos. iv. 17. Such are the hardened hypocrites and reprobates, horrible apostates, the blasphemers of the Holy Ghost, of these it may truly be said, as in Eccl. iv. 10, "Woe unto him that is alone;"

XXVII. The Lord Jesus is the wisest and most honourable Advocate that ever was, and therefore is the undoubted heir to preferment; yea, to the greatest of preferments, he being appointed the Judge of all the world, by a former and unalterable decree: "Him hath God ordained to be the Judge of the quick and dead,"

DISPARITY.

I. Jesus Christ is an Advocate for his whole Church, all may come and make use of him; "I pray not for these alone, but for all them that shall believe on me through their word," John xvii. 20. Whosoever comes, none is refused, that hath an appeal to make to the great God, who is Judge of all the world, &c.

II. But Christ this great Advocate of souls, who appertaineth to the high court of heaven, is of long standing and great experience, possessed the place of an Advocate from the fall; nothing can surpass his cognisance, he stood before the Ancient of days, in the days of Noah, Daniel, Job, &c.

III. But Jesus Christ knowing all things relating to the judgment-day, gives assurance to his saints, before trial, it shall go well with them: "He that seeth the Son and believeth in him (hath the cause) hath eternal life, and shall never come into condemnation," John v. 24, Rom. viii. 1.

METAPHOR.

IV. Some Advocates here below do more often miss than carry causes, and many of them lose more causes than they gain.

word for the sons of Belial, that will not submit to his laws. I pray not for the world, but for those thou hast given me," John xvii. 2. For those that willingly submit to his laws, he is successful to a wonder; whatever he desires is done for them, his prayers being always heard.

V. An Advocate may carry a cause here below, and there may lie an appeal against it in some of the superior courts, as the court of chancery, &c. The cause may be carried for a person in one court, and lost in another.

shall never be taken from her; neither men nor devils shall be able by fraud nor force, to take it away from them. "It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who also maketh intercession for us," Rom. viii. 33, 34.

VI. An Advocate in these lower courts, though he be an able man, yet he may be over-matched and out-done by others; it being a rule in most cases, not one so good, but he may find his equal, &c.

Matt. iv. 10, Zech. iii. 2, Satan shrinks off shamefully: he dares not, cannot stand before this powerful Advocate.

DISPARITY.

IV. But Christ, this high and holy, this great and good, this wise and just, this true and righteous Advocate, carries every cause he undertakes. He will not undertake any cause, to plead effectually, but the believer's: he will not speak a

V. But the Lord Jesus, the church's Advocate, makes sure work, when he carrieth a cause, it is done in the highest court itself, from whence there is no appeal. Every cause that Christ carrieth, is, like the laws of the Medes and Persians, unalterable, 2 Sam. xxv. 4, 5, and like "the covenant, ordered in all things and sure;" it is as the good part Mary chose, Luke x. 42, that

VI. Christ hath no match or equal, but he very much transcends all his opposites. Beelzebub hath had a great name, but he is nothing to Jesus; Christ makes him fly before him, and fall like lightning. He hath an awful majesty in his words, that if he doth but say, "Get thee behind me, Satan," "The Lord rebuke thee,"

APPLICATION.

I. Behold the marvellous goodness of God, that he should (in mere mercy to us) appoint such an able Advocate, to whom the very angels themselves are inferior, in point of wisdom, power, office, and honour. Those sons of the morning shout for joy at his appearance as an Advocate, and pry into the mystery of his honourable work, Job xxxviii. 7, 1 Pet. i. 12.

II. There is great encouragement to come to this Advocate: God invites men to come to Christ for advice, and to take his counsel: "This is my beloved Son, hear him," Matt. iii. 17. He is not concealed in some secret chamber, where he cannot be found, but "stands at the opening of the gates, at the place of the chiefest concourse." "God hath given him to be a light to the Gentiles, and his salvation to the ends of the earth," Prov. i. 20, 21, 22, Isa. xlix. 6. Whoever believingly and in truth desires to have him for their Advocate, may have access unto him, and have their cause undertaken, pleaded, and effectually managed by him, who is the Judge's own Son. The motives to this duty are many.

1. When poor sinners come to this holy Advocate, they are kindly embraced.
2. They have their work readily undertaken, they are not tired out with delays.
3. They have it very carefully managed; the cause is not lost, nor suffered to fall to the ground, for want of prudent and careful management, &c.
4. It is a great cause, that cannot safely be trusted in any other hand; it is about a title to an inheritance, wherein if a man miscarry, he is utterly undone, yea, utterly undone to eternity.
5. Their cause is admitted of, and undertaken, without fees or any kind of charges; he will do all freely without money.
6. There is much peace, satisfaction, and security in it. A man that hath committed his cause to this Advocate, may sleep in peace, go about his business in comfort, neither need he in the least doubt or fear of what will follow, for there was never

any one that trusted in him confounded or put to shame. There was never a cause left by any man, to the wise counsel and management of this most powerful and holy Advocate, but it carried the day. He is not only able to save, but able to save to the uttermost, not only some, "But all those that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25.

III. Who then would refuse coming to Jesus Christ, or neglect to make use of this Advocate?

IV. It also shows the cause why men perish, and miss of God's favour, and lose eternal life; it is not for want of free tenders of grace, or because there is no Advocate to plead for them; but it is because they will not open at his knock, nor take his counsel, &c. "They will not come unto him, that they might have life," John v. 40.

Lastly; Let all saints, who through Satan's temptations have been overcome, and sinned, and wounded their consciences, remember, that "There is an Advocate for them with the Father, Jesus Christ the Righteous," 1 John ii. 1, 2.

CHRIST AN APOSTLE.

"Consider the Apostle and High-Priest of your profession, Christ Jesus," Heb. iii. 1.

An Apostle signifies in the Greek, one sent; and it hath something peculiar to it, to distinguish the office from other offices, appertaining to the Gospel, and the Church: for though John Baptist was one sent, with many others, yet were they not called Apostles, but dignified by some other names, titles, or epithets; as Fore-runner, Disciple, and Servant of the church, &c. Now inasmuch as one rank and order of men have this title given them, and by it are distinguished from others concerned in divine service, we may suppose it to signify their commission and qualification for their designed work; which commission, qualification, and designed work, seems to be comprehensive of these three things, viz., 1. Immediately sent. 2. Marvellously inspired. 3. The master-builders of the Gospel-foundation for the Christian religion. That all these are declared and set forth concerning Jesus Christ, is evident. Therefore in that Christ is here called an Apostle, it must or may signify, that he was sent after a higher and more extraordinary manner than common messengers.

METAPHOR.

I. An Apostle was immediately sent by Christ.

II. The Apostles in pursuit of their commission, went up and down preaching the Gospel, &c.

III. The Apostles had Christ always with them in their work, in an extraordinary manner.

IV. An Apostle was to bear witness to the truth, and to Christ's name.

V. The Apostles were to open mysteries that had been kept hid.

VI. The Apostles were endued with divine power to do wonders and mighty works.

VII. The Apostles were to take care of the church whilst they lived, and after their decease Paul had the care of all the churches upon

PARALLEL.

I. Christ Jesus was immediately sent by God: "He came not of himself, but the Father sent him."

II. Christ Jesus went about preaching the Gospel, doing good, and healing all that were oppressed, Acts x. 38.

III. Christ Jesus was not alone, but the Father was with him, John viii. 16. God was with him in an extraordinary manner, beyond what he ever was with any mortal.

IV. Christ, as the great and chief Apostle, bore witness to the truth: "For this cause came I into the world," &c. John xviii. 37.

V. The Lord Jesus came, as the chief Apostle, to open mysteries that had been kept hid, Luke iv. 18.

VI. Christ Jesus had not the Spirit by measure, but was filled with the Spirit to do and speak mighty things, John iii. 34.

VII. Christ more especially took care of his Church before he left them. He forewarned them of evils to come, he cautioned them against fears and apostacies, and committed them to

METAPHOR.

him; "he sent for the elders, and gave them charge," &c., Acts xx. 17. St. Peter took care, that after his decease the churches might be secured

VIII. The Apostles had a dispensation committed to them from which they were not to depart. "A dispensation of the Gospel is committed to me. Woe is me, if I preach not the Gospel," 1 Cor. ix. 17. They also ordained other ministers.

IX. The Apostles went through good and evil report unweariedly, till they had finished their course, and then committed themselves to him that judgeth righteously, in expectation of a crown of endless glory, 2 Cor. vi. 8. "Henceforth is laid up for me a crown of righteousness," &c. 2 Tim. iv. 8.

SIMILE.

I. The Apostles were but mere men, whose original was from the dust.

second man was the Lord from heaven."

II. The Apostles had but a small measure of the Spirit, and were not without sin and infirmities, 1 Cor. xiii. 9.

this world came, and found nothing in him, undefiled, separate from sinners," Heb.

III. The Apostles were but fellow-servants, and "not lords over God's heritage," 1 Pet. v. 3, not like some we have had since their time.

IV. The Apostles did but show and direct to a Saviour, to salvation, and eternal life; they were not able to save, nor could they give salvation to any: "was Paul crucified for you?" &c.

is not to be neglected without imminent danger: "How shall we escape, if we neglect so great salvation?" Heb. ii. 3.

PARALLEL.

the care of his Father: "keep through thine own name those that thou hast given me," John xvii. 11.

from danger.

VIII. Jesus Christ, as the great Apostle had a dispensation committed to him: "The work that my Father gives me to do, shall I not do it?" John ix. 4, "I must work the works of God." "Tell that fox, I do miracles this day, to-morrow, and the third day I shall be perfected," Luke xiii. 32. He had power also to ordain other officers and ministers.

IX. Christ "suffered great contradiction of sinners against himself," Heb. xii. 3: fought as the captain of our salvation, with all difficulties and enemies, till he had finished his work, and could say, "Father, it is finished, into thy hands I commend my spirit." "He for the joy that was set before him, endured the cross, despised the shame, and is set down at the right-hand of God," Heb. xii. 2.

DISPARITY.

I. Christ was Emmanuel, Isa. vii. 14, the eternal Son of God, God, very God, of God, Lord of all, whose descent was from heaven," I came down from heaven," Matt. i. 23. "The

II. Christ had the fulness of the Divine Spirit dwelling in him, and resting upon him, "God gave not the Spirit to him by measure," John iii. 34, "Through the eternal Spirit he offered himself to God without spot," Heb. ix. 14. "The prince of him," John xiv. 30, "He was holy, harmless, and

III. But Christ is Master, Head, Lord, Ruler, and Governor, a complete Prince and King, as well as Priest, Prophet, and Apostle. He is Lord of all, "over all, God blessed for evermore," which made Mary say, "they have taken away my Lord," John xx. 28, and Thomas say, "my Lord and my God."

IV. But Christ did more than show and direct to a Saviour: he was that Saviour himself, and the Author of eternal salvation to all them that obey him. He had help laid upon him, being mighty to save, Heb. v. 9; was born a Saviour: "To you is born in the city of David a Saviour, which is Christ the Lord," Luke ii. 11. And that great salvation

INFERENCES.

I. Behold the great goodness of God to the church and world! that he should send so great an Apostle, so wise an Ambassador, to treat with souls, and for souls, and to settle, govern, and establish the Church.

II. What great love Christ had to sinners, that he should leave his riches and glory above, to come down to be an apostle, a fellow-servant, for our sakes. "He that was rich became poor, that we would through his poverty might be made rich," 2 Cor. viii. 9.

III. What need have we of the pope and his cardinals, seeing God hath been so kind, to give us Christ to be our Apostle and High-priest? We own none but Christ to be the apostle and High-priest of our profession," Heb. iii. 1, who can do all things for us by his "word, Spirit, and ministers. Away therefore with that grand antichrist, and vile impostor, whom they call his holiness, with all his antichristian crew.

IV. This may serve to inform us, that we ought to listen to him, and be taught by him, for there is great reason for it.

1. God sent him : "I came not of myself, the Father sent me."

2. "He spake so as never man spake," John vii. 46. No man ever yet, nor ever will speak like the man Christ Jesus. He spake like one that had authority, and not like the scribes, learned doctors, and wise men among the Jews, Matt. vii. 29. Many were astonished at his understanding and answers in his tender age.

3. God commands us to hear him : "This is my beloved Son, hear him," Matt. xviii. 5.

4. God threatens us if we do not hear him ; it is dangerous to refuse to hear him ; "How shall we escape, if we turn away from him that speaks from heaven?" Heb. ii. 3.

CHRIST THE BREAD OF LIFE.

"I am the bread of Life : this is the bread which cometh down from heaven. I am the living Bread which came down from heaven," John vi. 48, 50, 51.

It is not my business here to give the various opinions of men touching the Bread in the text, (some hold it to be Christ's doctrine ; others, Christ in the sacrament ; others hold it is Christ in a more invisible administration) ; but to show metaphorically, that whatsoever Bread properly so called, is to men, considered as men ; that Jesus Christ is unto believers, and all true Christians, according to the gospel.

METAPHOR.

I. BREAD is prepared and made fit for food.

II. Bread is a substance well suited for the subject to which it is appointed.

gentleness, pity, and sympathy, Matt. xi. 28, 29. He administers to the poor, feeds, fills, satisfies, &c. "Of his fulness we receive, and grace for grace," John i. 16.

III. Bread is good in itself, and of its own nature.

least tincture into him ; although he seems to refuse the attribute of absolute good : "Why callest thou me good?" &c. Matt. xix. 17. Yet was he really and completely good in his whole nature and quality, being God, &c.

IV. Bread is not inherent in us, but a distinct thing from us, and a gift from another.

many as received him, to them gave he power to become the sons of God," &c. John i. 11, 12.

V. Bread is ordained to an high and most excellent end, even to preserve the whole race of mankind.

Tim. i. 15. "Thou shalt be my salvation to the ends of the earth," Acts xiii. 47.

PARALLEL.

I. THE Lord Jesus was prepared by God the Father, to be a meet and fit Saviour, and food for our souls ; "a body has thou prepared me," Heb. x. 5.

II. Jesus Christ is well suited to the soul or subject that is to receive him, all qualifications which are really useful to support and refresh the soul are in him ; viz., mercy, kindness, goodness,

III. Christ is good in himself, and in his own nature, and he cannot but be so, because there is no evil quality can mix, incorporate, or convey the

IV. Jesus is not inherent in us, as some imagine, but is a distinct person, or substance without us, "the gift of God to us," John iv. 10. "He came to his own, but his own received him not ; but to as

V. Christ was ordained of God to a very high and excellent end, even to uphold the whole race of mankind ; this Lamb was fore-ordained, "That through him sinners might be saved," 1

METAPHOR.

PARALLEL.

VI. Bread, though it be prepared, be suited, be good, given and ordained to an high, a very high and excellent end, yet it must be taken and used according to the intent of the giver, and proportionable to the end of it, otherwise we shall starve in the midst of plenty.

taste of my supper," Luke xiv. 24. father's house for Bread.

VII. Bread is pleasant to the taste of all, but especially to the needy. "The full soul loathes the honey comb, but to the hungry every bitter thing is sweet," Prov. xxvii. 7.

VIII. Bread renews strength and preserves persons' lives: not only David and the Samaritans found it so, but it is the common experience of all mankind, without it faintness immediately succeeds, and soon after life expires.

IX. Bread as it renews strength and preserves life, so it fits for work and business, no man can work much, or continue long in business without it.

X. Bread is of universal necessity and benefit, the rich want it as well as the poor, the landlord as well as the tenant; the king as well as the subject: children in their non-age, young men in their full strength, and the old man that is going out of the world, they all need it, and have benefit by it.

XI. Bread is the best of all earthly blessings; beauty, ornament, wealth, treasures, are below it; and inferior to it, and not to be valued with it: a man will pawn his clothes, dispose of his treasure, mortgage his land rather than want bread.

not to be compared unto him. Wise men, all, for him. Moses left all the riches and honours of Egypt, for Jesus Christ, David cries, "Whom have I in heaven but thee?" &c., Psal. lxxiii. 25. The primitive saints parted with their substance, their clothes, their peace; yea, their lives, and all, for Christ's sake; "we have left all and followed thee," &c. "I account not my life dear unto myself," &c., for whom I have suffered the loss of all things," &c. Heb. xi. 24, 25, 26.

XII. Bread hath a hidden virtue in it, which cannot be known, but by taste, or experience. A man may see and hear much, but this is nothing, it is taste, relish

VI. In like manner, though Jesus Christ the blessed Saviour be prepared and suited, be good, and given, be ordained and appointed to a very high and excellent end, yet if he be not taken and made use of according to the intent of the giver, and proportionable to the end, for which he was given, misguided and careless men may perish: the supper of the great king did only benefit the receiver, the rest that came not when invited, perished: "They that were bidden shall The Prodigal had starved, had he not come to his

VII. In like manner Jesus Christ is pleasant and sweet to a hungry soul that is sensible of the want and need of him; "Unto those who believe, he is precious, &c.," 1 Pet. ii. 7.

VIII. In like manner Jesus Christ renews, strengthens, and preserves the souls of men: before he comes, they are without strength, and those that refuse him, shall certainly die in their sins, &c., Rom. v. 6, John viii. 2, 4.

IX. Even so Jesus Christ received, doth fit for spiritual work and business: "I can do all things through Christ that strengthens me:" but without him nothing can be done to any purpose: "Without me ye can do nothing," John xv. 5.

X. The Lord Jesus is of universal necessity and benefit; the rich want him as well as the poor, the landlord as well as the tenant, the king as well as the peasant; young men in their full strength, old men when they are going out of the world, they all need him; "for there is no other name given under heaven, by which men can be saved," Acts iv. 12. All have some benefit by him; "he is the Saviour of all men, but especially of them that believe."

XI. Jesus Christ is the best of blessings, beyond compare; "the chiefest among ten thousand," Song of Solomon, v. 10. He is that bread that addeth strength to the faculties, creates a healthful appetite in every right receiver; yea, beauty, ornament, wealth, treasures, are below him, and not to be valued with him, he is better than gold; yea, "the most fine gold; better than rubies, and all things that can be desired," Prov. iii. 13, 14, 15, are

XII. In like manner the Bread of life, the Bread of God hath hidden virtue in him, which none can know but those that have tasted, that the Lord is gracious: therefore "O! taste and see how good the Lord is," Psal. xxxiv. 8. Experi-

METAPHOR.

and experience that discovers the virtue of it: and a small morsel tasted, is better than the great king of Babylon's feasts that were seen, and not partaken of.

XIII. Bread is a free portion, and common to all that will work for it, it belongs to the poor as well as the rich, none excepted from it; but on a forfeiture. "He that will not work, neither let him eat."

their souls at last. "The slothful shall beg in harvest, and have nothing," his desire stayeth him. "We are to seek, to ask, to knock, to strive, to labour for the meat that perisheth not," Prov. xix. 15, or perish for the want of it.

XIV. Bread is absolutely necessary to common happiness; a man cannot enjoy himself, or his relations without it; if he hath glorious apparel, sumptuous and fair buildings, spacious gardens, large fields, and pastures, if it were possible to have the wisdom, wealth, and glory of Solomon, and want Bread, he could take no comfort in it; the fretting and hungry humour would haunt him, and like the worm, and devouring caterpillars of Egypt, eat up and devour all his comforts.

hath spiritual food; but when he wakes, his soul is starved, and sinks within him, he thinks he is full and needs nothing, but is naked, poor, and miserable, and wants all things, Rev. iii. 17; and there can be none but miserable comforters round about him, that can say little more than there is no help for him in his God, because he hath neglected this spiritual Bread; "For he that hath not the Son, hath not Life, but the wrath of God abideth upon him," John iii. 36.

XV. Bread, in a sense of the want of it, will occasion violent motions, according to the old proverb: hunger will break through stone walls, &c.

XVI. Bread as it comprehends the greatest of blessings when promised, so the greatest of judgments when denied; "Bread shall be given, and thy waters shall be sure."

bandman; but the greatest of judgments when denied; there follows a lean, miserable, starved, decayed, sinking, dying, destroyed, and damned soul for ever and ever: "My servants shall eat, but you shall be hungry, I will break the staff of bread," &c.

METAPHOR.

I. Bread is an earthly substance.

PARALLEL.

ence worketh hope. This was that which Christ meant when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John vi. 53. Unless you taste, relish, and experience the hidden virtue that is in Christ, the use of his name, the sight of his Person, the hearing of him preached will do you no good.

XIII. Christ is a free portion, a common right to the poor as well as the rich; he that will endeavour to get him, that will labour for the meat that perisheth not, may have him, John vi. 27. "He feeds the hungry with good things," Luke i. 53; none are forbidden to take of this bread; those that will not look out for it, will certainly lose

XIV. Jesus Christ is absolutely necessary to men's happiness; there is no joy, no peace, no tranquillity of mind, no content or satisfaction, no freedom from the fretting humour of a dis-tempered mind, from the hungry craving of a galled conscience without him. If relations speak, what is it? if he clothe himself with silver, if he adorn himself with jewels, if his rooms be hung with rich tapestry, if he stretcheth himself on a bed of ivory, all is as nothing, it will not stop the mouth of hunger, nor minister one night's solid content or satisfaction; the height of all his happiness lieth but in the folly of advancement, that vanisheth upon the first opening of his eyes, and seeing himself lost, and, the saddest case without Christ in the world: he dreams he

XV. A true and real sense of the want of Christ, will occasion violent motions, as it did when the poor pressed into the Gospel; "The violent took it by force:" the blind man cried when forbidden: the woman came for crumbs upon the sharp point of great repulses, and would have no denial, Matt. xv. 25—28.

XVI. Jesus Christ, as he is the Bread of God, the Bread of heaven, the Bread of souls, is comprehensive of the greatest blessings when promised or enjoyed, he is the Light of our eyes, the joy of our hearts, and Life of our souls, his approach to us far exceeds the joy of harvest to an husbandman

DISPARITY.

I. But Christ is the Bread that came down from heaven, the second man was the Lord from heaven.

II. Bread is a dead substance.

"He ever lives to make intercession, dies no more," &c., Rev. i. 18, Heb. vii. 25.

III. Bread properly is for the body.

III. But Jesus Christ is Bread, meat, refreshing, Life for the soul: "Whosoever hath Christ, shall have him for ever, shall never die," John vi.

IV. Bread properly so called will perish, as the manna in the wilderness.

IV. But Christ is durable, "The same yesterday, and to-day, and for ever, whom God would not suffer to see corruption."

V. Bread properly so called, is literally eaten, as the fathers did eat manna.

V. But Jesus Christ is eaten spiritually, not as the papists do imagine, not to his hurt or punishment, but to his honour and delight: not as the fathers eat manna in the wilderness.

VI. Literal or corporeal Bread is given by the hands of men, as parents give to their children, when they ask it.

VI. Christ is given by the hand of God, and by the ministrations of the Spirit. "He shall take of mine and show unto you," John xvi. 14.

INFERENCES.

If this doctrine be true (as it certainly is) which hath been discovered, then it affords us matter of instruction:

1. It teacheth us God's great goodness in providing such Bread for us, that is so good in itself, so necessary unto us, that we die and perish without it.

2. It shows Jesus Christ's great goodness, in vouchsafing to become Bread and food for us; what manner of love is this, that the Son should undertake to feed and save us, &c.

3. It shows the indispensable necessity of men coming to him, their receiving and being partakers of him: all soul Bread is in him, all life, yea, all spiritual life is in him. Those that refuse him, choose death. The eternal life that God gives, is in his Son, Prov. viii., John i.

4. It shows the blessedness of those that are made partakers of him: "Whosoever hath the Son, hath the Father also," John v. 24. "And he that hath the Son, hath life, and shall never come into condemnation."

5. It teacheth good and bad to pray: the good, that God would evermore give them this Bread, every day give them Bread: "Give us this day our daily Bread," Matt. vi. The bad, that God in mercy would not let them die before they are made partakers of Christ, the true Bread, the Bread of God, the Bread of Life, that whosoever dieth without, dieth never to live again, he dies the second death. O! cry to God, to the Lord of Life, that whatsoever you want of this life, you may not eternally perish without Jesus Christ.

CHRIST THE SUN OF RIGHTEOUSNESS.

"But unto you that fear my name shall the * Sun of Righteousness arise, with healing in his wings," &c., Mal. iv. 2.

"The Lord God is a Sun, and a Shield," Psal. lxxxiv. 11. Which, as Mr. Ainsworth noteth, may refer to Christ, Mal. iv. 2.

OBSERVE. Jesus Christ is, and may fitly be compared unto the Sun, to the Sun in the firmament, the great light of heaven.

METAPHOR.

I. THERE is but one Sun to give light to the universe, and from its singularity it may take its name, *Sol quia solus*.

PARALLEL.

I. THERE is but one Sun of Righteousness: God has many adopted sons, but he hath but one begotten Son: "There is but one Mediator betwixt God and man, the man Christ Jesus," 1 Tim.

* *Sol* שמש *quod solus apparet*, ἥλιος.

METAPHOR.

There are many stars, but one Sun.

II. The Sun is not only light, but a fountain of light, the eye and soul of the world.

III. The Sun is a pure, bright, and spotless creature, the beauty and ornament of heaven. His brightness is such, that a man cannot look upon it, but it dazzles and blinds his eyes; unless looking downwards, and beholding it in water, which, though thick and gross, yet is a proper medium. The Sun, though he looks, as it were, with an open face upon the filth and nauseous things on earth, yet contracts from thence no filthiness or pollution.

he when he conversed with men in the

IV. The Sun hath his orb, his tent, or as the scripture speaks, his tabernacle, Psal. xix. 4.

V. The Sun is a communicative creature, placed in the heaven to enlighten the world; he is always sending forth his beams of light.

VI. The Sun is at the Lord's commandment, in his rising and setting, standing still, or going back; he doth all by God's special order and appointment.

VII. The Sun sends forth his light universally to all the world; it shines upon the just and upon the unjust; it is not confined to one nation or people, or to this or that man, but it is free to all.

VIII. The Sun is the superintendent over the world, the chief governor, as it were, and head of influences, called the queen of heaven, Jer. vii. 18.

IX. The Sun is of a marvellous magnitude, called a "great light," Gen. i. 16; and is affirmed by some to be one hundred sixty and six times bigger than the earth.

PARALLEL.

ii. 5, but one Saviour or Redeemer for mankind, wherever they live throughout the whole universe.

II. Jesus Christ is Light in himself, respecting his Deity, the fountain and perfection of light and glory. The sea is not so full of water, nor the Sun of natural light, as Christ is full of grace and divine light, John i. 14.

III. Christ is clearer than the Sun, therefore much fairer than the children of men, Psal. xlv. 2; and this must needs be so, "He is the brightness of the Father's glory," Heb. i. 3. O there is such beauty, purity, and glory in him, that in his eternal being and Godhead we cannot behold him; but if we look upon him in his human nature, where his glory is veiled, he has been seen in the flesh; he was visible, yet so that in him was no spot, no guile was found in his mouth, 1 Pet. ii. 22. "He is altogether lovely, the chiefest among ten thousand," Cant. v. 10, Heb. iv. 13. Before whose eyes all things are naked, all the abominable thoughts, filthy ways and works of men; yet he contracts no stain of sin, nor did days of his flesh upon earth.

IV. Christ hath his tabernacle in the heavens, at the Father's right-hand, there to plead and make intercession for us, Heb. vii. 25.

V. Jesus Christ communicates of his influences and spiritual light. There is never a day, but Christ is ministering and giving forth light and goodness to the world, especially to his saints: "Of his fulness we all receive, and grace for grace, John i. 16.

VI. Jesus Christ rose and came forth out of the bosom of the Father at God's command. He spake not but as he received commission from the Father; he laid down his life, and took it up again, and all by the commandment of the Father, John x. 10.

VII. Jesus Christ is an universal light, good to all: "I am, saith he, the light of the world," John viii. 12. He enlightens every one that comes into the world, either naturally, morally, or spiritually; he holds forth light and grace to all. What nation is the Gospel confined to? "Go unto all nations, preach the Gospel to every creature," Mark xvi. 15.

VIII. Jesus Christ is the great and only Potentate, all rule and government is committed into his hands; it is he who maketh day and night in souls and nations. God hath made all things subject under his feet, Matt. xxviii. 18, Heb. i. 2, John xvii. 2, Eph. i. 22.

IX. Jesus Christ is infinite in power, wisdom, and goodness; his being and greatness are unmeasurable, respecting his Deity; a glorious and immense Being; the fulness of him that filleth all things; there are no bounds nor limits to his greatness.

METAPHOR.

X. The Sun communicates his light to the celestial bodies, viz., to the firmament, moon, and stars, who have no other light but what they derive from it.

John Baptist is called "a bright and shining light," John v. 35. Yet are saints but dark bodies of themselves, they have no light but what they receive from Christ.

XI. Were it not for the Sun, what a dark world would this be! If God should say to the Sun, shine no more; or should deprive the earth of the light thereof, who would desire to live one moment longer here?

XII. The Sun is a wonderful and amazing creature, all gaze on it with admiration. The Persians and others ignorantly adore it as a God. Some insensible creatures, as the marygold and tulip, open their leaves at its approach, to receive his reviving influence, and shut up at its departure, as if mourning for its absence. Others bow and hang down their heads, and wrap up themselves, when he withdraws his beams, in a seeming sympathy, that shows an unwillingness in them to be seen by any eye but his.

XIII. The Sun in its motions and operations is very strong, and giant-like; he goes forth like a strong man in his might; who can stay the Sun in his course?

XIV. The Sun in his motion is very swift; he makes haste, as one who runs a long race, even the whole circuit of heaven.

XV. His motions are constant, he is ever in motion, he always keeps the same pace; if he ever stood still, it was not to ease himself, it was not for his own, but his Creator's pleasure.

XVI. The Sun's motion is regular; he never goeth without his bounds, keeps always in the zodiac, moving in the ecliptic, betwixt the two tropics.

XVII. The Sun is never weary, though in a continual journey; the swiftness of his course does not tire him, nor is he spent by his restless motion, but is still as glorious as ever.

PARALLEL.

X. Jesus Christ communicates of his fulness to the angels. He is the Head of principalities and powers, &c., and to the saints, prophets, and apostles, who are called lights, Col. ii. 10, Eph. i. 21. "Ye are the light of the world," Matt. v. 14.

XI. What a dark and dolesome dungeon, what a Babel of confusion, what a worse than Egyptian slavery would this lower creation be, if God should deprive us of the light of Christ communicated in the Gospel by his word and Holy Spirit.

XII. Christ is wonderful; angels and saints for love admire him; the world and devils with fear tremble at his name, Isa. ix. 6, 1 Tim. iii. 6. He has the admiration of angels and saints, and consternation of devils and wicked men. The saints adore and worship him, as it is their duty, because he is God; and were there ten thousand Suns, the saints would love and admire Christ ten thousand times more than them all. He doth so attract and ravish their hearts, by the beaming forth of the rays of his love on them, that they open when he visits them, and shuts when he withdraws, drooping and languishing in his absence, and will not be kissed by any lips, nor embraced by any arms but his.

XIII. The motions and operations of Christ are strong and powerful, as when he moves to convert souls, to help and deliver his people, or in revenging himself upon his and their enemies, Eph. i. 20.

XIV. Christ's motions are swift and speedy. "He flies on the wings of the wind, and skips like a young roe," Psal. xviii. 10, Cant. ii. 8, 9, especially when he comes to help and relieve his people.

XV. Christ's motions are constant, he is never out of action: "He ever lives to make intercession," Heb. vii. 25. He is always moving and working for his creature's good, though in his providences, because his "footsteps are in the dark," Psal. lxxvii. 19; we are not able to discern him, stir nor move one foot, his motion (like the Sun's) being certain, though undiscernible.

XVI. Christ's motions also are regular, that is, wholly according to his Father's will, John xii. 49, that is the only way he takes, and the line out of which he never goes: "Not my will, but thine be done," Luke xxii. 42.

XVII. Christ is unwearied and indefatigable in all his movings, workings, and journeyings for the good of his people. His bounty and liberality do not waste his everlasting treasure of grace, nor can his laying out diminish it; he is as powerful, as rich, and glorious as ever, Col. ii. 3, Eph. iii. 19. See the metaphor light.

METAPHOR.

XVIII. The Sun is powerful in its operation, in expelling darkness; the night vanisheth at his approach; the clouds, and dark vapours of the morning, are also scattering and dispersed by the operation of its powerful beams.

XIX. When the Sun hath chased away the thick vapours and dark fogs of the morning, it causes a very sweet and lovely day shining forth with great splendour and brightness.

XX. The influence of the Sun is very extensive, it reacheth to every creature, it penetrates into the bowels of the earth, and dives as deep as the bottom of the sea; nothing is hid from his heat. He shoots forth his beams like so many darts, to pierce the body of the earth, and with his light-giving rays, maketh search into the lowest and darkest dungeons. His remoteness from the earth impedes not his operation.

XXI. The Sun dries up and exhales the gross and filthy vapours of the earth, which otherwise would corrupt the air, and render it pestilent and infectious, and is therefore of a healing quality.

XXII. The Sun is useful to generation and production; many precious fruits are brought forth by it. It makes the plants, which were laid (as it were) in the grave, to rise and spring up again. Hence the Sun is called by some, *Anima mundi*, the soul of the world, because it animates the creatures.

XXIII. The Sun visits not every hemisphere, nor shines in every horizon at the same time; and it differs in the degrees of heat, in the respective latitudes, according as they are nearer to, or more remote from the equinoctial. Some places beyond the tropics, as Greenland, &c. see it not in many months. And it is well known, that according to the situation of places, as they bear from each other, east and west, the Sun

PARALLEL.

XVIII. Christ appearing and rising upon the soul, drives away and dispels darkness, turns night into day, and scatters all the clouds and black mists of sin, ignorance, and unbelief, in the soul; and not only so, but also by the influences of his word, and glorious operations of his Gospel, he dispels the dark fogs of ignorance, error, and confusion in the world.

XIX. The Lord Jesus when he hath scattered and driven away, by the glorious and powerful rays of his word and heavenly doctrine, all error, heresy, and antichristian darkness, will make a lovely and glorious day in the world, as Isa. ix. 1, 3, 4, 5, 19, 20, and lxii. 2.

XX. The influences of Christ reach to every creature; there is nothing in heaven, earth, or hell, which he finds not out; all things are naked to him, because his eye is every where, Heb. iv. 13. "Whither shall I go from thy Spirit? or whither shall I fly from thy presence? If I ascend up to heaven, thou art there; and if I make my bed in hell, behold thou art there," &c., Psal. cxxxix. 7, 8. Though he be seated in heaven, yet his hand reaches to the earth, as well as his eye. He is present, by his knowledge and powerful working, in every place and corner of the earth.

XXI. Christ exhales and dries up the stinking polluted sinks of sin and corruption, which else would infect and destroy the souls of his people. He purifies the inward man, always refining it from the dregs of the flesh, and the root of bitterness; and is therefore the soul-physician, Isa. lxi. 1, and liii. 5, Matt. ix. 20.

XXII. By the Spirit of Christ we are regenerated or born again, John iii. 5. Holiness, faith, love, joy, &c., and all such precious fruits, are the productions of the Holy Spirit, through Christ, Gal. v. 22. Such as lie (as it were) buried in the grave of sin and spiritual misery, shall (when the quickening beams of this spiritual Sun shine upon their souls) have a resurrection from that death, Eph. ii. 1, and by its efficacy shall their bodies also be raised from the dust at the last day, John v. 28, 29, 1 Thess. iv. 16.

XXIII. The beams of Gospel-light, and divine illumination, do not shine alike in every nation, nor in every soul. In some European countries, especially in England, they are more bright and radiant than elsewhere. A great many places want the comfort of this spiritual Sun, more than Greenland wants the presence of the created Sun; for there the Sun shines half the year, but in many heathen countries the sun-shine of the Gospel has not yet arose; yea, even in Palestine, and the adjacent countries where it first shone most gloriously, its light is for the most part (if not altogether) removed, and communicated to

METAPHOR.

risers sooner or later, proportionable to the difference of the longitude of each parallel.

XXIV. The Sun is of a more healing, warming, refreshing, and reviving quality, than any creature in nature. It is also of a burning quality, for by a burning-glass it will set combustible things on fire.

and dries up the weeds and trash, the thorns and briars that grow in our souls, as predominant sin and lust, all self-love, corruption, and carnal confidence, &c., which else would choke the word and stifle all good motions in us. See Refiner.

XXV. The Sun is of an illuminating and discovering quality, exposes to view what the night hides, which the Moon (though unclouded, and at full) cannot so well do. It shows things as they are. In the dark we may stumble and fall, yea, handle venomous creatures, or fall into dens, and tumble from precipices, &c. So that by its light we are guided in all the actions of our natural life.

yet it is too dark, and far short of discovering the horrid filth and abominable evil of sin in a Gospel way; that is the work of the Spirit, and it is only spiritually discerned. 2. This spiritual Sun, or Gospel-light, shows the sad and lamentable condition of fallen man by sin. 3. How insignificant the world, with all outward pomp and imaginary glory, is to release him, and afford any solid content or satisfaction. 4. It discovers the craft and subtlety of Satan, that arch-enemy of souls. 5. It reveals (as far as frail man can comprehend it) the Being of God, in his glorious attributes, and most sublime perfections. 6. It holds forth the transcendent excellency of Jesus Christ, and the absolute necessity there is for poor fallen man to have an interest in him, in order to its peace with God. 7. It informs us which are false ways, who are heretics, where the false church is, &c., which are things not to be known, but by the blessed light of this Sun of Righteousness, shining in his word, viz., the holy scriptures.

This Sun of Righteousness gives us light and direction in all the ways of God's holy worship; this soul-guide leads in the right way of wisdom, and in the midst of the paths of judgment: he leads the blind by a way they knew not, and makes darkness light before them, and crooked things straight. See the Metaphor light.

XXVI. The Sun is of a very pleasing and rejoicing quality: as darkness and sadness are companions, so are light and joy. When the heavens are obscured with black clouds, the whole creation sympathizes, and looks sadly, but when the clouds are scattered, and the Sun appears in its native brightness, its light is sweet, and, as Solomon says, "It is a pleasant thing for the eyes to behold the Sun," Eccl. xi. 7.

DISPARITY.

the Isles afar off, to the glory of his rich and unspeakable grace and love to us, in Christ Jesus our Lord.

XXIV. Christ warms and heats the soul, which of itself is cold, earthly, and of a benumbed constitution. He sends the Comforter, by him we are quickened, &c. John xiv. 16. He gives rest, he is the resurrection, and the life of his people, and therefore their Reviver, John xi. 25. As a refiner's fire, he burns our dross, hay, stubble, &c. And if this fire be cherished, it parches

XXV. Christ is the Light of men, John xiv. 4, 5, 9. Natural or moral light is too dim, like the moon, to discover the secret pollutions of the soul: it cannot make you see the corruption and filth of such as lie in their blood, being captives to Satan: the heart does receive no light, but what comes from this Sun of righteousness; without it we shall stumble and fall, converse with sin which envenoms the soul, and at last tumble blindfold into hell and eternal damnation. By this blessed light is discovered, 1. What sin is, and its nature and consequences; for though natural conscience (if it may be so called) arraigns us for immorality, or any breach of the law of nature,

or any discovery of the horrid filth and abominable evil of sin in a Gospel way; that is the work of the Spirit, and it is only spiritually discerned. 2. This spiritual Sun, or Gospel-light, shows the sad and lamentable condition of fallen man by sin. 3. How insignificant the world, with all outward pomp and imaginary glory, is to release him, and afford any solid content or satisfaction. 4. It discovers the craft and subtlety of Satan, that arch-enemy of souls. 5. It reveals (as far as frail man can comprehend it) the Being of God, in his glorious attributes, and most sublime perfections. 6. It holds forth the transcendent excellency of Jesus Christ, and the absolute necessity there is for poor fallen man to have an interest in him, in order to its peace with God. 7. It informs us which are false ways, who are heretics, where the false church is, &c., which are things not to be known, but by the blessed light of this Sun of Righteousness, shining in his word, viz., the holy scriptures.

XXVI. What can be so desirable, so comfortable, as the light of God's countenance, to have this Sun of Righteousness shining on us? David accounted it the one thing desirable, "That he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to enquire in his temple," Psal. xxvii. 4. If the beams of this spiritual Sun be withdrawn, the soul is restless till it finds them, seeking every where, and crying out with the spcuse, "Saw ye him whom my soul loveth?" Cant. iii. 2. "His favour and loving-kindness is better than life," Psal. lxxiii. 2, 3.

METAPHOR.

XXVII. The Sun makes the several seasons of the year, winter and summer, spring and autumn, according to its access and recess to and from the several and respective climates. When it rises higher in our horizon, it makes the spring, clothing every bush with leaves, and crowning the gardens and fields with flowers; but when the Sun retires, every thing hangs down its head, the grass and flowers wither, and all their beauty and verdant fragrancy vanish.

XXVIII. The Sun operates according to the matter it shines upon. It softens wax, melts snow and ice, but hardens clay. It causes a dunghill to send forth a more corrupt and unsavoury scent; but makes roses and other blossoms yield a more fragrant and delightful odour.

others a savour of death unto death," 2

XXIX. The Sun is often covered with clouds, and even in its meridian altitude or exaltation it is sometimes hid from our eyes; yet nevertheless its powerful influence and efficacy is not then gone.

XXX. Some cannot bear the powerful and scorching heat of the Sun.

XXXI. The Sun drowns and swallows up the glory of the lesser luminaries, as the moon and stars.

XXXII. When the gross body of the moon interposes betwixt us and the Sun, it becomes eclipsed, either wholly or in part, in our horizon.

XXXIII. The Sun is said to rejoice in his course, as a strong man that runs a race.

XXXIV. The Sun is of a ripening quality, makes all things ready for harvest; it ripens tares as well as wheat, bad as well as good fruit.

are fitted, as vessels of wrath for destruction, Rom. ix. 22.

PARALLEL.

XXVII. When Christ draws near the soul by his heavenly influences, he causes it to become green and flourishing. When this Gospel-Sun rises high, and shines hot in any kingdom or country, it causes them wonderfully to flourish, it fertilizes souls or nations, and makes them to bring forth beautiful blossoms, and wholesome fruit; but in his retreats and withdrawals, how do they languish and pine away! It is night where Christ is absent, and day where he is present, Cant. v. 6. His being at a distance is the soul's winter, and his blessed approach is summer. As birds chaunt their warbling notes in the spring, rejoicing at the Sun's coming; so do the saints with spiritual melody congratulate the approaches of Christ.

XXVIII. Christ the Sun of Righteousness, shining forth in the manifestation of the Gospel, causeth the heart of one man to dissolve and melt like wax, distilling him into tears of repentance; others are hardened and grow obdurate as a rock, not through the Gospel's fault, but their own obstinate and rebellious minds, Luke xxii. 61, 62, Acts ii. 37, and xvi. 29, 30. To some the word is, "A savour of life unto life, and to Cor. ii. 15, 16.

XXIX. Christ is often veiled, so that we cannot see him, viz., when strange and dark providences attend us, as in the case of Job. How often do our sins interpose like clouds, betwixt us and this blessed Sun of Righteousness, leaving our souls in the dark? yet in these withdrawals the soul is sensible that his efficacy and virtue are not removed.

XXX. Some, like Felix, cannot bear the powerful influences of Christ's word and heavenly doctrine, Acts xxiv. 25.

XXXI. The dazzling light and transcendent glory of Christ exceeds all the glory of the world, and all that is therein; their light is but darkness, when compared to him.

XXXII. The Sun of righteousness, is to us eclipsed, when this world gets between us and Christ, when our hearts and eyes are so much upon it, that we cannot see him in his beauty. Christ is never totally eclipsed to a gracious soul, because sin is infinitely less than he.

XXXIII. Jesus Christ rejoices in doing the work of the Father; his meat and drink was in doing the will of him that sent him: "Lo, I come, to do thy will, O God," Heb. x. 7.

XXXIV. Christ by his blessed word, through the influences of the Holy Spirit, ripens his chosen ones for the harvest, which is the end of the world, and prepares them for glory, Matt. xiii. 30; and the wicked, through their own perverseness,

METAPHOR.

I. THE Sun is a creature, and had a beginning; and when time is swallowed up of eternity, it will set and rise no more, John i. 3.

II. The Sun gives light, but cannot give sight; the sun-beams, though never so powerful, cannot make a blind man see.

III. The Sun shines but in one hemisphere at once; when it rises to us, it sets to our antipodes.

IV. The Sun hath damaging as well as healing qualities, defaces beauty, maketh men faint, Cant. i. 6. Fruits are sometimes withered to nothing by it.

V. The Sun is inanimate, hath neither rational, sensitive, nor vegetative life, though in some sense called the fountain of life.

VI. The Sun is the servant of men, from the root *שם* to minister. It is idolatry to worship it.

DISPARITY.

I. JESUS Christ is God, in his essence uncreated, and without beginning. Christ endureth for ever, he is *Alpha* and *Omega*, the beginning and the ending, the first and the last, Rev. i. 8.

II. Christ gives sight as well as light, he made the blind to see. He also cures spiritual blindness, as Saul's, by Ananias, Acts ix. 17, Matt. xx. 30.

III. Christ is able to shine over the whole world at once. It may properly be said of him, as of the king of Assyria, the stretching out of his wings is able to cover the world at one moment, Isa. viii. 8.

IV. Christ hath no hurtful quality; he quickens the soul, never makes it faint. He makes deformity beautiful and lovely; ripens, but never withers the fruits of grace. His beams are destructive to none, but such as have no root; such indeed he withers, Matt. xiii. 6.

V. Christ has life, light, and heat, and is often in scripture called our Life, Col. iii. 3, 4, for he gives and maintains both natural and spiritual life.

VI. Christ is our Lord, whom men and angels must worship; all the host of heaven adore him. It is gross impiety not to worship him.

INFERENCES.

I. HENCE we may learn to know the worth and excellency of Christ, as also the indispensable and absolute necessity every soul lies under of receiving divine illuminations from this everlasting Sun: for as natural bodies perish without the influence of the natural Sun, so will souls, if the Sun of Righteousness give not his life-cherishing efficacy.

II. Hence we may also see, how greatly we are concerned to pray earnestly to God, that our hemisphere may never be deprived of this Sun of Righteousness, nor overspread with the clouds of superstitious Popery, nor other heretical errors and darkness.

III. This may show the folly and madness of such as would drive the light of the Gospel out of the world: 1. In respect of the wrong and injury they would do the world thereby, if they could effect it. 2. Their inability to accomplish it.

IV. Hence we may infer the necessity of labouring whilst it is day; we know not how soon our Sun may set, and we are not sure of another. The Lord thus threatens the prophets, that cause the people to err, "I will cause the Sun to go down at noon," &c., Amos viii. 9. Which judgment, the Lord God in mercy deliver England from.

CHRIST THE ROOT OF DAVID.

"*I am the Root and offspring of David,*" &c., Rev. xxii. 16.

THERE is a great and glorious mystery in these words; many understand not how Jesus Christ should be the Root, and yet the offspring of David. This text agrees with those words of our Saviour, "If David called him Lord, how then is he said to be his Son?"* They understood him not. Christ, as he is God, is David's Lord, and the Root of David; but as he is man, he is his offspring, and hence elsewhere called the Branch.

* *Caryl* on Job xxix. 19.

Christ is and may fitly be called and compared to a Root.

1. The Root of grace.
2. The Root of glory.

METAPHOR.

I. A Root is that from whence the tree and branches do proceed.

II. A Root is a thing hidden in the earth, and not obvious or visible to the eye.

III. A Root hath life, nay, it is the centre of life: the life of any tree or plant is principally in the Root.

IV. The Root beareth the body of the tree, and all the branches thereof.

V. The Root communicates sap and nourishment unto the body, and all the branches thereof.

VI. The body and branches have a necessary dependence on the Root.

VII. There is much life and sap in the Root, when the tree and branches seem dead, dry, and sapless.

VIII. As in the soundness and firmness of the Root of a tree, the more sound, firm, and stable is the tree itself, with the branches thereof; these being likely to endure, when those that have no Root fall away.

IX. The Root is best secured of any part of the tree, being excellently fortified by nature in the earth.

X. Those that would utterly destroy the tree, strike at the Root.

XI. The Root communicates of its life and natural virtue to the tree and branches.

this hope in him purifieth himself, even as he is pure," 1 John iii. 3.

METAPHOR.

I. NATURAL Roots of trees and plants are in the earth.

II. Natural Roots, as well as the body and branches, decay, grow

PARALLEL.

I. From the Lord Jesus Christ, the Root of David, all believers do proceed: "I am the vine, ye are the branches." See Christ the true vine.

II. The Deity or Divine nature of Jesus Christ is a hidden thing, cannot be seen with mortal eyes. Christ's glory was veiled under afflictions, reproaches, poverty, &c., as a Root is under the earth.

III. In the Lord Jesus Christ is life; he is called "The way, the truth, and the life, John xiv. 6, and v. 26. "As the Father hath life in himself, the Son also hath life in himself. Life is in Christ, as sap is in the Root of a tree.

IV. The Lord Jesus Christ, this Root bears up his Church, and every member thereof, Rom. xi.

V. The Lord Jesus Christ conveys sap and nourishment to all his Church, and every particular believer or branch thereof; hence he is called our life, Col. iii. 3.

VI. The saints and Church of God have the like dependence on the Lord Jesus Christ: "Without thee we can do nothing," John xv. 5.

VII. There is much sap and life in Jesus Christ for the godly, when oft-times they seem like withered and dry branches.

VIII. The goodness, firmness, and soundness of this divine Root, the Lord Jesus Christ, shows us the very happy, steadfast, and secure state of the Church. This Root cannot fail nor decay, and consequently the Church and people of God shall endure and stand against all the storms and blasts of the devil, antichrist, and all wicked enemies, Matt. xiii. 16.

IX. The Lord Jesus Christ is secured from hurt and danger, (whilst his Church is daily exposed thereunto) being hid in God, as it were: "You are dead, and your life is hid with Christ in God," Col. iii. 3.

X. The devil's grand design being utterly to destroy all the godly, struck most furiously at Jesus Christ, the blessed Root, Matt. iv. 5, 6.

XI. Christ communicates of his Spirit and divine nature to his Church: "If the Root be holy, even so are the branches. Be ye holy, even as I am holy," 1 Pet. i. 16, Rom. xi. 16. "He that hath

DISPARITY.

I. BUT this blessed Root, the Lord Jesus Christ, is in heaven, Heb. ix. 24.

II. This Root of believers, the Lord Jesus Christ, never grows old, decays, nor dies: Jesus

old, and die ; though the root thereof wax old," &c., saith Job, ch. xiv. 8.

III. A natural Root usually bears but one tree ; if it bears (as some Roots do) many bodies, yet not all of one species or kind ; there may be many thousands of Roots.

IV. Natural Roots are subject to the wills, humours, and pleasures of men.

Christ is the same yesterday, to-day, and for ever," Heb. xiii. 8.

III. Christ is a Root that gives consolation and satisfaction to all. He was the Root of the Church both before and since his incarnation, both triumphant and militant ; the Root of Abraham, Job, David, &c., and of all the prophets and saints that ever had spiritual life in them.

IV. The Lord Jesus Christ is a Root which neither men nor devils can touch, destroy, or dig up, for he is God.

APPLICATION.

Object. Here we may enquire, " If Jesus Christ be the Root of David, how is he said to be the stem or branch out of the Root of Jesse ?" Is Jesse Christ's Root, and yet is Christ the Root of Jesse ?

Ans. Jesse is the Root of Christ according to his human nature, and Christ is the Root of Jesse according to his divine nature ; as he is Mediator, God and man in one person, he is both these, viz., the Root and Branch of Jesse.

Doct. From hence note, that Christ is God.

1. He is called God, " The mighty God, the true God, the only wise God, the God blessed for ever." 2. He made the world, all things in heaven and earth : " He laid the foundations of the earth, and the heavens are the work of his hands." 3. He upholds all things, was before all things, and by him all things consist. 4. He is omniscient, knows all things, &c. 5. He searcheth the heart. 6. He is the first and the last, *Alpha* and *Omega*. 7. He ought to be prayed unto, all divine worship and spiritual adoration belongs to him. 8. He hath power to forgive sins. 9. He thought it no robbery to be equal with God. 10. He had power to raise himself and others from the dead : *ergo*, he is the eternal God, Isa. ix. 6, 1 John v. 20, Jude 25, Rom. ix. 5, John i. 2, 3, Hebrews i. 10, John xxi. 17, Matt. ix. 1, 2, 4, Mark ii. 5, 6, 7, Luke v. 21. See the metaphor Light.

Jesus Christ is the Root of nature, as well as of grace and glory, though we run the metaphor under that notion, John x. 16.

Infer. I. If Christ be the Root of all the grace that the saints and the Church receive, then from hence we may justly infer, that all the divine goodness any person or persons have in them, they derive from Christ ; it is he that makes one man to differ from another. " Who made thee to differ ? &c., what hast thou that thou hast not received," 1 Cor. iv. 7, John v. 23.

II. From hence we infer, that as Christ is God, so he ought to have all the glory. All should honour the Son, as they honour the Father.

III. Then let us fear to offend him, and let all our dependence be upon him, &c.

IV. What is thy state and condition, sinner ? Thou hast heard Christ is the Foundation and common Root of all believers, art thou taken out of the dead and corrupt Root of mankind, viz., the first Adam, and engrafted into Christ ? Dost thou grow upon this living Root ? Does thy fruit flow from spiritual union with him ?

V. If thou art not taken out of that evil, fruitless, and sapless Root, labour now to be transplanted, get an interest in the Lord Jesus Christ, the Root of David.

VI. This shows the happy state and blessed condition of the Church and people of God : " Because I live," saith our Divine Root, " ye," my branches, " shall live also," John xiv. 19 ; although the graces of his saints may sometimes seem to fail and their greenness decay, yet out of this full and blessed Root shall they have sufficient supplies : " For in him all fulness dwells," John i. 16.

CHRIST THE TRUE VINE.

Εγώ εἰμι ἡ ἀμπελὶς ἡ ἀληθινή, "I am the true Vine," John xv. 1, and ver. 5, "I am the * Vine."

In this text the Lord Jesus Christ is pleased to express what he is to his Church and people, by the elegant metaphor of a Vine; the nature and properties of which, with the parallels and disparities follow.

METAPHOR.

I. THE Vine seems not so lovely, stately, and amiable to look upon as some other trees; it is not so high and lofty as the cedar, nor to be compared for strength to the oak; nor for beauty to the palm or fir-tree.

cedars of Lebanon, and oaks of Bashan, as a poor, mean, and contemptible shrub; as the prophet foretold: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty, that we should desire him," Isa. liii. 2, 3.

II. The Vine nevertheless hath a more honourable name given to it than other trees. The Lord's choicest plantation (the Church) is expressed by it; and therefore it is dignified with the title of goodness and noble, Ezek. xvii. 8, Jer. ii. 21, Psal. lxxx. 9.

into the world, he saith, and let all the

III. The Vine gives large shoots, grows much in its young and tender age, and brings forth fruit in a short time after it is planted.

were astonished at his understanding and answers," &c. Luke ii. 46, 47.

IV. The Vine wonderfully abounds with sap, and inward virtue, bearing and nourishing many large branches, which spread exceedingly; yet all partake of its root and fatness, (as it is said of the olive-tree,) Rom. xi. 17, where there is enough to feed all, and make them flourish and bear fruit abundantly.

else. "If a man abide not in me (saith he) he is cast forth as a branch that is withered," &c., John xv. 6.

V. The Vine is a most fruitful plant. A great naturalist† tells us of one stock, one single Vine plant,

PARALLEL.

I. Jesus Christ in his state of humiliation, did not appear in that outward glory, pomp, and magnificence, which the proud grandees of the earth glitter in, Matt. viii. 20; he was not entertained with the royalties of imperial palaces, (for his kingdom was not of this world, John xviii. 36.) He was looked upon in comparison of the mighty men, who are compared to the

angels of God worship him," Heb. i. 6.

II. "Jesus Christ hath a name above every name," Phil. ii. 9; he infinitely excels whatsoever is good, great, and glorious in angels, saints and men, Heb. i. 14. The splendour and stateliness of monarch's courts is nothing in comparison of that inexpressible lustre and majesty that surrounds him. The heavenly luminaries are dim to him; he is the royal offspring of heaven, of the sublimest extraction. "When he bringeth the first-begotten

III. Christ, when in his young and tender age, grew much in favour both with God and man, Luke ii. 52; and when he was twelve years old, disputed with the learned doctors, "Hearing them and asking them questions; and all that heard him

IV. Jesus Christ is full of life and divine virtue; the treasures of his communicable grace are immense and unspeakable; "All wisdom and knowledge are hid in him," Col. i. 19. "In him all fulness dwells," John i. 14. His people, mystically united to him, are his branches; them he supplies with spiritual quickening, nourishment and growth, and though scattered over many kingdoms and nations, his protection environs them round about, provides a sufficient supply for their spiritual wants, which is to be found no where

V. Christ, the spiritual Vine, is not only a green, spreading, and flourishing plant, but also exceeding fruitful; he was so in his life, "Going up and

* A Vine, in Latin, *Vitis*, quia lenta, because flexible, from *vies*, to bind with twigs; or as Scaliger says, *ex ferendo Vitis*, because it bears wine. It is called in Greek ἀμπελὶς, from the adverb ἀμα, una, cum, together, with; of the Hebrew עץ, ham, cum, and πηλος which in the *Ionian* dialect signifies wine. It is called in Hebrew כרם *kerem*, a Vine or vineyard, or, גפן, *gephén*, &c. † Pliny lib. xiv. c. 4.

METAPHOR.

ed by the empress Livia, that yielded 12 amphoras (that is, 108 gallons of our measure) of good wine yearly. There are sometimes found hundred of grapes upon one cluster, several clusters upon one branch, and abundance of branches upon one stock. The scripture, when it would express plenty, borrows a term from the Vine, which denotes increase. "Thy wife shall be as a fruitful Vine upon the walls of thy house," Psal. cxviii. 3.

VI. The Vine brings forth pleasant fruit, sweet and delightful beyond others; it is said to "Make glad the heart of man," Psal. civ. 15. "Give wine to those that are of heavy heart; let them drink and forget their poverty, and remember their misery no more," Prov. xxxi. 6, 7. "When the new wine languisheth, the merry-hearted do sigh; all joy is darkened, the mirth of the land is gone," Isa. xxxiv. 11.

VII. The Vine yields profitable fruit: "The blood of the grape," (as it is called, Deut. xxxii. 14), is a great strengthener and supporter of nature. Paul advises Timothy to drink a little wine for his stomach's sake, and often infirmity, 1 Tim. v. 23. The good Samaritan is said to pour in oil and wine into the wounds of the man that fell among thieves, Luke x. 34.

VIII. The Vine is a shadowy plant, its spreading branches and large leaves afford a delightful and refreshing shade, and is therefore used for covering of pleasant arbours.

of this blessed Screen or Shade) we should Sam. xii. 2—5, Isa. liii. 5, Lam. iii. 22. See Rock, Apple-tree, &c.

IX. It is a very soft and tender plant; so that if it be cut, bruised, or any ways wronged, it will abundantly weep and bleed out its sap and moisture, as naturalists report.

der the execution of divine wrath for man's sake, and in his stead, which he did willingly undergo, Isa. liii. 7. How did his bruised and abused body sweat, as it were great drops of blood, until he yielded up his blessed life and precious Spirit for us? Luke xxii. 44.

X. An eminent writer* saith, that the tears of the Vine (like

PARALLEL.

down doing good," both to the bodies and souls of men; fruitful in his death. In that cluster there is much choice fruit; as atonement, reconciliation, redemption, victory over sin and Satan, the abolishing of the law, and establishing the everlasting righteousness: he was fruitful in his resurrection, ascension, intercession, &c. The graces of the Spirit, holy ordinances, and promises of eternal life, are all fruits of this heavenly Vine; from him is all our fruit found, Acts x. 38, 1 Cor. xiii. Dan. ix. 24, Hos. xiv. 8. See the metaphor Light.

VI. The Lord Jesus brings forth the most pleasant and desirable fruit. "I sat down under his shadow with great delight," saith the spouse, "And his fruit was pleasant to my taste," Cant. ii. 3. No cup so refreshing as the cup of divine consolation. No wine nourishes or quickens the body so much as the love of Christ, peace with God, reconciliation, pardon of sin, justification, adoption, &c., Eph. ii. 1, 5, 6. These blessed fruits of this mystical Vine do cheer, feed, and enliven a drooping and languishing soul, Psal. xxxiv. 8.

VII. The Lord Jesus yields fruit every way profitable. All the good that soul or body is capable of receiving, flows from him, and is the fruit of his love, purchased by his death, and communicated by his word and Holy Spirit: it warms, supports, and strengthens the souls of his people. His grace is of a healing, quickening, and vivifying nature, 2 Thess. ii. 17, Rom. i. 5, and v. 11, 2 Cor. iv. 1, Eph. ii. 5, 8, Psal. ciii. 4. See metaphor wine and ointment, &c.

VIII. Jesus Christ is a shadow to his Church, "A hiding-place from the wind, and a cover from the tempest; as the shadow of a great rock in a weary land," Isa. xxxii. 2. He defends from the rage of Satan, from sin, from the fury of man in the heat of persecution; yea, from the wrath of God, by which (were it not for the interposition

IX. Christ, the spiritual Vine, Luke xix. 41, (being affronted, rejected, and abused by the rebellious, obstinate, and unbelieving Jews) when he approached and beheld the city, "He wept over it, was grieved for the hardness of their hearts," Matt. xxiii. 37; but more especially when he came un-

X. The grace of Christ, the spiritual Vine, is precious eye-salve, which removes those thick

* Hieron. Tragus in his Com. de Stirp. lib. iii. p. 1059.

METAPHOR.

gum congealed in the stock of it) dropped into dim eyes, remove the little clouids that begin to gather there, drive away darkness, and clear the sight; and further saith, *Quid possit vitis, et alia quæ fundit, sermone explicare nemo potest*; that no tongue could sufficiently tell the virtues of the Vine. The like says *Plin. lib. xiv. 1.*

METAPHOR.

I. THE Vine is a plant of an earthly extract; the choicest and goodliest are only the plantation of men.

Husbandman," John xv. 1. No other

II. The Vine is not always green; the leaves fall off in winter. You may look for fruit when the vintage is gathered, and find none.

James i. 17: there is always a full vintage, that never diminishes, withers, nor decays, never grows old, but ever remains in full growth and absolute perfection.

III. The fruit of the Vine taken to excess, is offensive to God, hurts and injures the soul, breeds diseases and destructive humours in the body, bereaves men of reason, intoxicates the brain, &c.

IV. The fruit of the Vine diminishes, by gathering cluster after cluster you may soon strip it of all.

lp, yet the store is never the less. How many have been nourished thereby since the beginning? yet it is as full as ever, and so will ever be, Matt. v. 6, and xi. 28, Isa. lv. 1.

V. The fruit of the Vine is only good for the body.

VI. The Vine wants support; unless it be underproped, it falls, being not able to bear the weight of its own branches.

PARALLEL.

clouds of darkness and ignorance that are upon the understanding, Rev. iii. 18, by which a soul spiritually comes to have a clear prospect of those never-fading glories of the other world, and plainly discerns the gilded follies and transitory vanities of all things here below. In a word, no tongue can sufficiently exalt the transcendent virtues of this ever-blessed Vine.

DISPARITY.

I. CHRIST is of an heavenly original and extraction, "A Vine of God's own planting," John xv. 5, who prepared a body for him, and appointed him to the work of redemption, Heb. x. 5. He is "The true Vine, and God the Father is the

II. Christ, the spiritual Vine, perpetually flourishes, always abounds with fruit, and knows no winter; "He is the same from generation to generation, yesterday, to day, and for ever," Heb. xiii. 8, without variation, or shadow of turning,

III. The fruit of Christ, the spiritual Vine, never hurts any; no danger of surfeit here; the more you eat and drink the better it is; here is no fear of excess. The wine of consolation neither gluts nor inflames, nor intoxicates, but nourishes, and feeds the soul, still begetting a sharper appetite for more.

IV. All the believers in the world may partake plentifully of the fruit of the spiritual Vine (the Lord Jesus) every day, yea, every moment; there's enough for millions, and to be taken freely.

V. The fruit is good for the soul; it comforts and revives the inward man.

VI. Christ, the spiritual Vine, is of excellent strength and ability to support his spiritual branches, (the saints) and needs no help from any other.

COROLLARIES.

I. FROM this metaphor we may learn what an infinite blessing and unspeakable mercy the Lord Jesus Christ is to his Church, and all true believers; how helpless saints are of themselves; for the branches cannot stand without his divine support, nor bear fruit, unless this blessed root communicates sap and nourishment to them, John xv. 4.

II. It shows what a sweet and blessed union there is between Christ and believers; such a relation as is betwixt the root and branches; it is a mystical (yet the nearest and most real) union.

III. It shows, that our whole dependence ought to be on Christ; for he only can uphold us, as the root does the branches: "Without him we can do nothing," John xv. 5;

we can neither grow, bear fruit, nor stand firm in a boisterous and tempestuous season, nor suffer for his name; but with his help we can do all.

IV. It shows that Christ is very sensible of all the wrongs, injuries, and outrages that are done to his saints: they that lay hold on, and offer violence to the branches, come very near the tree; such "touch the apple of his eye," Zech. ii. 8. And let believers be sweetly comforted from hence; that under all their decays, and want of more grace, there is abundance of more sap and spiritual nourishment in the root and body of this blessed Vine, which (according to the nature of the metaphor) shall in due time be communicated to all the branches, that are truly grafted in him which shall revive them, and make them flourish both with leaves and fruit, to the glory of God and their own eternal happiness.

This humble plant calls for our imitation:
 This noble plant deserves our adoration:
 Its early fruit provides us early food;
 Its plenty stores us with what's rich and good:
 Its pleasing sweetness gratifies our taste;
 Its profit fills us without fear of waste;
 Its shadow shelters from extremes of heat,
 (Circling the Church) his choicest cabinet;
 A tender plant; How can we then abuse him?
 An eye-salve; healing all the blind that use him.

CHRIST THE LILY OF THE VALLEYS.

"I am the Rose of Sharon, and the Lily of the valleys." Cant. ii. 1.

Most expositors agree that these (foregoing words) are the words of our blessed Lord and Saviour Jesus Christ: "I am the Rose of Sharon, and the Lily of the valleys." Wherein he expresseth his own excellencies, to draw, allure, and enamour the souls of those that love, and long after him: how fitly may he be compared to a Rose we have showed in this book, in some other place, to which we refer you. And as there is great and lovely beauty and amiableness set forth by a Rose; so here, I shall by his assistance, endeavour to set forth his delicious qualifications, by a Lily; the Lily of the valleys.

METAPHOR.

I. A Lily is a sweet and a fragrant flower, yet of such a strong and odoriferous scent that a man's senses (naturalists say) will be easily overturned with the sweet savour thereof.

II. A Lily is white and very beautiful; within it are seven grains or seeds, of the colour of gold, so amiable that our Saviour saith, "Solomon in all his glory was not adorned like one of these:" for whiteness it exceeds all flowers.

itself, his glory is infinite, within and beauty.

III. It is observed that the Lily is exceeding fruitful; *Una radice quinquagenos sæpe emittente bulbos*;

PARALLEL.

I. THE Lord Jesus Christ may very fitly be compared to the Lily, whose savour and spiritual sweetness very much excels and transcends the sweetest of any odours that can be mentioned; the honey and the honey-comb are sweet to the smell, and sweeter to the taste: O then how sweet is the precious savour of our blessed Saviour! See Rose of Sharon.

II. Whiteness denotes holiness; it is said of the bride, the Lamb's wife, "To her was granted, that she should be clothed in white," Rev. xix. 8. And of those "Few names in Sardis, which had not defiled their garments, these (saith Christ) shall walk with me in white, for they are worthy," Rev. iii. 4. Purity is essential, originally, perfectly, and absolutely inherent in Christ; he is holiness without, every way glorious; the perfection of

III. Jesus Christ is exceeding fruitful, from this Root, (for so he is called) how many Lilies, or holy, and heavenly churches, have there sprung?

METAPHOR.

one root puts forth fifty bulbs or
sea lion. *

IV. Pliny saith, *Lib. xxi. c. 5*,
The Lily is the tallest of flowers, yet
hangs down its head.

the valley, his exaltations, as God very
down his head.

V. The Lily is a flower that
hath many medicinal virtues; the
distilled water of a Lily is good to
restore a lost voice, it helps faint-
ness, is good for the liver, helps the
dropsy; and the oil of it is good for
divers maladies, says Galen.

of the Lily, see more where the Church is compared to it. For disparity, see Rose of Sharon.

PARALLEL.

yea, from this blessed Lily many thousands of
holy and sanctified Christians. See the metaphor
Vine.

IV. Jesus Christ is higher than the mighty
princes, kings and emperors of the earth, higher
than heaven or angels, and yet humble and lowly
in heart; therefore he is compared to the Lily of
the valley; but in his humiliation, he seems to hang

V. The great and incomparable virtue that is
in the Lord Jesus Christ, is excellently good to
cure all the diseases and maladies of the soul;
it cures spiritual blindness, it softens a hard
heart, it cures stubbornness and obstinacy, by his
blessed infusion of grace; in a word, there is no
malady too hard for this spiritual Physician. See
Physician and Heart. And for other properties

APPLICATION.

From hence we may seasonably learn to be humble, seeing the Lily which is said to be of a
tall growth, yet hangeth down its head. As Christ is humble, so holiness and humility are the
glorious ornaments of a Christian. That Christian that hath most holiness, hath most humility.
The ear of wheat which is well kernelled and fullest, hangs down its head most.

CHRIST UNDER THE SIMILITUDE OF AN APPLE-TREE.

Cant. ii. 3, "*As the Apple-tree amongst the trees of the wood, so is my beloved amongst the sons:
I sat down under his shadow with great delight, and his fruit was sweet unto my taste.*"

As Christ sets forth the praise of his Church in the second verse, she excelling all the
daughters, as the lily did thorns; so the Church sets forth Christ's glory and praise in this; he
excelling all the sons, as far as the Apple-tree excels all the trees of the wood.

SIMILE.

I. The Apple-tree is very pro-
fitable to the owner, as it is
observed by some; it far excels
other trees; hence Pliny saith,
there were many about the city of
Rome, which were set at a yearly
rent of two thousand sesterces; yield-
ing them more profit and revenue
by the year than a pretty good
farm.

II. The Apple-tree yields di-
versity of fruit. It hath (saith Mr.
Ainsworth) more variety of fruits
than any other tree that grows; it
is not easy to reckon up the various
sorts of Apples.

John i. 16.

PARALLEL.

I. The Lord Jesus Christ yields his Father
more profit, and brings more glory to him
than all the angels in heaven, or saints on
earth, do or ever did, and not only brings glory
to God, but also infinite profit to all his peo-
ple, who are partakers of his grace, and of the
great plenty of fulness that dwelleth in him,
John i. 14, 16.

II. Jesus Christ excelleth in variety of precious
graces. What good thing is it that any true
believer wants, or can want of any sort, but it
is to be had in Jesus Christ, whether grace or
gifts, things for the soul, or things for the body,
whether common or special mercies? "Of his
fulness all we have received, grace for grace,"

* Pliny, lib. xxi. cap. v.

SIMILE.

III. The Apple-tree yields sweet and pleasant fruit.

IV. The Apple-tree doth wonderfully excel the wild and barren trees of the desert, which bear no fruit, or else that which is sour and unwholesome.

V. The Apple-tree, whether you take it in the blossom, or when its fruit is fully ripe, is a very beautiful Tree, and to look upon very lovely and amiable.

VI. The Apple-tree, in its leaves, buds, blossoms, fruits, &c., hath a very sweet and comfortable smell: the spouse alludes to it when she cries to her beloved to comfort her with apples, Cant. ii. 5.

but rare and valuable; Christ is wholly resurrection, ascension, and intercession,

VII. The Apple-tree, naturalists observe, is a very tender Tree; Pliny saith, lib. xvii. cap. 546, it is the tenderest of all trees.

VIII. An Apple-tree is a very shadowy Tree; its shadow refresheth, and by common experience is found comfortable to sit under in the heat of the day.

scripture to denote protection and mercy, Psal. lvii. 8, Isa. iv. 6, xxv. 4, and xxxii. 2, Psal. lviii. 1, and xci. 1. See Rock, Habitation, Vine, &c.

IX. It is a rare sight to see an Apple-tree grow in a wood.

X. The leaves and fruit of the Apple-tree are medicinal.

XI. An Apple-tree in the midst of the trees of the wood affords oftentimes much refreshment to weary travellers.

METAPHOR.

I. An Apple-tree is subject to decay; in time it doth wither, decay, and die.

II. The fruit of the Apple-tree will soon rot and come to nothing.

III. The Fruit of the Apple-tree hath some pernicious qualities in it, it is only external, and it perisheth in the using.

thereof had abundance of rest, peace, content, and satisfaction.

PARALLEL.

III. Jesus Christ, the divine Apple-tree, bears most sweet and pleasant fruit; his fruit was sweet (saith the spouse) to my taste. See the metaphor of the Vine.

IV. Jesus Christ infinitely excelleth and surpasseth all objects and things whatsoever, "He is the chiefest among ten thousand," Cant. ii. 10, yea, the chiefest in the whole world, none like to him in heaven or earth.

V. Jesus Christ is very beautiful; whether you consider him in his incarnation or exaltation, he is most amiable and lovely, "We beheld his glory, as the glory of the only-begotten Son of God," &c., John i. 14.

VI. How transcendently sweet is the scent and odour of our blessed Saviour! How sweet are the comforts of his Spirit, his word, and heavenly doctrine! "Thy word," saith David, "is sweeter than honey, or the honey-comb," Psal. xix. 10, "Words fitly spoken are like apples of gold in pictures of silver," Prov. xv. 11. God's word is not only sweet, delectable, his conception, birth, life, death, burial, smell exceeding sweet. See vine.

VII. Christ is of a soft and tender heart, full of bowels of compassion to poor sinners; weeping over perishing ones, and thus it was foretold of him by the prophet; "He shall grow up as a tender plant, and as a root, out of the dry ground," Isa. liii. 2.

VIII. Jesus Christ is a shadow many ways to his Church; I sat down under his shadow with great delight," Cant. ii. 5. He is a cover from the scorching heat of the wrath of God, a shadow for need; and he is a shadow for delight, refreshing, and pleasantness. Shadow is often used in

IX. It was a rare sight to see Jesus Christ in the days of his flesh, dwelling in the wood of this world amongst men.

X. The leaves of this Tree of life, are for the healing of the nations, Rev. xxii. 1.

XI. So when a poor, weary soul, or spiritual pilgrim, meets with this divine Apple-tree, and partakes of the fruit thereof, he is sweetly refreshed and supported thereby.

DISPARITY.

I. The Lord Jesus Christ never decays, nor ceaseth from yielding fruit.

II. But the fruit of the Lord Jesus Christ is incorruptible, and will never fade nor decay, it endureth for ever.

III. But Christ's fruit hath no bad nor hurtful quality; it is sweet, but surfeits not, breeds no worms; but, on the contrary, purges the soul from all inward filth, and makes it healthful; this fruit is satisfying. The spouse by eating

METAPHOR.

DISPARITY.

IV. An Apple-Tree hath no fruit, leaves, nor refreshing Shadow on it, for one great part of the year.

IV. There is fruit always to be found on Christ, and a refreshing shadow; this tree is ever green and knows no winter, Heb. xiii. 1.

APPLICATION.

I. Is Christ compared to an "Apple-Tree, among the Trees of the wood." Then from hence we may infer, not only the excellency of the Lord Jesus above others, but that sinners, strangers, and whoever will, may come to him and eat of his fruit, and sit down under his shadow; he, the Tree of life, is not paled, fenced, nor walled in, as such which are planted in a garden or orchard, nor is there an angel or flaming sword, to keep the way of this Tree of life; nor is the fruit of this Tree forbidden. An Apple-tree in a wood is common and free to all, poor beggars and strangers may have free access thither, and who will forbid them? Whoever will, may come and partake of Christ's fruit freely, John vii. 37.

II. Be exhorted then, sinner, to hasten to the Lord Jesus Christ, who is the Tree of life.

1. Consider the barrenness and unfruitfulness of all other Trees, or objects of the world, that grow in the wide wilderness where you live; what is all the fruit of earthly pleasure, profits, and honours of this life, to the fruit of Jesus Christ? To pardon, peace of conscience, communion with God, eternal life? &c. Let us more particularly consider the nature of Christ's fruit.

2. It is exceeding sweet and pleasant to the taste, it will sweeten all your bitters.

3. It is safe fruit, it will do you good abundantly, and no hurt, nothing is of a surfeiting nature in it.

4. It is satisfying fruit, no other fruit can satisfy; not only good for food, but choice and satisfying food!

5. There is store of fruit on this Tree, see how the Tree hangs! the boughs thereof are wonderfully laden, the plenty is great in this; it is like the Tree spoken of by Daniel, chap. iv. 2.

6. Its fruit is lovely and delightful to the eye; do not the looks of these Apples invite you?

7. Its fruit is durable, cannot corrupt or decay.

8. It is the Tree of life. "Eat of this fruit, and thou shalt not die, but live for ever: such are passed from death unto life, and shall not come into condemnation," John v. 24.

9. It is fruit that those that eat thereof, shall be made wise by it.

10. It yields a sweet smell, comforting under faintness.

11. It is medicinal; the fruit of this Tree will purge out the evil venom and horrid poison, that came into our natures by old Eve's eating of the forbidden fruit contrary to the command of God.

12. Its shadow is most excellent for refreshing, it gives great consolation; yea, the greatest consolation to poor fainting, wearied souls, that willingly sit down under this Tree.

(1.) It shelters from the scorching heat of God's wrath due for sin.

(2.) It shelters, or is a covert from the hurt and heat of persecutors or rage of such.

(3.) It is a delightful shadow, refreshing to the weary soul, and in a troublesome land a sweet resting-place.

(4.) It is a shadow that yields full content and satisfaction,—“I sat down;” in the text signifies her acquiescing there, or making her abode under the same; she desires no better nor no other happiness, seeks not to angels, to saints, nor to her own works. 1. “I sat down with delight.” Now this delight is neither carnal nor sinful, but it is spiritual. 2. It is great delight which the church has, even ravishing joy. 3. It is abiding and lasting delight, increasing it will be more and more; as it is said of the light of the righteous, “It shines more and more to the perfect day.” 4. This delight is an earnest of that delight which the soul shall have in heaven.

(5.) It is a complete and perfect shadow, it answers all needs, a shadow for the head, heart, and every part, and at all times.

From hence we infer,

1. What great cause have we to admire the goodness of God, though he denied us in Adam to eat of that Tree of life after the fall, yet hath he provided us another Tree of life to make us immortal!
2. What fools are all those, who refuse to eat, and live for ever!
3. Let us also learn from hence, when we are faint and weary, to seek to none but Christ, the Tree of life for refreshment.
4. How happy are believers, who sit under the shadow of Christ's protection, his ordinances and divine doctrine!

CHRIST AN AMBASSADOR.

"And the Lord whom ye seek shall suddenly come into his temple, even the Messenger of the Covenant whom ye delight in," Mal. iii. 1.

THE words, Ambassador, Legate, or Messenger, are synonymous terms, properly such as are commissioned or deputed betwixt distant parties, to transact affairs of moment. The term is applied to Christ, who is the Angel, Messenger, or Ambassador of the covenant, who not only transacted, but completed the work of redemption, thereby reconciling God and man, who were before at variance and enmity: which shall be further manifested in the following parallel.

METAPHOR.

I. An Ambassador or messenger of peace is an honourable person, and usually a great favourite to the king.

II. An Ambassador is a wise person, skilled in state affairs, and knows how to adjust national differences, or to make up a breach or breaches that may be between one kingdom and another.

between them, 1 Cor. i. 24, Rom. viii.

III. An Ambassador must be of known integrity and faithfulness, as well as of ability, great trust being reposed in him.

ners. He would not have God dishonoured, nor man to miss of pardon, Rom. iii. 24, 26.

IV. An Ambassador is appointed and made choice of to this great employment, and place of trust, by the determination and decree of the king.

V. A person that is chosen to go as Ambassador, must accept of the place and work, before he takes his leave of the court.

VI. An Ambassador is entrusted with matters of great weight and moment, things that concern peace, and war, the welfare and ruin of kingdoms and nations.

PARALLEL.

I. Christ, the Ambassador or Messenger of the Gospel of peace, is a most noble, honourable, and renowned person, Lord of lords, most excellent in worth and dignity, one near allied, and a great favourite in the court of heaven, 1 Tim. vi. 15.

II. Jesus Christ, the Messenger of the covenant, or God's Ambassador to sinners, is full of wisdom and skill in all the grand affairs which concern the glory of his Father, and the welfare of sinners; he knows how to end the differences between God and man, and to make up that grievous and destructive breach that hath been so long

6, Eph. ii. 13, 14, 16.

III. The Lord Christ hath in him all the perfections of the glorious Deity; he is called the "Faithful and true witness," Rev. iii. 14. Never did Ambassador act with such integrity to prince and people, as Christ doth between God and sinners.

IV. Christ was chosen and appointed Messenger of the covenant, by the determination, counsel, purpose, and fore-knowledge of the King of heaven, Acts iv. 28, and ii. 23; hence is Christ said to be "a Lamb slain from the foundation of the world," Rev. xiii. 8.

V. The Lord Jesus Christ, when chosen to be sent on this great embassy, or message of peace to sinners, readily accepted it: "Lo, it is written in the volume of the book, I come to do thy will, O God!" Heb. x. 8.

VI. Jesus Christ, the greatest Ambassador and Plenipotentiary of heaven and earth, hath matters of such weight and moment committed to his trust, that very far exceed those things that concern peace and war amongst men and na-

tions; for they are matters in which are wrapped up the spiritual and eternal welfare or ruin of all people and nations of the world. He is entrusted with those high and wonderful things, that concern the glory of God, and the peace and eternal felicity of our souls.

METAPHOR.

VII. An Ambassador, as he is chosen, and entrusted with matters of great consequence; so likewise, that he may be invested with a legal power, he receives a special commission from the prince or state he represents, which authorizes him to that work and office.

ther hath sent me to do, the same bear

VIII. An Ambassador, having received his commission, leaves his own kingdom, and goes into that country, to which his prince hath ordered him, there to negotiate the affairs that are committed unto him.

IX. An Ambassador of peace represents the person of the prince or state that sent him; so that the same honour and dignity, or indignity that is showed to him, is showed thereby to the sovereign whom he represents; and it is easy to guess how much they esteem the prince, by the respects they pay to his Ambassador.

X. An Ambassador is strictly tied to the prescribed rules, precepts, and directions, which are delivered to him, and doth not, must not proceed contrary unto them.

XI. An Ambassador is oftentimes sent to prevent or put an end to war, that thereby great effusion of blood, ruin and desolation might be stopped and prevented.

self, &c., 2 Cor. v. 19; "For if whilst we were enemies, we were reconciled to God, by the death of his Son; much more, being reconciled, shall we be saved by his life," Rom. v. 10; "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. ii. 16, "And came and preached peace to you that were afar off, and to them that were nigh." "And you that were sometimes alienated, and enemies in your minds by which works, yet now hath he reconciled in the body of his flesh, through death," Col. i. 21.

XII. An Ambassador offers terms or makes proposals to the adverse party, thereby finally to conclude and make a lasting peace.

16. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28. O what sweet and easy terms of peace are these! It is but to acknowledge our own guilt and vileness, lay down our arms, and accept of mercy by believ-

PARALLEL.

VII. As Christ was chosen and ordained God's Messenger, and entrusted with the great concerns, and sole management of the covenant of grace; so that he might every way be rightly constituted, authorized, and empowered, he received a special commission from the Father. "He gave me commandment what I should say, and what I should speak," John xii. 49. "I have a greater witness than that of John; for the works which the Father witnesseth that he sent me," John v. 36.

VIII. Christ, that he might negotiate, and fully accomplish and complete the great important affairs, of making peace between God Almighty, and poor sinners, left his own kingdom, and the glory he had with the Father, and came into this world: "When the fulness of time was come, God sent forth his Son," Gal. iv. 4.

IX. Christ Jesus, the messenger of the covenant represents the Person of God himself: so that whosoever reverences the Son, reverences the Father also, Matt. x. 40. "He that receiveth me, receiveth him that sent me, but he that rejecteth me rejecteth him that sent me." Luke x. 16. "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son as they honour the Father. He that honoureth not the son, honoureth not the Father which hath sent him." John v. 22, 23.

X. The Lord Jesus Christ did require and command nothing of mankind, but what was the absolute will and pleasure of the Father; "My doctrine is not mine, but the Father's that sent me," John vii. 16. "I lay down my life, that I may take it up again. This commandment received I of the Father," John x. 17, 18.

XI. Christ was sent to put an end to that dismal and desolating war, which was occasioned by sin, and the horrid breach of the first covenant between God the Creator being offended, and the sinful, guilty, and rebellious creature. "God was in Christ, reconciling the world to himself,

&c., 2 Cor. v. 19; "For if whilst we were enemies, we were reconciled to God, by the death of his Son; much more, being reconciled, shall we be saved by his life," Rom. v. 10; "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. ii. 16, "And came and preached peace to you that were afar off, and to them that were nigh." "And you that were sometimes alienated, and enemies in your minds by which works, yet now hath he reconciled in the body of his flesh, through death," Col. i. 21.

XII. Christ, the Messenger of the covenant, offers gracious terms of peace and reconciliation to sinners; "Repent, and believe the Gospel," Mark i. 15. "Believe, and be baptized. He that believeth, and is baptized, shall be saved," Mark xvi.

ing in the Lord Jesus. "Look unto me, and be ye saved, all the ends of the earth," Isa. xlv. 22. "Whosoever will, let him take the water of life freely," Rev. xxii. 17.

METAPHOR.

XIII. An Ambassador that hath a tender heart, is greatly grieved when he sees his mediation and merciful terms of peace slighted and rejected: and from the consideration of the woful misery and calamity that is like to follow, he is the more importunate, using many arguments to cause compliance.

gathereth her chickens, and ye would not. O! that Israel had hearkened unto me," Luke xix. 41, 42, Matt. xxiii. 37, Luke xiii. 34.

XIV. An Ambassador hath many servants, or a great retinue waiting upon him, and is a person deserving much honour, in discharging his trust with very much awe and fidelity to his prince.

the Son, as they honour the Father."

XV. An Ambassador hath power given him to ratify and confirm articles of peace between kingdoms and nations, who are at variance, that so there may be commerce between them in future times.

XVI. A faithful Ambassador is received with abundance of joy at his return home, and is rightly preferred, as a testimony of great favour, for his work's sake.

XVII. An Ambassador, not having success in his business, in bringing the adversary to amicable terms of peace and reconciliation, bloody war is often proclaimed against those nations or people that refuse, and great desolation follows.

have received the knowledge of the truth, there remains no sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," Heb. x. 26, 27, and all those that have stubbornly refused the free tenders of grace.

XVIII. An Ambassador is oftentimes an instrument to save thousands, and ten thousands of souls from death, and kingdoms from fire, sword, and destruction; and thereby he raises trophies to his fame and glory.

strength, &c.; thou wast slain, and hast redeemed us to God by thy blood," &c., Rev. v. 9, 10, 12, 13, 14.

PARALLEL.

XIII. Jesus Christ, the Messenger of the great God, was greatly grieved, to see the Jews, to whom he was first sent, stubbornly refuse and reject that glorious salvation, offered to them by himself. "When he came near the city, he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. O! Jerusalem, Jerusalem! how often would I have gathered thy children together, as a hen

not. O! that Israel had hearkened unto me,"

XIV. Jesus Christ hath many servants, who wait on him in the accomplishment of this great and glorious work, viz., the holy angels and the blessed apostles and ministers of the Gospel, Luke xxii. 43. The Lord Jesus deserveth eternal honour for this glorious work: "Let the angels of God worship him," Heb. i. 6. "All ought to honour "At the name of Jesus every knee shall bow."

XV. The Lord Jesus Christ ratified and confirmed the covenant of grace between God and man by his own blood, and thereby opened a free commerce with God: "For through him we have access by one Spirit to the Father," Eph. ii. 18. Saints may "with boldness come to the throne of grace by the blood of Jesus," Heb. iv. 16.

XVI. The Lord Jesus, when he had done his work, returned home unto his Father, and is highly honoured, being "Clothed with glory and majesty, and is set down at the right hand of God on high, far above principalities and powers," Eph. i. 20, 21.

XVII. Those people and nations that refuse the offers of grace and peace made to them by Jesus Christ, God proclaims war and eternal death against them. "He that hath the Son hath life, but he that hath not the Son hath not life, but the wrath of God abideth on him," John iii. 36. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city," Matt. x. 15. "If we sin wilfully, after we

XVIII. Jesus Christ was, and is the only instrument in the hand of God to save the world from utter destruction and ruin, and many thousands of poor sinners from eternal torments, under the incensed wrath of an eternal God, and is hereby become the everlasting wonder and praise of men and angels: "Worthy is the Lamb to receive power, and riches, wisdom, redeemed us to God by thy blood," &c., Rev. v. 9,

METAPHOR.

I. Human Ambassadors are but weak, mortal, and unstable men, and many times cannot accomplish the business they are employed about; or otherwise, by reason of unfaithfulness, betray the right and prerogative of their sovereign.

II. Ambassadors among men, though nobly descended, yet always are of a lower rank than the prince that sends them.

III. Ambassadors among men are employed to make up national differences only, and appease the wrath of God.

IV. Ambassadors among men, at the first arrival to treat of peace, appear in much outward pomp, splendour, and worldly grandeur.

V. Ambassadors among men are sometimes very long and tedious, when they begin, before they can effect the issue or product of their negotiations.

VI. An Ambassador among men, when he hath made up a long and destructive breach between kingdoms and nations, and they are at perfect peace and friendship, yet cannot keep them always so, but in time new discord ariseth, and the breach is as wide as it was before.

ness shall not depart from thee, neither the covenant of my peace be removed, saith the Lord, that hath mercy upon thee," Isa. liv. 10.

DISPARITY.

I. Christ is God as well as man, one mighty to save, perfect, all-wise, stable, of one mind, no ways defective, able to accomplish all his pleasure, true to God, highly standing for his honour, wills not that he should abate a tittle of his sovereignty; and rather than his glory should be stained in the least, to save sinners he laid down his own life, and hath offered whatever the will and counsel of God was.

II. Jesus Christ "thought it not robbery to be equal with God," Phil. ii. 6, 7, hence called "God's fellow, and the express image of the Father's Person," and, as touching his divinity not inferior to him, Heb. i. 3.

III. Jesus Christ was chosen to make up the spiritual breach between God and sinners, to appease his wrath, and satisfy divine justice, Isa. liii. 5—7; that he might not only save men's bodies, but their souls also, John v. 24, not to deliver from natural only, but eternal death, John iii. 17.

IV. When the Lord Jesus came, when he appeared to the world, it was in a low, mean, and contemptible condition, Luke ii. 12. He veiled his glory, "and made himself of no reputation," Phil. ii. 6—8; and though his retinue was glorious, yet invisible to the men of the world.

V. Christ did the great work of his embassy in a short time: "By one offering he hath perfected for ever them that are sanctified," Heb. x. 14; he soon removed the enmity by the blood of his cross.

VI. This blessed Ambassador having made peace between God and believers, this league and covenant by means of this mediation is everlasting, this peace shall not, cannot ever be broken, it is "Well ordered in all things, and sure," 2 Sam. xxiii. 5. Being confirmed by blood and the oath of God, Heb. vi. 16, 17. "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither the covenant of my peace be removed, saith the Lord, that hath mercy upon thee," Isa. liv. 10.

APPLICATION.

I. This may then really teach us to bless and praise God, for the Lord Christ the Messenger of the covenant, or blessed Ambassador of peace between God and us; it was the Father that chose and sent him on this errand and message.

II. With what due and great reverence ought we to receive the Lord Jesus, he being the Son of, and represents the magnificent King, not only of this world, but also of heaven? as in the scripture-parable, surely, saith he, "they will reverence my son."

III. Accept of the terms of peace offered to you by Jesus Christ, and stubbornly stand out no longer; it is your wisdom to submit and yield speedily thereunto, for fear lest it should be said to you, as once to Jerusalem, &c. "If thou, even thou, hadst known in this thy day, the things that belong to thy peace; but now they are hid from thine eyes," Luke xix. 42, now it is too late.

1. Consider, that the breach and enmity that is between God and man, was occasioned by our sin, we first brake league and friendship with him.

2. Consider, how unable a man is to stand and hold out in a war against God: "Who ever hardened himself against him and prospered? who can stand before his indignation?" &c., Job ix. 4, "Who knows the power of thine anger?" Psal. xc. 11.

3. Consider, what a black, foul, and guilty soul art thou! darest thou strive with thy Maker, and join in a confederacy and comply with his enemies?

4. Consider how willing God is to be at peace with you, though the offended party, he first seeks for peace and reconciliation!

5. Consider, how long this blessed Messenger of the covenant hath waited on you, and how often by his ministers he hath invited and sent to you!

6. Consider, what gracious promises he hath made to pardon and forgive all by-past treasons, if you will come in, and accept of his good and peaceable terms? Isa. lv. 6.

7. Consider, what great and irresistible power there is in his hands (are not the bowels of his compassion very tender?) to ease himself of his enemies?" Isa. i. 24.

8. Consider, what a sweet thing it is to be at peace with God, it passeth all understanding!

9. Consider, now is the day of your visitation, this great work admits of no delay, "Now is the day of your salvation," 2 Cor. vi. 2. O how sad will it be when Christ shall say, you having not accepted the free tender of salvation, the things that concern your peace, "Are now hid from your eyes!"

10. Consider Jesus Christ condescended very low, you may have peace on very easy terms, (viz.,) "Hear, and your souls shall live;" Isa. lv. 3, 4, (i. e.,) hear faithfully and savingly, &c., "And I will make an everlasting covenant with you," &c.

But by way of objection, some may say, what must we do to have peace with God?

Ans. 1. You must fight no more against God, neither must you join with those that in any wise take up arms against God, nor resist his word, his Spirit, nor turn a deaf ear to the reproofs of conscience.

2. You must not only break your league with Satan, but must also fight against him and rebuke him, and so, that you may have no more commerce with him, but must always desire divine assistance to resist his temptations: though he pretends love to you in offering worldly profits, pleasures, and honours, yet his grand design is to damn your soul.

3. Do not any longer hold a confederacy with sin, no not so much as a secret friendship with your Delilah, your choice and pleasant sin, but put all your sins (as it were) to the sword; "Mortifying the deeds of the body," &c. If you would have peace, you must deal with your sins, as the Israelites were to deal with the cursed Canaanites.

4. Positively. Confess all your former rebellious, unbelief, earthly-mindedness, pride, passion, lying, drunkenness, yea, all sins, and forsake them.

5. Take hold of Christ, receive the atonement he hath made for thee.

6. Enter into covenant immediately, feel it now, defer it not on pain of death.

7. Join thyself to the Lord's covenant people with speed, delay not, &c.

APPLICATION.

1. From hence we may infer, that those that reject Christ, the great Ambassador of peace, are undone to all eternity.

2. Let those, that through grace are in a reconciled state and condition, ascribe all to Christ; *Omnis adoratio, et laus tribuenda Christo.*

CHRIST A WITNESS.

"And from Jesus Christ, who is the faithful Witness," Rev. i. 5.

"Who before Pontius Pilate witnessed a good confession," &c., 1 Tim. vi. 13.

"For this cause came I into the world, that I should bear Witness to the truth," John xviii. 37.

"These things saith the Amen, the faithful and true Witness, creation of God," Rev. iii. 14.

THE Greek word, *Μάρτυρ*, signifies a Witness or Martyr. Beza upon Acts xxii. 20, says, *Hic ego Græcum vocabulum servare malui*, &c., i. e. "Here I have chosen rather to keep the Greek word, (viz., where Stephen is called a Martyr) than to trans-

late it a Witness; for common use hath so prevailed, that they are peculiarly called martyrs, who not only by confession of mouth, but also by their blood, testify the doctrine of Christ." See Piscator upon the place. The Greek word signifies any Witness, yet in all tongues, except Greek, a martyr is a loser of his life for the Gospel; and often in Greek too in ecclesiastical writers.

Christ in a spiritual sense is called a Witness, Isa. xliii. 10, and lv. 4, Rev. i. v, and iii. 14. (1.) Because he is the the most assured testimony to us of divine truth, John xviii. 37. (2.) Because he hath exactly fulfilled all that was foretold of him in the Old Testament, John i. 17. And (3.) because he was martyred upon the cross for us, to complete our redemption, and confirm the gospel.

As Witnesses amongst men are absolutely necessary to the keeping up of justice, and deciding all matters of moment between man and man: even so Almighty God, intending to deal with men according to this rule, hath in wisdom thought fit to provide himself with a Witness for the keeping up of justice, and deciding of all matters between himself and mankind; and according to his own rich and admired grace, he hath provided a Witness, who is free from all exception, both in respect of his faithfulness and knowledge of things, and is Jesus Christ himself, who is set forth to be the true and faithful Witness, the beginning of the creation of God, who in point of antiquity is very capable to set forth and attest whatsoever is necessary to be known of God, and in whatsoever a faithful and true Witness (in point of usefulness) can be unto men, that and much more is Jesus Christ between God and mankind. For the illustration whereof take these following considerations.

METAPHOR.

I. Witness imports something done that is to be attested when it shall be required.

a purpose of good-will to man, and in pursuit of which made a gracious covenant in behalf of man. 2. That God promised happiness to man (through that gracious covenant) whom he saw fallen. And this Jesus Christ hath borne Witness unto, "In hopes of eternal life, that God (who cannot lie) promised before the world began," Tit. i. 2. This covenant, promise, and all other gracious acts of the Father that attend them, as they are brought to light by Christ in the gospel, he is a Witness of, together with the being and perfections of God, the necessity of faith and holiness, and belief of the resurrection of the dead, and of eternal judgment, and the world to come.

II. A Witness hath respect to a future judgment, where a difference may come upon trial between two parties.

III. A Witness is, or ought to be a person of knowledge, who is necessarily qualified for the work.

Word of God immediately from his own mouth, which no others had besides himself, and therefore qualified to be a Witness in the highest degree; as it is said, "He that God hath sent speaketh the Words of God," John iii. 34; "I speak not of myself, but the Father that dwelleth in me doeth the works," John xiv. 10.

IV. A Witness is usually called to give testimony, and that in matters of which he hath very good knowledge.

eternity. Hence, said he, "I came not of myself, but my Father sent me: and for this cause came I into the world that I might bear Witness of the truth," John xviii. 37.

V. A Witness gives in a testimony, and leaves the matter on and borne record of all things depending be-

PARALLEL.

I. There was something done between the Father and the Son in respect of man before the world began, which God thought Christ a fit Person to bear Witness unto. 1. That God had

in pursuit of which made a gracious covenant with man (through that gracious covenant) whom he saw fallen. And this Jesus Christ hath borne Witness unto, "In hopes of eternal life, that God (who cannot lie) promised before the world began," Tit. i. 2. This covenant, promise, and all other gracious acts of the Father that attend them, as they are brought to light by Christ in the gospel, he is a Witness of, together with the being and perfections of God, the necessity of faith and holiness, and belief of the resurrection of the dead, and of eternal judgment, and the world to come.

II. The Witness of Christ hath a full and clear respect to a future judgment where a difference is to be tried between God and man. "He that rejecteth me, and receiveth not my word, I judge him not: the word that I have spoken, the same shall judge him in the last day," John xii. 48.

III. Jesus Christ is a Person of the greatest knowledge in divine things, being always with the Father, and in his bosom; spake on earth what he saw and heard in heaven. He had the Word of God immediately from his own mouth, which no others had besides himself, and therefore qualified to be a Witness in the highest degree; as it is said, "He that God hath sent speaketh the Words of God," John iii. 34; "I speak not of myself, but the Father that dwelleth in me doeth the works," John xiv. 10.

IV. Jesus was not only called to be a Priest, as Aaron, but also to be a Witness; God called him from his high and exalted glory in heaven, to go forth as his great Witness to the world, to testify what he knows of the Father's will from

V. Jesus Christ hath given in a full testimony and borne record of all things depending be-

METAPHOR.

record that he is called to bear witness unto.

eternal life through his name; and that God will condemn all those that believe not: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark xvi. 16.

VI. A good and credible Witness makes a cause valid to which he gives testimony.

word of God's grace, and good-will in making a covenant, of his faithfulness in performing and making good the same, of the reality of his intentions, to make men happy through believing, that he renders the matter on God's side valid against all contenders whatsoever, so as that God shall be clear in judgment, and none be able to answer him one word of a thousand, John v. 10.

VII. A Witness is so necessary in all matters of moment, especially that which relates to judgment, and to the determination of things, that they are seldom done without one.

done what no other did, you had not John xv. 22, 24.

VIII. A Witness is to speak the whole truth, when no less will serve to clear the case.

himself before he went to heaven, or by his apostles since; he hath declared the whole counsel of God, so that the record of his testimony is able to make us perfect and complete in the whole will of God; and if any add to, or take from his word, he shall lose his part in the book of life and heavenly Jerusalem, Rev. xxii. 19, Acts xx. 27.

IX. A good Witness is a just and impartial man, that abhors lying.

X. A good and credible Witness ends controversies upon trial the right way; and leaves those that are cast without excuse or relief.

rejects the word and testimony of Christ in the Gospel. Divine justice, however, will be cleared in the eyes or view of men and angels, in condemning them that had the light, and would not be determined by it. See Christ a Prophet.

METAPHOR.

I. The greatest Witnesses amongst men, are but of a short standing, they are but of yesterday; know but in part, therefore can testify but in part.

II. Earthly Witnesses are but servants, and in many things return the matter of their testimony by information.

"And what he hath seen and heard that he testified," John iii. 32.

PARALLEL.

tween God and mankind; he hath testified, that God loved the world, and sent him to be a Saviour; and that there is forgiveness of sin, and that God will condemn all those that believe not: "He that believeth not, shall be damned," Mark xvi. 16.

VI. Jesus Christ however accounted a false Witness and deceiver by the Jews, yet hath by his excellent doctrine, his holy life, and stupendous miracles, given such a testimony to the

VII. Jesus, the faithful and true Witness, was so necessary to the determination of matters relating to God and man, that it could not be done without him, otherwise another might have served in his room; but none in heaven nor earth was found worthy to open the book, and loose the seals thereof, Rev. v. 4. "If I had not come and had sin, but now you have no cloak for your sin,"

VIII. Christ, as the chief Witness, hath spoken the whole truth, left nothing concealed that either concerns God's glory, or men's good, either by himself before he went to heaven, or by his apostles since; he hath declared the whole counsel of God, so that the record of his testimony is able to make us perfect and complete in the whole will of God; and if any add to, or take from his word, he shall lose his part in the book of life and heavenly Jerusalem, Rev. xxii. 19, Acts xx. 27.

IX. Jesus is so just and impartial a Witness; yea, and so great an Abhorror of falsehood, that he is called the "Truth itself, yea, grace and truth came by him," John xiv. 6, and i. 17. He was holy, harmless, separate from sinners.

X. As the testimony of Jesus will put an end to all controversies the right way, and leave the wicked wholly without excuse, and clear the justice of God: "So it shall be more tolerable for Sodom, in the day of judgment, than for that city," Rom. ii. 15, 16, Matt. x. 15, that refuses and

DISPARITY.

I. But Jesus Christ is an ancient Witness of long standing, "Was with the Father from the beginning," John i. 1, 2, saw and heard all things that he spake and did: "I was by him, as one brought up with him," &c. Prov. viii. 24, "Before Abraham was, I am."

II. Jesus Christ is the Son of the great King and Law-giver, and hath the whole matter of testimony by sight and personal knowledge. "The Father hath showed the Son all things that he himself doeth," &c., John v. 20, and viii. 38;

"And what he hath seen and heard that he testified," John iii. 32.

INFERENCES.

I. These things show the great value God puts upon the souls of men, that rather than they should miss the knowledge of his will, and perish for want of testimony to confirm the truth, he sent Jesus Christ, his own Son, to witness and testify divine things to them: "God who at sundry times, and in divers manners, spake in time past unto our fathers by the Prophets, hath in these last days spoken unto us by his Son." Heb. i. 1.

II. That the Gospel is to be highly valued as the perfect will of God witnessed to, not only by him that was true and faithful, but perfect and free from the least stain or spot of sin.

III. They deserve to be damned that live under the repeated testimony of Christ, the true Witness, and yet will not believe it, so as to be reformed by it. "How shall we escape, if we neglect so great salvation?" Heb. ii. 2, 3.

IV. What confirmation, establishment, and consolation also, is here to all that believe and embrace the Gospel in sincerity? 1. This is the truth, as it is in Jesus, "the true grace of God wherein ye stand," 1 Pet. v. 12. 2. There is a high degree of blessedness to them "that have not seen and yet believed," John xx. 29. 3. The abiding by this testimony and witness of Jesus Christ gives an interest in, and right unto eternal life. 4. It advanceth to great honour, makes men no less than "the children of God, and joint-heirs with Christ," Rom. viii. 16, 17.

V. An exhortation to all them that have received the witness and testimony of Jesus Christ, to hold it fast against all opposition whatsoever. There is great danger in being ashamed of, and the relinquishing the word, and testimony of the Son of God: "He will be ashamed of them before God, and the holy angels," Luke ix. 26.

VI. To them that have not received his testimony, to receive it with all speed, because it is the word of life, the very doctrine of salvation. "It is a fearful thing to refuse him that speaketh from Heaven, and trample under foot the blood of the Son of God," Heb. xii. 25.

CHRIST AN ALTAR.

"We have an altar, whereof they have no right to eat which serve the tabernacle," Heb. xiii. 10.

THE Greek word *Θυσιαστήριον*, properly signifies an altar, where the slain sacrifices were offered; and sometimes, as Brightman says on Rev. xvi. 7, the altar of incense or perfumes.—It is derived of *θυσια*, which signifies a sacrifice or offering. In this text it metaphorically denotes the whole mystery of Christ the Mediator, and is put by a synecdoche for the oblation or sacrifice, (viz. Christ,) See 1 Cor. ix. 13, and x. 18. The meaning is, that such as still stick to the ceremonies of the law by serving the legal tabernacle, and thereby seek their justification, cannot eat of this spiritual Altar; that is, they cannot be partakers of the benefits of this sacrifice purchased by the death of Christ.

METAPHOR.

I. THE Altar of perfume was appointed by the Lord, to be made of shittim wood, overlaid with gold, having a crown of gold about it.

II. The Altar of burnt-offerings was ordained for sacrifices, to atone for sin; the flesh of beasts was offered thereon.

III. All sacrifices were to be offered upon the Altar of burnt-offerings; and all incense to be burnt upon the Altar of incense.

PARALLEL.

I. CHRIST's human nature was covered and over-laid, as it were, with the divinity, and crowned with majesty, as the gold adorned the wood, and circled the Altar.

II. Christ was appointed for sacrifice, his human nature was offered up as a propitiatory sacrifice for the sins of the whole world, Heb. ix. 14, 1 John ii. 2, 3.

III. All our duties are to be performed and done through Christ's name, and all our prayers, which are our spiritual incense, are to be made through his mediation; all must be done which God hath appointed, upon his own Altar, or it will be abhorred, Col. iii. 17, Rev. viii. 4.

METAPHOR.

IV. The Altar of burnt-offerings was but one, and in one place; and the sacrifice to be offered thereon, in this place only.

V. The Altar did sanctify the sacrifices which were laid upon it.

VI. The Altar was a place of refuge; men that were in danger, fled to the horns of the Altar, and there intreated for favour, 1 Kings i. 50, and ii. 28.

VII. The horns of the Altar were to be sprinkled with blood, and so was the Altar of incense once a year, Exod. xxix. 12, and xxx. 10.

VIII. The Altar had four horns on the four corners thereof, Exod. xxvii. 2.

TYPE.

I. The Altar and sacrifice, the Altar and incense, were two things.

II. Other Altars only sanctified the gift ceremonially or figuratively, and could not other ways.

III. Other Altars were to stand but for a time; it is a sin now to erect such Altars; because the antitype or substance of them is come.

IV. Other altars were made of corruptible matter, viz., shittim-wood.

PARALLEL.

IV. The saints' spiritual Altar, Jesus Christ, is but one, who only once, and in one place offered up a sufficient sacrifice for sin, Heb. ix. 26, and xiii. 12.

V. The Lord Jesus, our spiritual Altar, doth sanctify all our duties and prayers, which are in themselves impure, Rev. viii. 3, 4, 5.

VI. Jesus Christ is a believer's only refuge; it is through him, and by flying to him, God comes to be intreated, and is kind, and merciful unto us.

VII. Christ was not only sprinkled with his own blood, but we may thereby learn, that all our prayers and duties are not only accepted through his intercession, but also by the means of his shedding, and sprinkling of his blood.

VIII. These four horns signified the power and glory of Christ's priesthood, for the salvation of his elect from the four corners of the earth.*

DISPARITY.

I. CHRIST alone is both the sacrifice and Sacrificer.

II. Christ sanctifies all the prayers and duties of the godly, really by reason of that intrinsic worth, virtue, and excellency there is in him, and in his death, &c.

III. Christ our Altar and High-priest abides for ever. "Thou art a priest for ever after the order of Melchisedec," Heb. v. 6.

IV. Christ is incorruptible; that was of a perishing nature, but this Altar perisheth not.

INFERENCES.

I. THIS reproves those that erect Altars in their churches, as the papists and others do; saints own no Altar but Christ.

II. We may infer from hence, that those that serve at the Jewish tabernacles, have no right to eat of this Altar, for they thereby deny him to be their Altar.

III. This shows the Gospel Church and worship, is far more glorious than the legal church and worship was.

CHRIST HEIR OF ALL THINGS.

Whom he hath appointed Heir of all things," Heb. i. 2.

THE term Heir, (in Greek Κληρονόμος, from κληρος, sors, or a lot, and νόμος, lex, the law) is one that inherits an estate, lot, or portion by law; and therefore God the Father being the Sovereign Owner and Proprietor of all things, devolves the inheritance upon his only-begotten Son Jesus Christ. And so, though he is really and properly an Heir, yet the term is by a metaphor borrowed from

* Ainsworth.

worldly heirs. This word κληρῶν, is appropriated by custom to the clergy, or ecclesiastical persons; but it really signifies God's lot or inheritance, which is all the faithful, and therefore, 1 Pet. v. 3, should not be translated God's clergy, but God's inheritance, *Weemes' Divin. Exercit.* The most probable derivation of the word κληρῶν, is from the Hebrew כֶּלֶם Goral, which by a transposition of letters, and the letter Gimel changed into the Greek Kappa, will be κη Coral, which is of near affinity in sound and signification to the Greek κληρῶν, whence, as was said, comes κληρονομία, an Heir. Now the universal body of believers is the inheritance or clergy (if we must so call it) of God, Isa. xix. 25, which universal Church is distributed into particular churches, as it were by lots or parts; neither is the term any where in scripture peculiarly attributed to the pastors of the churches; as Laurentius and Gerhard, upon 1 Pet. v. 2, demonstrate.

METAPHOR.

I. AN Heir is the first-born usually, though it holds not universally so; for all right to estates, kingdoms, and possessions are not hereditary.

II. AN Heir is the head of a family, the chief and supreme of all his father's house.

III. Sometimes a person is made Heir, and hath both title and possession, by virtue of a grant and surrender made by another that is allied, or bears good-will to him.

pursuit of the sovereign purpose of his will, hath granted unto the Son, as incarnate, and Mediator of the new covenant, according to the eternal counsel between them both, a sovereign right or Heirship, the possession of an absolute Proprietor to dispose of all things at his pleasure.

IV. AN Heir is the support and stay of a family, all depend and rely upon him, the whole estate and inheritance being his.

knowledge," Col. ii. 3. "It pleased the Father that in him all fulness should dwell," John i. 14, 16.

V. AN Heir is lord of all, he hath headship, dominion, and power over all whatsoever he is the Heir of, whether persons or things, one or more kingdoms. See Gal. iv. 1.

since all things were made by him and for him, it was meet he should be Lord of all, Rev. iv. 11; besides, this made good the promise made to Abraham, which was that his seed should be Heir of the world. Moreover, hereby is the grant of that request of Christ to the Father; "He shall have the whole world for his inheritance, the ends of the earth for his possession," Psal. ii. 8. He is both King of saints, and King of nations.

1. He is Lord over angels, he is Head of principalities and powers, thrones, and dominions; he hath power and authority over the good angels, these are part of his inheritance. "Let all the angels of God worship him."

2. He hath pre-eminence and dominion over the evil angels, they fly before him, "He hath spoiled principalities and powers," &c., Col. ii. 15.

3. He is the Head, and hath pre-eminence over men, he is Lord both of the dead and living; all the elect are given to him, they are his in manifold respects, children, servants, brethren, disciples, subjects, spouse, &c., Rom. xiv. 9.

PARALLEL.

I. CHRIST, the Heir of all things, is the Father's first-born. "I will make him, my first born, higher than (or high above) the kings of the earth," Psal. lxxxix. 27.

II. Christ is the Head of the heavenly family, He hath put all things under his feet. "And gave him to be Head over all things to the Church," Eph. i. 21, 22.

III. Christ, as he hath absolute right, or, "Is Heir of all things." As he is the first-born among many brethren, he hath also a delegated right, he hath his title and possession by grant from the Father; hence it is said: "He is appointed Heir of all things," Heb. i. 2. God the Father, in the

IV. Christ is the only support and bearer up of the whole Church, by whom the whole family in heaven and earth are named, so all the faithful depend and rely upon him for all things; "In whom are hid all the treasures of wisdom and

V. Christ, who is the true and undoubted Heir, is Lord of all: "That in all things he might have the pre-eminence," "All power in heaven and earth is given to me; the Father hath subjected all things unto him," Matt. xxvii. 18—20, 1 Cor. xv. 27. And it is reasonable that Christ should have this sovereign power and Headship;

4. The power and Headship of Christ, as Heir of all things, extends to all mankind universally, all owe him homage, and shall submit and bend their knees to him, Phil. ii. 10, 11. He hath an absolute, unlimited, and universal power; may pull down and set up at his pleasure, kill and make alive; all mighty monarchs are but tenants at will to him.

5. He hath power and Headship in an especial manner over all things to the Church. First, judicial or Old Testament things. Secondly, Christian or New Testament things; Christ, being Heir and Lord of all things whatever; the sovereign Disposer of all those rights and ordinances of worship, about which the Jews contended, must needs be in his hand, to change and alter them as he saw good. "The Son of man is Lord of the sabbath;"* and as he is Head over all things, he hath right and sovereignty to make, ordain, or appoint laws, ordinances, and institutions; and to prescribe rules how and after what manner God is to be worshipped, belongs only to Christ the Heir of all things, and Head of the Church.

METAPHOR.

VI. An Heir distributes portions to others, he enricheth all his younger brethren and sisters, and gives gifts (if a kingly and mighty Heir) to all his friends and favourites.

freely given to believers, with pardon, peace, sonship, and eternal life; yea, all things are given that appertain to life and godliness, to such that are Heirs and joint-Heirs with him; when he ascended on high, he gave gifts unto men, Eph. iv. 8.

VII. A princely Heir, or one that is an Heir to a crown and kingdom, is proclaimed, and his right asserted.

and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever and ever, and of his kingdom there shall be no end," Luke i. 32, 33. His right was often asserted by himself; as Matt. xxviii. 18, John xiii. 3; and by others, his apostles, &c.

VIII. An Heir at a certain time comes to the inheritance, or takes actual possession of that which he is Heir of.

or it may be extended to other preparatory acts, that long preceded them, especially if we should take it to be of the same importance, with ~~also~~ in the second Aorist. In the former sense, it denotes the glorious investiture of Christ in the full possession of his kingdom after his resurrection, with the manifestation of it in his ascension, and token of its stability in his sitting down at the right hand of God. By all these God made him, placed him with solemn investiture, Heir of all. The grant was made to him upon his resurrection, Matt. xxviii. 18, and then fully declared to others. The solemnization of it was in his ascension, all was sealed and ratified when he took possession of the throne, by all which he was made and declared to be Lord and Christ, the true Heir of all things, Acts ii. 36, iv. 11, and v. 30, 31. And such weight doth the scripture lay upon the glorious investiture of Christ in his inheritance, that it speaks of his whole power, as then first granted unto him, Rom. xiv. 9, Phil. ii. 7—10; and the reason of it is, because he had then actually performed that work and duty; upon consideration whereof that power and authority were eternally designed and originally granted unto him. God's actual committing all power over all things and persons in heaven and earth, to be executed and managed for the ends of his mediation, declaring this act, grant, and delegation, by his resurrection, ascension, and sitting at his right hand, is that which this

PARALLEL.

VI. Christ distributes in a glorious manner to others, he gives large portions to the saints, whom he is not ashamed to call brethren: "He that doeth the will of my Father, the same is my brother, sister, and mother," Matt. xii. 50. Regenerating, quickening, sanctifying, assisting, comforting, and sealing grace is bestowed and

VII. Christ, the Heir of all things, when he first came into the world, was proclaimed by the angels of God, as the rightful Heir of the crown and sceptre of both worlds; "He shall be great, and shall be called the Son of the Highest,

VIII. There was a set time agreed upon, when Christ as Mediator should come to his inheritance, who is appointed Heir, &c. ~~ESAY~~, may denote either those special acts, whereby he came into the full possession of his Heirship,

* Dr. Owen on Heb. vii. 2.

word denotes ; notwithstanding the time of the visible possession of his right is not yet come, he will take unto him his great power, that is, the visible exercise and execution of it, and reign, Rev. xi. 17. * " Wilt thou at this time restore the kingdom to Israel ? and he said unto them, It is not for you to know the times and seasons, which the Father hath in his own power.

METAPHOR.

I. An Heir many times is one that succeeds in the possession of the right and goods of one deceased, and till then cannot possess the inheritance.

II. An Heir is many times disinherited of his right, cut off, excluded, and utterly deprived of his crown and kingdom by an usurped power.

my first-born higher than the kings of the earth," Psal. ii. 2—6.

III. An Heir among men, hath comparatively but small possessions.

kings, and all the nobles of the earth, over all persons civil and ecclesiastical, over devils and all the powers of darkness. He is Heir of the world to come, the new heaven and earth, and of all the glory of it, as of the earth, or the kingdoms of this world.

INFERENCES.

I. From hence we may perceive how exceedingly God hath honoured the Lord Jesus Christ as Mediator. He hath a name above every name in this world, or that which is to come, Phil. ii. 9.

II. Moreover, it is evident from hence, Christ is very rich. Who would not marry such an Heir, or choose the Lord Jesus for their Husband ? The riches of his kingdom, the good things of his house, the revenues of his dominion, are infinite and inexhaustible, and he is very gracious and bountiful in his communication of them unto all that take hold of him.

III. It is easy to conclude from hence, that those that intend to be partakers of any good in heaven or earth, in a way of right, in a way of love and mercy, must get an interest in Christ, and abide in continual obedience to the Gospel.

IV. In vain are all the endeavours of wicked men in keeping him from the possession of his right : he will soon " dash them in pieces," Psal. ii. 9 ; and tread them under his feet, who oppose his coming to the throne, and the taking full possession of his inheritance.

V. Let us have our eyes continually up unto him, and pray that he would make haste to lay claim to his right, and take unto him his great power, and reign. Let us cry, " Thy kingdom come, thy will be done in earth as it is in heaven," &c.

CHRIST THE ONLY FOUNDATION.

" Behold, I lay in Zion for a Foundation, a stone, a tried stone, a precious corner-stone, a sure Foundation," &c. Isa. xxviii. 16.

" For other Foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. iii. 11.

This term Foundation is relative, it relates to a house ; the metaphor is taken from architects. The church of God is compared to a house or building, and Jesus Christ to the Foundation thereof : the Greek *Θεμελις* from *τιθημι*, to put or place

metaphorically denotes the chief, head, or principal thing, without which, what depends upon it cannot subsist, no more than a structure without a Foundation. *Metaphora a Fundamenti cœdificiorum sumpta, quæ firma et immota esse oportet.* Victorin. Shigel in Nov. Test.

METAPHOR.

I. A Foundation of a house or building is the contrivance of a wise and skilful architect, or chief master-builder.

II. A Foundation as to the form, manner and dimension of it, is agreed upon, and laid out by the chief master-builder.

hold, I lay in Zion for a Foundation, a Stone," &c. Isa. xxviii. 16.

III. A Foundation is the first part of a building; it is laid before the superstructure can be raised; it is the bottom of the whole fabric.

and promise very early laid. "The Seed of the woman shall break the serpent's head," Gen. iii. 15. The Lord Jesus Christ is laid at the bottom of our justification, the bottom of our pardon, peace, and salvation.

IV. A Foundation of a stately structure is laid deep, and much of it is out of sight, and hard to find the bottom of it.

V. A Foundation of a house must be laid of suitable matter, or that which is sure and safe to build a superstructure upon: hence the Foundation is usually laid with stone, if a stately house, because durable.

VI. A Foundation of a stately structure or building is laid with tried stones, such stones that the builder knoweth the nature and temper of, and not only so, but to be sure, he oft-times proves them himself with the hammer, and sets his servants to prove and try them likewise.

tried to the utmost, and found by the saints in all ages a safe and sure Foundation: he never failed any that built their hope and salvation upon him.

VII. A Foundation is a necessary part of a building; there can be no house built without a Foundation. And it is very dangerous to build upon a false and rotten Foundation, witness the overthrow of the house built upon the sand, Matt. vii. 27.

PARALLEL.

I. The Lord Jesus, the spiritual Foundation, is the glorious contrivance of the eternal God, who is the wise, and chief Master-Builder of heaven and earth, Heb. iii. 4.

II. The Father having chosen Christ, God-man, for this glorious design, laid him for a Foundation, in his eternal decree; and brought him forth and manifested him to the world, for all men that would be saved to build upon. "Be

III. Jesus Christ is first proposed to sinners by the Father, as the Pillar and Foundation of grace and salvation. If he had not been found out as a Foundation for the saints and church of God to be built upon, how could the house of God have been raised? hence Christ was by decree

IV. Christ, the spiritual Foundation, was laid in the deep and hidden counsels of the glorious Trinity. Who is able to find out the bottoms and see the depths of that eternal purpose and decree of God, being so mysteriously laid for a Foundation.

V. The Lord Jesus Christ is suitable and fit for a Foundation, he is called a Rock; to build upon a rock, is safe, Matt. xvi. 18, 1 Cor. x. 4; and he is called a Stone. "I lay in Zion for a Foundation, a Stone," Isa. xxviii. 16. The Father saw that the Lord Jesus would be every way fit and meet to erect that glorious building, and heavenly structure of the church and our everlasting salvation upon.

VI. Christ is a tried Stone, therefore called "a sure Foundation," Isa. xxviii. 16. God the Father will adventure to build his church upon Christ, and venture him with his covenant as Mediator and Surety of it, and all with him; he is a chosen and select Stone, picked out from amongst men and angels; and not only so, but also a tried Stone, he hath been in the furnace of his Father's wrath, and under God's hammer, and under great temptation from men and Satan; he was

VII. Christ the Foundation must be laid, or down will the building go; salvation is to be had no other way; if men do not build and rely only upon him, their Foundation will deceive them, they will fall into hell. Let their structure seem never so famous; they refusing this sure Rock, "build upon the sands, and their house will fall, for another Foundation can no man lay," Matt. vii. 27, 1 Cor. iii. 11. "If ye believe not that I am he, ye shall die in your sins," John viii. 24.

METAPHOR.

VIII. When the Foundation-stone or bottom of the building is laid, there are many stones added and joined to it, and all the whole structure is united and fitted to the Foundation.

united and joined to Christ the Foundation by faith and obedience, Eph. ii. 21, 22.

IX. The Foundation is the strongest part of the house; it is that which bears up and supports the whole fabric.

say, I have strength," Isa. xlv. 24. might," Eph. vi. 10. "Without me

X. There is proportion between the Fountain and superstructure; you may judge of the house for matter and form by the Foundation thereof.

XI. As the Foundation beareth the weight of the whole fabric and structure; so also the whole furniture, and all which doth adorn it, is borne by it.

covenant stands firm in him; "I have," saith God, "made a covenant with my chosen," Psal. lxxxix. 3. He is the Mediator and Surety of it; all the precepts of God are built upon him. He is the Foundation of every ordinance, appointment, and institution of the Gospel. Whatever any man preaches or practices for doctrine or discipline, that hath not its rise, ground, and footing from Christ the Foundation, it ought to be cast away and utterly rejected and abominated as altogether unfit for God's building. All the promises are built upon him, "To Abraham and his seed, were the promises made, "Not to seeds, as of many, but to thy seed," Gal. iii. 16, which is Christ, "all the promises are in him, yea, and in him, amen," &c.

Union and reconciliation with God are founded on Christ, it is he who hath made peace by the blood of the cross, Eph. ii. 13—16. "When we were enemies we were reconciled to God by the death of his Son," Rom. v. 10. Justification, sanctification, righteousness, and redemption, vocation, all are built upon him, they all have their rise and foundation from Christ. Moreover, pardon of sin, and peace of conscience, are from him; "Woman, thy sins are forgiven thee, go in peace!" "My peace I give unto you." All duties of religion are built upon Christ, it is he that hath commanded every thing that is to be done by us, whether it respects the first or second table; all is to be done in Christ's name, by his authority, and in his strength, and by the help of his Spirit, and to his praise and glory; faith, love, hope, yea, every grace, and all gifts of the Holy Ghost which adorn the soul and house of God are from Christ, they are purchased by him, and do flow from him to us by the Spirit, Rom. v. 10, 11. Again, the ministry is from him, he is the great subject of Gospel-ministration. "We preach Christ crucified," &c. The efficacy of all is from him, he gives the increase. Lastly, eternal life is built upon him; "This is the record that God hath given us eternal life, and this life is in his Son; he that hath the Son hath life, and he that hath not the Son, hath not life," 1 John v. 11, 12.

METAPHOR.

I. Other Foundations are laid with many stones joined and cemented together.

of our own must be built upon as a Foundation for salvation, Isa. xxviii. 16.

PARALLEL.

VIII. Upon Christ the Foundation are all believers, as well hewed and squared stones, laid to build up the spiritual house. "To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house," &c. 1 Pet ii. 4—7.

All the whole superstructure being fitly framed, is

IX. The Lord Jesus Christ is the whole strength and only support of the Church; all saints rely and depend on him for grace, righteousness, justification, pardon of sin, safety, direction, and eternal life, 1 Cor. i. 30. "In the Lord shall one "Be strong in the Lord, and in the power of his ye can do nothing," John xv. 5.

X. There is a suitableness and proportion between Christ and the Church; as the Foundation is holy, divine, and spiritual, excellent in nature and form; so is the house or temple of God.

XI. The Lord Jesus Christ doth not only bear the weight of the whole church, but also all that appertain to it, all the pillars, braces, underprops, and supports viz., the prophets, apostles, ministers, &c., that are called pillars in the house of God. He bears up the covenant, the

DISPARITY.

I. This Foundation is but one whole entire stone, which adds to the strength and firmness of it, "Behold I lay in Zion for a Foundation, a stone," not stones; nothing besides Christ, nothing

METAPHOR.

DISPARITY.

II. Other Foundations are laid of senseless, breathless stone or brick; things that are natural, things that are terrestrial, congealed into a massy lump, or artificially made and prepared.

III. Other Foundations many times decay, and by that means the whole building is in danger, and tumbles down.

so keeps and preserves it from rottenness and all manner of decays whatsoever. Living things do not rot nor putrify, as other things do. "And as the body by joints and bands from the head hath nourishment ministered and knit together, groweth and increaseth in strength and beauty," Col. ii. 19; so is it with the glorious body, the church and soul of a true believer, that is joined to Christ, this blessed Head and living Foundation; "Because I live, ye shall live also," John xiv. 19.

IV. Other Foundations are laid by some man; for as man builds the house, so he it is that first lays the Foundation thereof.

laid him by the prophets and apostles. hearts of believers. Christ is infinite. being or thing? God first removes or razes by his Spirit all other Foundations; he takes man's hopes off heaven, by his own works, legal conviction, tears, humiliations, vows, covenants, resolutions, &c., and in the place and room of all, lays Christ crucified, as the ground of hope and happiness.—Hence is all boasting excluded, and salvation wholly of grace, Rom. iii. 27. See Mr. Tillingham, "Christ the only Foundation."

V. Other Foundations are laid of stones of little value and worth comparatively; the Foundation of a house is not laid with precious stones, as jasper sapphire, beryl, jacinth, amethyst, diamond, &c.

This sets forth the excellency of a Foundation, and not only so, but it adds a lustre and glory to the house which is built upon it. The Foundation of New Jerusalem is said to be laid with all manner of precious stones; and then you read of the excellency of the superstructure, "The building of the wall was of jasper, and the city was of pure gold," Rev. xxi. 18. O how glorious must that city needs be, that hath such a Foundation as Christ is! and not only so, but how durable also are some precious stones: the diamond is the hardest stone, it cuts glass, there is nothing, as naturalists say, can break it; Jesus Christ makes impression on the hard hearts of men by his graces; O then how safe must it of necessity be for us to build upon this Foundation.

VI. A Foundation is often removed, fault being found with it, and another laid in the room of it; a man may remove a Foundation which he hath laid at his pleasure, or may lay more Foundations than one.

VII. Other Foundations may be shaken, an earthquake may remove them out of their place.

II. Christ is a living, lively, and active Spirit, hence called "A living stone, disallowed indeed of men," 1 Pet. ii. 4, 5; he created the stones and dust of the earth; as God, he hath his being of himself, and from everlasting, not made nor created.

III. Christ being a living Stone, in whom is spirit and life, doth not, cannot decay, and by this means the church of God, and every particular soul that is built upon him, stands sure; he transforms the building into his own nature, and

IV. Christ is laid as a Foundation for us, and in our souls, by the Father; it is God's act, and not our own; "Behold I lay in Zion," &c. Who can lay Christ for a Foundation but God? He was first laid by God in his decree, and then he

And lastly, by the Spirit also, is he laid in the How can a finite hand or power move an infinite being or thing? God first removes or razes by his Spirit all other Foundations; he takes man's hopes off heaven, by his own works, legal conviction, tears, humiliations, vows, covenants, resolutions, &c., and in the place and room of all, lays Christ crucified, as the ground of hope and happiness.—Hence is all boasting excluded, and salvation wholly of grace, Rom. iii. 27. See Mr. Tillingham, "Christ the only Foundation."

V. Christ the spiritual Foundation is a precious stone, "To whom coming as a living stone, disallowed indeed of men, but chosen of God and precious," Christ is not a common stone, but a choice rich stone, a stone of inestimable value and price; "Behold I lay in Zion for a Foundation, a stone, elect and precious," Isa. xxviii. 16, 1 Pet. ii. 6.

This sets forth the excellency of a Foundation, and not only so, but it adds a lustre and glory to the house which is built upon it. The Foundation of New Jerusalem is said to be laid with all manner of precious stones; and then you read of the excellency of the superstructure, "The building of the wall was of jasper, and the city was of pure gold," Rev. xxi. 18. O how glorious must that city needs be, that hath such a Foundation as Christ is! and not only so, but how durable also are some precious stones: the diamond is the hardest stone, it cuts glass, there is nothing, as naturalists say, can break it; Jesus Christ makes impression on the hard hearts of men by his graces; O then how safe must it of necessity be for us to build upon this Foundation.

VI. Christ is the only Foundation: as he is every way fit and meet to be laid in the bottom of the building, so he is without fault; "And no other Foundation can be laid, than that which is laid, which is Christ Jesus," 1 Cor. iii. 11. "But though we, or an angel from heaven, preach any other Gospel to you than what we have preached unto you, let him be accursed," Gal. i. 8.

VII. Christ is a Foundation that can never be shaken, the greatest revolutions, mutations, changings, turnings, and over-turnings that can come, cannot overturn this Foundation, nor re-

move it out of its place, Heb. xii. 28. Foundations of kingdoms, nations, common-wealths and constitutions of antichristian churches, may, and shall be shaken; but Christ, the Foundation of the true church, shall abide for ever.

METAPHOR.

VIII. Other Foundation cannot preserve the house that is built upon it; that may be totally demolished and destroyed, and yet the Foundation may remain.

DISPARITY.

VIII. Christ, the spiritual Foundation, is able to uphold and preserve the house or soul that is built upon him; "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him," 2 Tim. i. 12. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it," Matt. xvi. 18.

INFERENCES.

I. This informs us of the great wisdom and condescension of God, in contriving such a blessed Foundation for the Church and all true believers to build upon; it was the purpose of God to found his temple upon a sure basis, even the Rock Christ Jesus.

II. It also sets forth the happy and glorious state of the house of God; what can add greater glory to it, than to have a Foundation so precious, lasting, and permanent!

III. It shows the honour and excellency of Gospel-ministration; ministers do not only propound Christ, but in a subordinate sense, in the ministry of the word may be said to lay Christ as a Foundation; hence Paul saith, "I have laid the Foundation, &c., for we are labourers together with God," 1 Cor. iii. 9, 10.

IV. It reproves those that lay aside and reject this Foundation, and build upon others; as,

1. The papists, that build upon Peter, and on their own merits; and what their merits are, England and other nations can soon resolve.

2. The Quakers, who build upon the light of natural conscience; they refuse the person of Christ, and the valuable price of his blood, and introduce in his room an inward quality, viz., that beam of light that shines in men from Jesus Christ, considered as Creator, John i. 9.

3. Such as build but in part on Christ, come justly under the verge of this use of reprehension, because they do not lay all the stress and hope of their salvation upon this Foundation.

V. It serves also to put men and women upon trial, to see whether the Lord Christ be their only Foundation or not.

1. Do you really remove yourselves off all other Foundations?

2. Do you not build on, nor confide in pharisaical righteousness, even righteousness of your own, Matt. v. 20?

3. Do you not build upon federal holiness, and upon birth-privileges? "Think not to say within yourselves, we have Abraham to our Father," Matt. iii. 9.

4. Do you not build upon legal conviction, or outward reformation?

5. Do you not build upon a bare believing the history of the Gospel, upon the faith of credence?

6. Do you not build on a confession of sin?

7. Do you not build upon outward privileges, upon visible Church-membership, and external ordinances? remember the foolish virgins, Matt. xxv. 1—5.

8. Do you not build barely on the mercy of God, not well considering he is just as well as gracious, and will not acquit the guilty, notwithstanding your repentance and moral righteousness, without the atonement made by the blood of Christ, Exod. xxxiv. 6, 7?

9. Do you not build upon present purposes and resolutions to change your ways and course of life hereafter? is not this that which supports and stays your minds?

10. Do you not build upon learning, parts, and that knowledge you have in divine things above others?*

11. Do you not build upon men, ministers, the Church; taking all upon trust that such and such doctors and able divines say?

* See Mr. Tillinghust.

VI. This may caution all preachers of the Gospel, to take heed how, and what they build. Upon this Foundation if they build wood, hay, or stubble, they will suffer loss. Let them be very careful they preach nothing for doctrine but what Christ hath given in commission, and receive none, lay none into the building but living stones, such as are well hewed and squared, and fitted by the Spirit and word for the spiritual building: for God's temple must be built with gold, silver, and precious stones.

VII. Let all such that are not built upon this Foundation, be exhorted with all speed to get an interest in this Rock: for otherwise your building will be on the sand, and you will fall into the lowest hell at last.

VIII. It demonstrates the happy state of those that are built upon this sure Foundation, the prophets and apostles, "Jesus Christ himself being the chief Corner-stone, in whom all the building," &c., Col. ii. 9, Eph. ii. 21, 22. And let all those that speak the truth, grow up in love unto him in all things, who is the Head. Labour, to be well fixed, cemented, and united to this Foundation, that you may be established in the faith.

IX. And lastly, this may comfort the godly in the worst of times; for as it is a Foundation of God's laying, and of so excellent a nature in itself, you may be sure it is not in the power of men nor devils to raze or destroy it; be sure you shall be saved, whoever you are, that build in a right manner on the Rock of ages, the Lord Jesus Christ.

CHRIST THE CORNER-STONE.

"I lay in Zion a chief Corner-stone, elect and precious," 1 Pet. ii. 6.

"The Stone which the builders refused, the same is become the head of the Corner," Psal. cxviii. 22.

CHRIST by a Metaphor (called Anthropopatheia) is not only called a Stone, but also (by a very emphatical phrase) a Corner-stone, Ἀὐτὸν ἀκρογωνίαον, Matt. xxi. 42, Acts iv. 11, 1 Pet. ii. 6. And whereas builders place their strongest and most durable stone in the Corner-foundation, it denotes the firmness, strength, and duration of Christ, the Foundation or spiritual Stone, upon which the whole Church is built. It is said, Isa. iii. 17, "The Lord will smite the Corner of the head (so the Hebrew) of the daughter of Zion." The exterior angle of an edifice has a prospect to each side, and is put for principality, or the chief ruler, Judges xx. 2, 1 Sam. xiv. 38, Isa. xix. 13. Hence it is attributed to Christ, Psal. cxviii. 22, expounded, Eph. ii. 15, 16, 17, 20, he having the chief over-sight of, as well as he is the principal Foundation to the Church.

METAPHOR.

I. A Corner-stone sustains and upholds the building; if the corner of the house fall, the whole structure is in danger: "There came a wind from the wilderness, and smote the four Corners of the house, and it fell upon the young men, and they are dead," Job i. 19. Some stones may drop out of the middle of the building, and yet it may stand; but if the Corner or foundation gives way, down it falls.

II. Corner-stones are the medium by which the walls of the house are united in one building, cut the Corner-stones and

PARALLEL.

I. Christ may be compared to a Corner-stone in respect to sustentation; he is the Sustainer and Upholder of the Church, the great Pillar that bears up his elect. The Church's safety, peace, grace, comfort, and salvation is upheld by him: Eliakim was a type of Christ in this. "He shall be fastened as a nail in a sure place. And he shall be for a glorious throne to his Father's house, and they shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from vessels of cups, to vessels of flagons," Isa. xxii. 21—24. All believers from small to great, are borne up by, and hang upon Jesus Christ.

II. Jesus Christ, that entire and glorious Corner-stone, unites Jews and Gentiles together; he hath made both one. He made them but one entire house and spiritual building; he ce-

METAPHOR.

the two sides of the house are separated the one from the other.

III. The Corner-stone is for direction in a building, an underworkman is to take rule from hence. All other Stones must be laid level and even with that, not further out nor in. So that being fitly placed, they know how to proceed from thence.

I have done to you," John xiii. 15. "Having left us an example that we should follow his steps," 1 Pet. ii. 21.

IV. The Corner-stone preserves the house; hence a builder lays strong and firm stones in the Corner; for experience shows, that most of the dangerous rubs and hurts a house is exposed to,, usually fall upon the corner of it, and that keeps off hurt and wrong, that otherwise the rest of the building would sustain.

ble, O Lord; from the hands of the wicked preserve me, from the violent man, who hath purposed to overthrow my goings, Psal. xxxii. 7, and cxi. 4.

V. As the Corner-stones are the strongest for bearing and preserving, so the fairest stones for beauty and ornament. If the Corner-stones be graceful, rich, and curiously wrought, the whole building is the more comely. Much art and cost is bestowed on the Corner-stones, they are better and more rich usually than any other.

curiously wrought, if I may so say, richly and adorned with the divine nature, "Full of grace and truth," John i. 14.

METAPHOR.

I. Other Corner-stones of all material buildings are inanimate, senseless and lifeless things.

II. Corner-stones of a material house, are fashioned and laid by men.

III. Other stones may drop, or be driven out of the building, or be greatly marred, defaced, and spoiled.

IV. Corner-stones in a material house, as they strengthen the building; so they also receive strength from the building, and are some security to the Corner.

PARALLEL.

ments all believers together in one body, Eph. ii. 14, 15, he makes them one, in mutual love and affection; makes them all partakers of the same grace, and privileges, and salvation.

III. Jesus Christ is a believer's direction, he is our rule by which we must proceed in all spiritual things; that which is not done by Christ's command or example, or by plain rule and direction from him, must be all undone and pulled down again; all must run parallel with the line of Christ's doctrine or example: "Learn of me," Matt. xi. 28. And in another place, said he, "I have given you an example that ye should do as

IV. Christ preserves the Church of God: he receives all the rubs of enemies in his own person, which had they met with us, would soon have broken us to pieces, and defaced our souls. It is he who by his strength keeps those great dangers from us that we continually are exposed to from Satan, sin, and wicked men, and the wrath of God. All our strength and help is in him: what a great mercy it is, that God, the great Builder, hath chosen such a sure Stone for the Corner. "Thou shalt preserve me from trou-

V. Christ is the beauty of all God's Building; as he bears up and preserves, so he beautifies likewise the Church, and all believers. There would be no comelines in the house of God, all would be but as a deformed heap, were it not for this Corner-stone. What is the glory and beauty of the saints to Jesus Christ? "He is fairer than the children of men," Psal. xlv. 2, Ezek. xvi. 14. We have no comeliness but what he puts upon us. God hath spared no cost to place such a rare and choice Stone in the Corner. Christ is the Stone

DISPARITY.

I. Jesus Christ is a living Stone, he hath life in himself, and communicates life unto the whole building; and from hence, believers are called "Lively stones," 1 Pet. ii. 5.

II. Christ is both fashioned, polished, and laid in the spiritual building by God himself; "Behold, I lay in Zion a chief Corner-stone," 1 Pet. ii. 6.

III. Christ is a Stone that cannot be loosed nor disjointed, nor driven out of God's house, by all the skill of men or devils; nor can be marred, spoiled, or any ways hurt.

IV. Christ, the spiritual Corner-stone, receives no strength from any stone or part of the building; what need hath he of help from any of his saints? What can weak believers add of support to him?

METAPHOR.

V. Other buildings must have many stones for the Corner, cemented and joined together to complete and finish the superstructure, and those stones that are laid for one Corner, will not serve for every Corner of the same house.

VI. It is rare to see a material building to have Corners laid with precious stones, as jasper, onyx, diamond, &c.

finite worth and value, not only so in the opinion and esteem of others, but really so in himself; hence called the "Pearl of great price," Matt. xiii. 46.

1. He is precious in himself, being God co-equal and co-eternal with the Father; "The express image of his person," Heb. i. 3.

2. That he is so, it appears, in that he is the choice Diamond, the delight and Jewel of his Father's heart, his only-begotten Son, who lay in his bosom.

3. He is most precious, in that he is preferred so much above angels, and in his being able to undertake the work of our redemption, which none in heaven or earth had worth enough in them to do. Nothing less than this choice and valuable Jewel or precious Stone would be received, as a sufficient price, to satisfy the justice of God, or make full compensation for sin, the breach of God's holy law.

4. He is most precious in respect of his qualifications; he hath the fulness of the Godhead in him. "It pleased the Father, that in him all fulness should dwell," John i. 14.

5. Hence said to be "Full of grace and truth; God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. i. 9. He hath not, say divines, the fulness of parts, but the fulness of degrees: there may be some addition made to that fulness that is in believers; but there can be no addition made to his. There is in Christ, not only enough, the fulness of sufficiency, but also the fulness of redundancy. Angels may have no want, but in Christ is an overplus to redound to others. He hath enough to fill thousands and millions of thousands. "Of his fulness we have all received, and grace for grace."

6. Christ is precious in the esteem of the holy angels; the angelical host, to honour and show their high esteem and awful respect to him, at his birth sang with a loud voice, "Glory to God in the highest." They adore and worship him continually. All the godly regarded, and will for ever esteem him, as the most precious and inestimable Jewel in heaven or earth. The saints in heaven for ever proclaim his glorious worth and praise; they cry, "Power, riches, wisdom, strength, honour, glory, and blessing to the Lamb for ever and ever," Rev. v. 11, 12. To all the saints on earth he is precious. Paul accounted all things as dung, that he might win Christ, Phil. iii. 8, 9, 10. The spouse cries out, "He is white and ruddy, the chiefest among ten thousand," Cant. v. 10. Believers have parted with all things in this world freely for his sake; nay, in love to him, and to show how they did adore and honour him, have been made sacrifices in dreadful flames, rather than they would undervalue or deny his holy name. Christ is precious, very precious, most precious, always precious, altogether precious; precious in his nature, precious in his name, that is as precious ointment poured forth; precious in all his offices; his Spirit, grace, word, ordinances, and promises are precious. Can believers value him enough, who is their Life, life external, life internal, and life eternal? Christ is their light, he is their Mediator, Surety, Friend, Food, Clothing, ornaments, Portion, &c., in a word, he is all in all to them.

VII. A house, though its Corners should be laid with precious stones, and pearl, and all the structure suitable, and so thereby may be more glorious and durable than Corner-stones of other buildings, yet may it moulder away

DISPARITY.

V. Christ the Corner-stone, is but one whole entire Stone, yet every Corner of God's house hath the same Stone; and though the building be raised never so high, yet he fully supplieth each Corner from the bottom to the top, and there needs no other Corner-stone besides himself.

VI. Christ, the Corner-stone of the spiritual building, is a precious Stone: "Behold I lay in Zion a chief Corner-stone, elect and precious," 1 Pet. ii. 6. No jasper, onyx, diamond, or sapphire, is to be compared to him. He is of infinite

VII. Christ being a precious Stone, never loses his strength or beauty, as he cannot be defaced by men or devils; eternity itself cannot dissolve this Stone, nor diminish its brightness, Christ is durable: heaven and earth shall fade away, and wax old, like a garment, but Jesus Christ is still the same, and his years fail not; "He

METAPHOR.

be defaced, lose its beauty, is the same yesterday, to day, and for ever," Heb. xiii. 8.

VIII. Other precious Stones are of a small dimension, and of small weight; you may put many of them, the largest that were ever seen, in a small vessel or cabinet.

IX. Another precious Stone may have many excellent properties in it; but no one hath all virtues, excellencies, forms, and colours in it.

spiritual way is far more transcendent in him. He cures the sight, strengthens and cures the heart, makes fruitful, resists poison, &c. See the metaphors, "Pearl of great price, and Foundation."

DISPARITY.

VIII. Christ Jesus, the spiritual precious Stone, is exceeding great: as God, he is of infinite dimension, filling heaven and earth with his presence. He is large enough for the whole foundation, and every Corner; this one entire Stone serves for all.

IX. All manner of perfections, virtues, choice and admirable excellencies, meet together in the Lord Jesus; his brightness is far above the brightness of diamonds, his whiteness excels the whiteness of pearls; and there is no medical virtue or quality in any precious stone, but in a

INFERENCES.

I. FROM hence we may infer, that the church of God is a very rich and glorious building, as it was foretold it should be: "O thou afflicted, tossed with tempests, and not comforted; behold, I will lay thy stones with fair colours, and thy foundation with sapphire," Isa. liv. 11, 12.

II. Ascribe all the beauty and glory of the Church, and of the saints, to the Lord Jesus.

III. Bless God for this choice and precious Stone of the Corner. The more excellent Christ is, the more it should draw out and enlarge our hearts to bless and praise God for him.

IV. For trial. Is Christ precious to you? I shall lay down a few rules, whereby you may try yourselves.

1. Dost thou own Christ to be very God? He cannot be valued nor esteemed by any, as he is in himself, till they thus account of him, and believe in him.

2. Dost thou honour, adore, and obey him, as thou dost honour, adore, and obey the Father! "All men should honour the Son even as they honour the Father," John v. 23.

3. Is there nothing here below, which thou valuest and prizest above Christ? An hypocrite hath always something that lies in his bosom, which he esteems and prizes more than Christ: "their hearts go after their covetousness," Ezek. xxxiii. 31. The young man went away sorrowful, because the world was uppermost in his affection. If Christ be truly precious to any, he is superlatively precious to them, Matt. xix. 22.

4. If God should bid thee ask what thou wilt, as he did Solomon, what wouldst thou request of him? would it be, thinkest thou, this precious Stone, this Christ, this Pearl of great price, to have a right to him, to be like him, to enjoy him, to be with him for ever.

5. Is Christ much in your thoughts? "Where your treasure is, there your hearts will be also," Matt. vi. 21.

6. Hast thou denied thyself of all things, or art thou ready so to do, and to follow him; "For whom I have suffered the loss of all things, and do account them but dung that I may win Christ," Phil. iii. 8, 9, 10.

7. Canst thou be satisfied with anything thou dost enjoy without him? Canst thou say, with one in another case, yet all this availeth me nothing, so long as I see not or have a clear evidence of my interest in Jesus Christ?

8. Dost thou build wholly upon him? is he all to thee? dost thou see him all in pacification? it was he that appeased the wrath of the Father, satisfied both law and justice. He is all in justification; "Who is the Lord our righteousness." He is all in election, the first and chief of his Father's choice, the way of it: "He hath chosen us in him," Eph. i. 4, 7. Is he all to thee for acceptation? "who hath made us accepted in the beloved," Rom. v. 5. He is all in conversion; it is he that shows us the necessity of it, that doth quicken and beget us by his word and Spirit: it is he that forms a new spirit in us. Is he all to thee for pardon of sin? he purchased

pardon: It is by his own blood, viz., that atonement which he hath made, we come to have our sins forgiven. It is he that gives us a heart to ask it, and a hand to receive it. Is Christ all to thee in respect of every grace? he gives faith: it is he that is the Author and Finisher of it: it is he that "sheds love abroad in our hearts, by the Holy Ghost." All grace is treasured up in him, all grace is communicated to us through him. Is he all to thee in the ministry of the word? it is Christ that is preached, it is he that gives grace to preach, and opens the ear to hear the word preached, and helps the soul to receive the word. Is Christ all to thee in ordinances? the Lord's supper holds forth his death, his body broken, and his blood shed. He is the sum and substance of it. Baptism shows his burial, and his resurrection. In ordinances or duties, art thou not satisfied unless thou meetest with Christ Jesus.

9. Art thou willing to accept of Christ as the Father offers him? Art thou willing to have him to be thy Prince, as well as thy Saviour! to destroy thy sin as well as to save thy soul?

10. Dost thou long to be like him? Art thou as willing and desirous to be holy, as to be happy? to live to him here, as well as to live with him hereafter? Is every thing in Christ, or that belongs to Christ, precious to thee?

V. Reproof; this reprehends those that lay aside, and would build without this precious Corner-stone. Who they are, see metaphor, Christ the Foundation.

VI. Labour to esteem and highly value Jesus Christ. What are all things without him? if he is not precious to thee, nay thy all, all thy profit by him at last will be nothing at all; what wilt thou do at death?

Qu. Some may say, what shall we do to get Christ? to obtain him who is so precious.

1. Let thy sins go. 2. Let all thy righteousness go in point of dependence, do not trust to that. 3. Let all consultations with flesh and blood go, and close immediately with Christ. 4. Improve the means of grace God is pleased to afford thee, attend upon the ministry of the word. Lastly, here is comfort to all true believers: you that have Christ, have all; and let me tell you, you can never have less than all, for this precious Stone can never be taken away from you, having made the blessed choice, that one thing needful with Mary.

CHRIST THE WONDERFUL COUNSELLOR.

"And his name shall be called Wonderful, Counsellor," &c. Isa. ix. 6.

COUNSELLOR is a word of a double signification, respecting two ranks of men. (1.) Such as appertain to the high courts of princes called Counsellors of state. (2.) Such as appertain to the high courts of judicature, who are called Counsellors at law. These two ranks of men have their proper work and business peculiarly appropriated to them, &c. The first of these ranks of men are in Counsel with the king, to make and establish laws; therefore called elders, or senators, &c. 2. The proper work and business of the second rank or order of men is to unfold and plead law; therefore called barristers or Counsellors, &c. Many things belonging to each station, do very fairly agree to the Son of God, who therefore is not unfitly called Wonderful, Counsellor, &c., Luke ii. 47. Wonderful, because the greatest and wisest that ever was. Counsellor, because his place, work, and circumstances agree thereto, as appears in these following considerations.

METAPHOR.

I. SOME Counsellors are of a noble extraction, well descended, which gives them advantages above others. Such have a double advantage. 1. In respect of honour. 2. In respect of education. Men basely or meanly born and descended, are seldom or

PARALLEL. !

I. THE Lord Jesus is of a high and sublime extraction, well descended; according to the flesh of the blood royal, of the lineage and stock of David, the king of Israel: and in respect of his Divinity, the eternal Son of God. Possessor of heaven and earth; he is Lord of the angels, and King of saints and nations: and also King of all the kings of the earth; "He that

METAPHOR.

never advanced to the honour of Counsellors in the highest courts, especially of parliaments.

the greatest honour, the highest education, being by the Father, brought up with him, and daily his delight.

II. A Counsellor is brought up to useful learning for so great an employ or office; men who are illiterate being unfit for it.

knows the tempers and manners of all people. He hath rules of judgment above others, he hath received the gift of oratory from the greatest Master of tongues and languages in the world. The Son doeth whatsoever he seeth the Father do. The Lord God hath given him the tongue of the learned, &c., so that he can understand without an interpreter, and speak without human assistance, Isa. i. 4.

III. A Counsellor is a man of worth, otherwise unfit for that function, or to appertain to any court.

long standing and experience. 4. As he is united to the Ancient of days; who is the centre of all perfection.

IV. A Counsellor of state is, or ought to be a man of a high and heroic spirit, not concerned about trifles and things of an inferior nature, but mostly taken up with the more weighty and more considerable matters of the law.

together in one, all things in himself, whether they be things in heaven, or things on earth," Eph. i. 10.

V. A Counsellor of state, is chosen to that high sphere and dignity; he comes not in himself, but by choice.

VI. A Counsellor of state is admitted into the king's court; takes his place at the council-table, and his chief business lies there.

VII. A great and wise Counsellor of state, is made acquainted with the most secret purposes of the king himself, without whose counsel and consent there is nothing acted, nor brought to light.

John i. 18. "He brought life and immortality to light through the Gospel," 1 Tim. vi. 16.

VIII. A Counsellor of state is one, who is thought worthy to be the king's familiar and companion.

PARALLEL.

comes from above, is above all," Eph. iv. 6. "The second man is the Lord from heaven," 1 Cor. xv. 47. "The only begotten of the Father, full of grace and truth," John i. 14; having the advantage of

II. Jesus Christ is qualified and fitted every way with heavenly learning, for the highest undertaking of this kind whatsoever, John i. 1, 2; having been with God, and also is God, knows every thing, that is done in heaven and earth;

He hath rules of judgment above others, that in these four following respects. 1. In respect of his great wisdom. 2. The knowledge of all laws and customs amongst men. 3. Of his

III. Jesus Christ is a man of worth, most fit to be Counsellor in the high court above, and that in these four following respects. 1. In respect of his great wisdom. 2. The knowledge of all laws and customs amongst men. 3. Of his

IV. The Lord Jesus was a man of great and noble spirit, not busied about low and inferior things, of a mean consideration; but about matters of the most weighty moment, to establish principalities and thrones in heaven, to reform nations and kingdoms, to reclaim the whole world, and bring heaven and earth into an amicable correspondence. "That he might gather

V. Christ, the great Counsellor, was elected, and chosen by God himself to act in this high sphere and capacity, called the man of his right-hand, Acts ii. 34. His elect, in whom his soul delighteth, "One chosen out of the people," Psal. lxxxix. 19.

VI. Jesus Christ was admitted into the high court of heaven, took the place there at the right-hand of the Majesty on high, in the presence and view of all the angels, and the seven spirits that are before the throne. "He is entered into heaven, and is set down at the right-hand of God," Eph. i. 20, Heb. xii. 2, and viii. 1.

VII. Christ, that great and wise Counsellor, is made acquainted with the great and wise purposes of the great and wise King of heaven and earth; nothing is hid from him as God: without him there was nothing created or done. "No man hath seen God at any time, save the only begotten that is in his bosom of the Father, he hath declared him,"

VIII. The Lord Jesus is God's familiar and companion. "Awake, O sword, against my shepherd, and the man that is my fellow," Zech. xiii. 7. "Who being in the form of God, thought it no robbery to be equal with God," Phil. ii. 6.

METAPHOR.

IX. A Counsellor of state is one of the highest ranks of men, none above him but the king himself.

of all principalities and powers. The Father is greater than I. The head of Christ is God," 1 Cor. xi. 3, Col. ii. 10, John v. 28.

X. A Counsellor of state is concerned in the agitating of great affairs, such as immediately concern the king, and the good of all his subjects; as the issuing out of proclamations, and the approving of other ministers to be employed in the king's business.

puties, judges, generals of armies, apostles, bishops, ambassadors, and the like. All suitors to God for favour, whether ministers or people, for the soul or the body, their petitions come to the hands of Christ. "By him we have access to the Father; of him all receive, even grace for grace," John i. 16, Rom. v. 2.

XI. A wise, worthy, and good Counsellor of state, though he be a subject and favourite to the king, yet he is a great glory to a kingdom, and it is the more respected for his sake.

So much may suffice concerning Christ, as compared to a Counsellor of state; I shall now speak concerning him under the other acceptation of the word, viz., Counsellor at law, &c.

I. A Counsellor at law is a public officer belonging to a court of judicature.

II. A Counsellor at law gives advice and counsel, from whence he derives the denomination of being called a Counsellor.

John v. 14. "I counsel thee to buy of me gold tried in the fire, and white raiment that thou mayest be clothed," &c., Rev. iii. 18.

III. A Counsellor at law makes known the law to those that are ignorant or unlearned, be being the mouth, as it were, of the law.

images of breaking it: "For if you forgive men their trespasses, your heavenly Father will forgive you," &c. Matt. vi. 14, &c., John xiv. 15.

IV. A Counsellor at law resolves doubtful cases, which other men cannot.

V. Counsellors at law make conveyances of estates; and most men think these conveyances not sufficient, unless made by such able men as they.

PARALLEL.

IX. The Lord Christ is of the highest rank, not of men only, but is indeed exalted above all his fellows, whether men or angels; hath no superior (as Mediator) but the Father. "The head of every man is Christ." "He is the Head

X. Jesus Christ is concerned in the agitating of the greatest affairs of heaven and earth, such as immediately concern God himself, and the good of all his people; the proclamations and tenders of grace, peace, and pardon, come through his hands; he hath the approbation of all ministers that are employed in the business of the great King, either in matters civil, military, or ecclesiastical, viz., kings, princes, rulers, de-

XI. Christ is the delight of the Father, and as a wise, worthy, and good Counsellor, he is a glory to heaven itself, and heaven is more longed for, for his sake. This is generally acknowledged by all that have the knowledge of him, or interest in him, Psal. lxxiii. 25.

I. The Lord Jesus Christ is a public officer belonging to heaven, the highest court of judicature. "I am not of this world; glorify me, with the same glory, that I was glorified before the world was," &c., John xvii. 16, and ver. 5.

II. The Lord Jesus gives me the best advice and counsel, and most worthily deserves the title of Counsellor. "I will bless the Lord, who hath given me counsel," Psal. xvi. 7. "Go thy way, sin no more, lest a worse thing come upon thee,"

me gold tried in the fire, and white raiment that

III. Jesus Christ makes known the law of God to those that are ignorant and unlearned; he illustrates all the parts of it, and sheweth to what degree it extends, &c. He also shows what are the privileges of keeping it, and what are the da-

IV. Christ resolves doubtful cases that other men cannot, in that he saith, "Son, be of good cheer; Daughter, be of good cheer, thy sins are forgiven thee," &c., Matt. ix. 1—9, and 22.

V. The Lord Jesus makes over the heavenly mansions to men; and no man can have a good title to this heavenly inheritance, unless Christ makes the conveyance. "As the Father hath life in himself, so hath he given the Son to have life in himself, and hath power to give eternal life to as many as are given unto him," John v. 26.

METAPHOR.

VI. Counsellors at law have great respect amongst men, especially those who do most need them, and make use of them.

him to be their Saviour.—“Yea, and doubtless I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord,” &c. Phil. iii. 8.—“He is the chiefest among ten thousand,” Cant. v. 10.

VII. A Counsellor at law puts an end to controversies, by non-suiting, or overthrowing the party which is on the adversaries’ side.

for thee,” &c. 2 Cor. xii. 9.—“And the Son of God manifested, that he might destroy the works of the devil,” 1 John iii. 8.

VIII. A Counsellor at law makes contracts at great and weighty cases between parties.

he is called, “The Mediator of the New

IX. A Counsellor at law discovers flaws in evidences, to undeceive the over-credulous.

need of nothing, and knowest not that thou art wretched, and poor, and blind, and miserable, and naked,” Rev. iii. 17. “Except a man be born again he cannot see the kingdom of God,” John iii. 3.

X. A Counsellor at law is of general use to men, since their tempers have been corrupted, their manners vitiated, and a necessity of multiplying laws to corrupt them, &c.

which many go on in their errors, until they forfeit all privileges, fall under the strokes and penalties of the law, and become miserable for ever through ignorance, unbelief, and disobedience.

XI. A Counsellor at law is a pleader of causes, which is none of the least part of his work.

There are many disparities; Christ excels all other Counsellors in many respects. See Advocate.

PARALLEL.

VI. Jesus Christ hath great respect amongst men; the Turks own him for a great prophet, the papists for the Son of God, but his own disciples, that see an excellency in him, and an absolute necessity of him, make use of him, own

doubtless I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord,” &c. Phil. iii. 8.—“He is the chiefest among ten thousand,” Cant. v. 10.

VII. The Lord Jesus puts an end to controversies, by non-suiting, or overthrowing the devil and all other adversaries of the soul, in their own plea:—“I have prayed for thee, that thy faith fail not,” Luke xxii. 32.—“My grace is sufficient for thee, for my strength shall be made perfect in weakness,” 2 Cor. xii. 9.—“And the Son of God manifested, that he might destroy the works of the devil,” 1 John iii. 8.

VIII. So Christ makes contracts between the great God and his people, in that weighty case that concerns their salvation; and mediates and seals the covenant between them; for which cause he is called, “The Mediator of the New Covenant,” Heb. xii. 24. See Mediator.

IX. Christ hath discovered flaws in evidences, to undeceive those that have been mistaken about their right to the heavenly inheritance. “Thou sayest I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and poor, and blind, and miserable, and naked,” Rev. iii. 17. “Except a man be born again he cannot see the kingdom of God,” John iii. 3.

X. So Christ is of general use to men, since the nature of mortals hath been so generally corrupted by the fall, by which means there is a necessity of him not only as a Priest to offer sacrifice for us, but also as a Prophet or Counsellor, to expound the obligations to holiness, and the spirituality of the laws of God to us; for want of

XI. Jesus Christ is a Pleader of causes, which is none of the least part of his work: for which see Advocate opened.

INFERENCES.

I. Sinners may learn from hence, whither to go in all doubtful cases for counsel in all cases relating to their spiritual condition.

II. If thou dost not know the way to heaven, go to Christ by prayer, and take the directions of his word.

III. If thou dost not know how matters stand between God and thy soul, go to Christ, read his word, that will inform thee whether thy condition be good or bad: if any sin is lodged in thee or beloved, and spared by thee, he tells thee thou wilt miscarry for ever.

IV. If thou refusest to take his counsel, but rather followest the counsel of thine own heart, or the counsel of wicked relations, neighbours, or great ones of the earth, who labour to draw thy heart from God, from following the counsel of Christ, thou art undone.

V. Take heed when thou knowest what Christ’s counsel is, thou dost not reject it like the Pharisees, who refused to be baptized with the baptism of John.

SIMILE.

calls her chickens to her, when she perceives they are in danger by the kite, or any other enemy, to be destroyed.

die, O house of Israel?" Ezek. xviii. 31. Now it is to England, yea, to London: O that they would once hear Christ's call before it is too late, and the things that concern their peace be hid from their eyes! &c.

V. The Hen stands ready prepared to receive her chickens under her wings, to defend them against all violence that may happen to them.

VI. The Hen is very desirous to gather all her chickens together, and cover them with her wings; she would not have one of them wanting.

why will ye die, O house of Israel? turn and live, saith the Lord," Ezek. xviii. 31, 32. "How often would I have gathered thy children together!" &c.

VII. The Hen gathers her chickens to her; and that they may have food as well as nourishment and shelter, she looks about and scratches to get them meat.

VIII. The Hen succours, refreshes, and makes lively such chickens that are weak and hang down their wings, and can scarce go; she soon recovers them when she gets them under her wings.

IX. The Hen, it is observed, if she find any crumbs, corn, or any other good thing, she gives it to her chickens, though she want it herself: she spares out of her own mouth, and puts it into theirs.

SIMILE.

I. The Hen cannot save and defend her chickens under her wings, when she hath gathered them to her, being a poor, weak, inconsiderable creature.

II. The Hen, when her chickens are grown up, cares not for them; she will (it is noted) rather strike at them, and beat them from her.

III. The Hen loses oftentimes her chickens; the kite gets them away from her, and makes a prey of them.

PARALLEL.

and tears in his eyes, "O that thou hadst known, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes! O Jerusalem, Jerusalem!" why, what is the matter? An enemy is at hand, ruin is at the door; "Why will you

V. The Lord Jesus stands with his arms and heart open, ready to receive all true penitent sinners, that come unto him; "I have spread out my hands all the day long," &c. Isa. lxxv. 2. "Come unto me all ye that labour, and are heavy laden, and I will give you rest," &c. Matt. xi. 28, 29.

VI. The Lord Jesus hath such bowels of pity and compassion to sinful mankind, that he would have none of them perish, "But come to the knowledge of the truth, and be saved," 1 Tim. ii. 2, 3, 4. How desirous is he to get them all under his wings of grace and protection; "Turn ye, turn ye, how desirous is he to get them all under his wings of grace and protection; "Turn ye, turn ye, turn and live, saith the Lord," Ezek. xviii. 31, 32. "How often would I have gathered thy children together!" &c.

VII. The Lord Jesus calls to sinners, that they may have the bread of life. "Ho, every one that thirsteth, come ye to the waters," Isa. lv. 1. "Eat ye that which is good; yea, the bread that never perisheth," John vi. 27. Christ gives bread that never perisheth.

VIII. All sin-sick and diseased souls that are weak and hang down their heads, or their wings, and go drooping all the day, as it were, half-dead, no sooner are they got under the wings of Christ, but he graciously succours and refreshes them, making them brisk and very lively.

IX. Christ out of his infinite bowels to his people, finding no other meat was so good and excellent for them, gave them food from heaven, even his own body, "My flesh is meat indeed," &c., John vi. 55.

DISPARITY.

I. The Lord Christ is strong and able to save, hide, and defend all his people that come to him, under his wings, being the most high, omnipotent, eternal Jehovah: "The Father and I am one;" "He thought it no robbery to be equal with God," Phil. ii. 6, 7.

II. Our blessed Saviour will never cease to take care of, and provide for his poor children; his eye is as well upon the oldest and strongest Christians as upon the weakest and youngest: "Cast all your care upon him, for he careth for you," &c.

III. The Lord Jesus Christ cannot, will not lose one of them that the Father hath given him, "Those that thou hast given me I have lost none, but the son of perdition," &c. John xvii. 12, "I give them eternal life, and they shall never perish," &c. John x. 28.

SIMILE.

IV. A Hen soon forgets her chickens, which she hath bred and brought up.

DISPARITY.

IV. Christ never can, nor will forget his saints. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, she may, but I will not forget thee," Isa. xlix. 15, 16.

INFERENCES.

I. What great encouragement doth this similitude afford to all, yea to the vilest of sinners? O what compassion is there in Christ's heart towards you, how willing is he to gather you to himself!

II. It also informs us of that great blindness and horrid obstinacy which is in the hearts of wicked men; "How often would I have gathered Israel, and they would not be gathered! I would, but ye would not!" how dare sinners then to charge their eternal overthrow, perishing, and ruin upon the Lord Jesus Christ? "Know, O sinner, thy destruction is of thyself," Hos. xiii. 9.

III. It also truly informs us, that all safety and salvation is in the Lord Jesus Christ. Under his wings we must get if we would be secure from the enemy of our souls, and be delivered from eternal danger: "Unto him shall the gathering of the people be," Gen. xlix. 10.

IV. Of what amazing nature was the great condescension of the blessed Jesus, who made himself of no reputation! he became weak, poor, and sensible of our infirmities, touching the flesh, that we might be strong, rich, and partake of his perfections, and glorious fulness, Phil. ii. 7.

V. Here is also very much comfort to all true believers, whoever they be, that are gathered by the word and Spirit unto Christ: he will succour, guide, revive, and defend them for ever. He infinitely out-doeth the Hen; his bowels exceed the bowels of the tenderest mother to her sucking child. He is strong enough also, as well as tender, not only willing but able. Fear not Satan, "he hath swallowed up death in victory." The kite hath (as one observes) as it were an aching tooth at the chickens, fain would he make a prey of them: so would the devil of believers. Christ knows how to preserve them, by gathering them all under his wings. Soul, fear not, if thou art under the protection of the Lord Jesus Christ, thou art in safety from all temporal and spiritual dangers.

VI. If Christ be so tender and compassionate unto sinners, and seeks to gather them unto him; who will pity them if they perish at last and are damned, when all is from their own vile, stubborn, and wilful obstinacy?

VII. If the Lord Jesus Christ be so tender of, and kind to his saints which he hath gathered to himself, and sheltered under his wings; then let this doctrine teach Christians in an especial manner to be kind one to another, and tender one of another, and to do their utmost endeavour to defend one another in this evil day, from the common enemy both of body and soul.

VIII. This may serve for seasonable reproof to all those, who profess the name of our Lord Jesus Christ, and hope for preservation by him, and shelter under his wings, yet, instead of endeavouring to the utmost to help one another, revile, backbite, and persecute one another, for small and circumstantial differences in profession, and thereby give the common enemy advantage over them both, "A divided house cannot stand," Mark iii. 25.

CHRIST THE CAPTAIN OF OUR SALVATION.

"To make the Captain of our Salvation perfect through sufferings," Heb. ii. 10.

THIS is a military term, the Greek ἡγεμῶν, a Captain, being derived from ἄγω, which signifies to lead: and ἀρχὼν also, a Captain, derived from ἀρχή which signifies beginning, chief, or government, denoting in a borrowed sense from military commanders, the rule, dominion, and principality of Christ over all, and that he leads his spiritual militia safe through all perils in their Christian warfare. Being

to enter upon a military subject, and the chief of that rank, we shall consider Captain in a threefold respect.

1. In respect of his qualifications.
2. In respect of his place and office.
3. In respect of his progress or actions.

METAPHOR.

I. A Captain is supposed to be a man qualified for his place, to which there are these things necessary. 1. That he be free and willing to take that work and office upon himself; it is not meet he should be forced to do it. 2. It behoved him to be one faithful in all things to his sovereign. 3. A Captain must be valiant and courageous, not easily dismayed, though he meet with never such hard and difficult service. 4. He ought also to be well skilled in the work and duty of his place and office.

of an ill-natured king, could not make him retreat, when he had entered the field, slighted his enemies' high words and vain flourishes. "Go, tell that fox that I work miracles this day and to-morrow, and the third day I shall be made perfect," Luke xiii. 32. The contempt of his enemies, or persuasion of his friends, could not at all abate his valour, he knew he must, and resolved he would, be about his Father's business, Luke ii. 49. 4. Christ, was fitted with wisdom and understanding, he is called the wisdom of God, 1 Cor. i. 24.

II. A Captain is made so by his commission, which is his authority to act in this capacity.

from the Father. "I came not of myself, the Father sent me. I received commandment from the Father," John viii. 42.

III. A Captain hath the power of listing soldiers under his command to serve in the king's war.

Cephas, Peter, James, and John, who listed themselves under his command; with many others we read of in the Gospel.

IV. A Captain by virtue of his place and office doth nominate his officers, and appoint them their proper work, gives out his orders, beyond which they are not to venture.

maria, nor to the cities of the Gentiles, endured from on high." Add not to his

V. A Captain hath the keeping of muster-rolls, wherein all the names of his under-officers and soldiers are entered, by which he calls them over, and knows them all by name.

PARALLEL.

I. Jesus Christ, the Captain of our salvation had not only these four, but all other honourable, and necessary qualifications, that made him fit to be a Leader. For, 1. Jesus Christ was free and ready, had no force put upon him, but came voluntarily and of his own free will to undertake this office, &c., he looked round about, and saw that there was none to help or to undertake this work, then said he, "Lo, I come to do thy will, O God," Isa. lxiii. 5, Heb. x. 7, and iii. 6. 2. Jesus Christ was faithful over his own house, called the faithful and true Witness, he never so much as thought in the least of betraying of his trust. It was impossible indeed he should be unfaithful, who was without sin, the holy and immaculate Lamb of God. 3. Christ was valiant and resolute, the danger of death, and threats

II. Christ was commissioned by God, after his qualifications did commend him to this place; for though he offered freely to accept, yet he acted not of himself, but by command and authority

III. Jesus Christ hath the power of listing spiritual soldiers under his command, to serve in the wars of the soul, the battle of the Lord of hosts. He took the names of Nathaniel, Zaccheus, listed themselves under his command; with many

IV. Jesus Christ doth appoint saints their proper work, and gives forth his orders, beyond which they are not to pass. He nominated the twelve apostles to be the next to himself, and gave orders that they should not march beyond the confines of Judea, but tarry at Jerusalem till fresh supply of strength came in. "Go not to Samaria, nor to the cities of the Gentiles, endure from on high." Add not to his word, &c.

V. Christ hath a book wherein the names of his saints and faithful followers are recorded, called in scripture, "The Lamb's book, or book of life; whose names are in the book of life; the book of life of the Lamb, slain from the foundation of the world," Rev. xxi. 27, and xx. 12. He calls his own sheep by name," &c., John x. 3.

METAPHOR.

VI. A Captain leads his soldiers out into the field to be exercised and disciplined, to be made fit for service against the day of battle.

VII. A Captain makes a speech to his soldiers to encourage them in the way of their duty, and shows them the dangers of neglect and remissness.

Matt. v. 4,⁵, 6. "But except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven," Matt. v. 20. "Ye that have abode with me in my temptations, I appoint you a kingdom," &c. With a multitude of such like speeches which are contained in the holy Gospel, which he uttered, to encourage and animate all his disciples in their spiritual warfare.

VIII. A Captain hath power to cashier, can take in or shut out, as he seeth cause.

IX. A Captain is the Head of a company, commander over a band of men

body the Church;" "given to be a Leader and Commander to the people," Isa. lv. 4, Eph. i. 21, 22.

X. A Captain when he hath taken his place, marches in the head of his company, runs the greatest hazard, deserts not his men for fear of danger.

till he suffered for their sakes, the bitter death of the cross, &c., and is spiritually with them always "To the end of the world," John xiii. 1, Matt. xxviii. 20.

XI. A Captain gives the word of command to his soldiers, which they are carefully to learn and observe.

XII. A Captain by his place is engaged to war, both offensive and defensive, as occasion shall require.

mies against him. "I came not to Matt. x. 34.

XIII. A Captain meets with enemies to try his skill and courage.

Jews, but principalities and powers, no less than Beelzebub himself, and all his train, whom he fairly engaged with eminent success, Matt. iv. 5, 6, 7.

XIV. A Captain makes use of armour and weapons, of which there is no small need in the day of battle.

PARALLEL.

VI. Jesus Christ leads his saints to the seaside, to the mountains, to the desert, to exercise and make them fit for service against the day of battle, by which he taught their hands to war, as it were, and their fingers to fight against the devil, the flesh, and the world, Matt. iv. 1, and xiii. 1.

VII. Christ made large speeches to all his followers (see his sermon on the mount) to encourage them in the way of their duty, and show them the great dangers of neglect and remissness. "Blessed are they that hunger and thirst after righteousness," &c. "Blessed are the meek," &c.,

VIII. Jesus Christ takes in and shuts out, as he sees cause; he cashiered Judas, Demas, Hymeneus, Philetus, and Alexander, and takes in Paul, Barnabas, and Apollo into his company, 1 Tim. i. 20.

IX. The Lord Jesus is the Head of all true Christians, and Commander of the Church militant in chief, all the bands of the white regiment march under his banner; "He is the Head of his

X. Christ when he was baptized by John, took his place in the ministry, as the Leader of his Church, and ran the greatest hazard; yet deserted not his followers for fear of danger; he not only loved them to the end, but did bear them company, and abode with them to the last, even

XI. Christ gives the word of command to his saints, which they are to observe. If any man will serve me, let him follow me, John xii. 26. "Teach them to observe all things that I command you," Matt. xxviii. 20.

XII. So is Christ by being the Captain of our salvation for war, not originally from his own disposition, for he is for peace; but by the resolved opposition that is in the hearts of his enemies to send peace on the earth, but to bring a sword,"

XIII. Jesus Christ met with enemies, not only flesh and blood, Eph. vi. 12, yea, potent flesh and blood, men in power and high-places, such as Herod, Pontius Pilate, and the rulers of the

XIV. Jesus made use both of armour and weapons; he saw no small need for it, viz., 1. "The breast-plate of righteousness," Eph. vi. 14, 17. When Satan, and wicked men, by their temptations would have drawn him from his

allegiance, by great offers of power and glory.* 2. "The sword of the Spirit," by which he cut down the devil, and the wicked Jews, in all their assaults: "It is written, it is written," &c. 3. "The shield of faith," when he came to the last and most bloody battle of all: "For the joy that was set before him, he endured the cross, despised the shame, and sat down at the right-hand of the majesty on high," Heb. xii. 2.

METAPHOR

XV. Captains are commonly stout men, and will make good their ground against an enemy, scorn to yield till they die.

XVI. A good Captain takes care for his men to preserve and secure them, whether he lives or dies himself.

duct, no less than the Holy Ghost, the Comforter. 3. He prayed for them on earth, and he prays in heaven, to engage the protection of Almighty God for them: "Father, keep through thine own name those that thou hast given me," &c., John xiv. 16, xvii. 11—20.

XVII. A Captain hath the power to prefer his men to office, that he approves of to be fit and worthy.

Eph. iv. 11. "I thank Christ Jesus,

XVIII. A wise Captain puts the best men into the greatest service; he makes not young and unexperienced men, commanders of companies, and leaders of parties, lest the work should miscarry in their hands.

XIX. A Captain in weighty affairs is joined with the council of war, without whom there is nothing of grand importance transacted.

done at first; "All things were made that was made." When commission proper sphere, Christ was there. See Counsellor.

XX. A Captain's place is a place of honour, where the subject is justly worthy of it, and the army legally raised.

not one debauched person in the army is continued in the muster-rolls, but presently turned off, blotted out, and delivered up to Satan, when discovered by his inferior officers to be such. "Have no fellowship with the unfruitful works of darkness: from such turn away, Deliver such over to Satan," 1 Cor. v. 5. Turn him into his own kingdom. "Because thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. i. 9. "That all men might honour the Son, even as they honour the Father," John v. 23.

XXI. A valiant and noble-hearted Captain offers terms of peace to the enemy, before he fall upon them and fight them, to prevent effusion of

PARALLEL.

XV. Jesus Christ, like a most valiant Captain, made good his ground against all the force and artillery of hell, in a glorious manner, even to the death of the cross.

XVI. Christ took great care of his saints, to preserve and secure them, however it fared with himself. 1. He left them good orders to observe in his absence, the rules of the holy Gospel. 2. He took care to send them a good guide for their conduct.

XVII. Jesus Christ prefers his saints and followers, whom he finds worthy: "He gave some apostles, some prophets, some evangelists, pastors, and teachers, for the work of the ministry," &c.,

who hath put me into the ministry," 1 Tim. i. 12.

XVIII. Christ made not novices," and inexperienced christians, ministers and pastors of churches, and leaders of societies; he set Peter, James, and John to be apostles and leaders in the first place; and Paul, Sylvanus, and Timotheus, stout and brave commanders, to bring up (as it were) the rear: "God hath set forth us the apostles last of all, as it were, appointed to death," 1 Cor. iv. 9.

XIX. Jesus Christ, in all weighty affairs, is joined with the Father and Holy Spirit, the great council of heaven; and without him who is called Wonderful, Counsellor, there is nothing of grand importance transacted either in heaven or earth, Isa. ix. 6. Nay without him was nothing by him, and without him was not any thing made was given to creatures of all kinds to act in their

XX. Christ's place is a place of honour, because he was worthy, Rev. v. 3, 4, and the army that he hath raised is not a rebellious army, but legally raised, and behave themselves well; they are kept under good government and discipline,

XXI. Jesus Christ offers terms of peace and reconciliation, because he would prevent their ruin, if possible, before he fall upon them and fight against them with the sword of his mouth.

* See the nature of the Christian armour under the head of *Metaphors*, relating to the graces of the Spirit.

METAPHOR.

blood if possible.

&c. "I gave her space to repent of her fornication, but she repented not," Rev. ii. 21. "I will kill her children with death," &c.

XXII. Captains when their favour is refused, put men to the sword, and make slaughtering work in the world.

your by Jesus Christ. See the lamentable story in Josephus, &c. And what work will shortly be made with bloody Rome, in the day of death. "Mourning and famine that is coming on apace, when she shall have blood given her to drink, and shall be utterly burnt with fire," Rev. xvi. 5, 6. And what devastation will be made by this great Captain, who is red in his apparel, and his clothes like them that tread in the wine-press, at the battle of Armageddon, when the vast armies of the beast shall be slaughtered and destroyed, by the sharp sword that goes out of his mouth, "And blood shall come forth to the horses' bridles, for a thousand six hundred furlongs," Rev. xiv. 19, 20. "The fowls of heaven shall be filled with their flesh, there shall be burying work for multitudes, seven months," Ezek. xxxix. 12. "By fire and sword shall he plead with all flesh, and the slain of the Lord shall be many," Isa. lxvi. 15, 16.

XXIII. A Captain doth not only come off a conqueror, but improves his conquests and victories to many degrees of advantage. 1. To the discouragement of adversaries. 2. In spoiling their forts and strength. 3. In the erecting trophies. 4. In disposing the prey, to gratify and reward his soldiers that engaged with him in the war.

great and small, make them rulers over cities, over all nations, to bind kings in chains, and nobles in fetters of iron; and dash them in pieces like potters' vessels, Psal. cxlix. 8, 9; give the upright dominion over them in the morning; place them upon thrones with palms in their hands; make them kings and princes in all the earth, to reign with him "Till he deliver up the kingdom to the Father," 1 Cor. xv. 24, 28, which puts a final end to all the wars: but retains the honourable title of being the Captain of our salvation, for ever, even for ever, Amen.

PARALLEL.

"Turn at my reproof," Prov. i. 23. "How often would I have gathered thy children together," &c.

"Into whatsoever place you enter, say, peace,"

XXII. Jesus Christ, when his grace and offers of mercy are refused, hath, and will make slaughtering work in the earth. O what work was made upon Jerusalem! not long after the refusing the terms of peace, and offers of grace and fa-

XXIII. Jesus Christ at his first coming did weaken the kingdom of Satan, spoiled principalities, set up trophies of his victory, made a show of them openly, led captivity in triumph, and will complete the work of his second coming, Eph. iv. 9, Col. ii. 15. Will take the old dragon and bind him for a thousand years. And at the end of the thousand years, cast the dragon, the beast and the false prophet, into the perpetual dungeon, Rev. xx. 2, 10. He will then give a reward to all his prophets, and saints, both

INFERENCES.

I. From hence we may infer what great danger Christ's enemies are in, and the certainty of their being spoiled if they stand out against him. "The enemies of the Lord shall be broken to pieces," 1 Sam. ii. 10. "The Lamb shall overcome them," Rev. xvii. 14.

II. That it is the best for Christ's followers to keep close to their Leader, not to forsake their own Captain; they can never chose one like him: with him there is safety, and certainty of victory. Let us say to him, as Peter did, "Whither shall we go? (thou art on the strongest side) for thou hast the words of eternal life."

III. That it is the interest of all his enemies, to submit to him whilst terms of peace are offered to them, there is no standing out against him. Can thy heart endure? Can thy hands be strong in the day that he (the lion of the tribe of Judah) shall deal with thee? Many, even of the mighty, have fallen under him, the dragon and his angels could not stand before him. "How much less then man, that is a worm; and the Son of man, which is a worm?" Job. xxx. 6.

See metaphors, Consuming Fire, Ambassador, and Man of War.

CHRIST A REFINER.

"For he is like a Refiner's fire, &c. "He shall sit as a Refiner and a purifier of silver," &c. Mal. iii. 2, 3.

THIS similitude is taken from Refiners, who in crucibles melt their metal, and separate the drossy parts from that which is pure: so Christ by a divine heat and warmth refines and purifies the graces he bestows on believers, consuming the wicked and viscious parts, which are elsewhere called dross. This Refining is called the fiery trial, 1 Cor. iii. 13, &c., upon which place Chemnitius says, this fiery trial is exercised either by outward troubles, or by temptations of conscience, or by a more clear manifestations of truth by the word, which leads men from the darkness of error and ignorance to the light, which purges out those dregs that agree not with the pure graces of the Spirit.

SIMILE.

I. A Refiner is one that tries and refines metals, whether silver or gold, &c.

II. Gold, or silver, before a Refiner's fire refines it, as it is taken out of the earth, is full of drossy matter.

III. A Refiner, to purge and purify gold, that so he may make it very pure, hath his furnace, and uses fire,

IV. A Refiner knows before gold be tried and refined in the fire, it is not for his use, it it not pliable.

V. A Refiner melts the gold, and makes it very soft, and thereby makes it fit for his purpose.

of my people," Jer. ix. 7. As much as if he should say, what way else can I use to bring them to be pliable, that I may fit them for my purpose? "God," saith Job, "maketh my heart soft," Job xxiii. 16.

VI. A Refiner, to hasten, and the better to accomplish his work, makes the fire more hot, or adds to the heat thereof.

will. "If need be, you are in heaviness, through manifold temptations: that the trial of your faith, being much more precious than gold," &c., 1 Pet. i. 7. "Think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you," 1 Pet. iv. 12.

VII. A Refiner separates the dross from the gold, and makes it much more fine and pure than it was before, and thereby makes it very valuable. A little refined gold is much set by, and prized above that which is coarse and drossy.

PARALLEL.

I. Jesus Christ tries and refines his people, who are compared to gold; and he not only tries them, but also their graces, Lam. iv. 2.

II. The hearts of God's people before Christ, the spiritual Refiner, refines and purges them, are full of corruption, sin, and filthiness. Naturally men and women are very foul and drossy, Job xxv. 4, Matt. xv. 19.

III. Jesus Christ, that he may purge and purify his people, puts them into a furnace of affliction. "As the fining-pot for silver and the furnace for gold, so the Lord tries the heart," Prov. xvii. 3. "I will refine thee," &c. "I have chosen thee in the furnace of affliction," Isa. xlviii. 10.

IV. Jesus Christ finds that until the hearts of his people be purified and refined by him, which he doth several ways, they are not yielding and pliable in his hand, they will not submit to his will, nor be fit for his use.

V. Jesus Christ melts and softens his people by affliction, and by the Spirit. "Thus saith the Lord of Hosts, behold I will melt them, and try them; for what should I do else for the daughter of my people?" Jer. ix. 7. As much as if he should say, what way else can I use to bring them to be pliable, that I may fit them for my purpose? "God," saith Job, "maketh my heart soft," Job xxiii. 16.

VI. Jesus Christ, if he see that a small fire, and easy afflictions, will not refine and purify the soul of a believer, adds greater afflictions, puts them into a very hot fire, great trials according to his own wisdom, and good pleasure of his

will. "If need be, you are in heaviness, through manifold temptations: that the trial of your faith, being much more precious than gold," &c., 1 Pet. i. 7. "Think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you," 1 Pet. iv. 12.

VII. Jesus Christ, by refining his people, separates their dross from them, separates pride, passion, lukewarmness, worldly-mindedness, &c., and thereby makes them and their graces exceeding valuable. Tried faith, tried patience, tried love is highly esteemed; it is far beyond tried gold. This is the fruit of all, the taking away of your sin. "I will make a man more precious than

gold, even a man above the golden wedge of Ophir. And Christ, by refining and putting the whole Church into the furnace, separates the gold, the sincere Christians from drossy hypocrites.

SIMILE.

VIII. A Refiner refines gold once and again several times, if he designs to make it very pure. We read of silver, "Seven times refined in a furnace of earth," Psal. xii. 6.

IX. A Refiner finds it necessary to add or put something of another nature into gold, an allowed proportion of alloy, whereby he opens and refines it the sooner: and indeed if something of that nature be not done, Refiners would tell you gold would be long before (if ever so well) refined, and fitted for the hammer.*

X. A Refiner doth not put his gold into the furnace, to waste or spoil it, but contrariwise that there it may be purified, not to receive loss thereby, he would not lose a grain of it.

Heb. xii. 8—10. "After he hath tried me, I shall come forth as gold," Job. xxiii. 10. He takes care that nothing be lost, none of them receive detriment thereby.

XI. A Refiner lets his gold remain no longer in the fire than until the dross be consumed, and it is made pure and fit for his purpose.

XII. A Refiner in refining his gold, wasteth his fuel.

secret way they hereby come many times to be bruised and smitten, the fire of God's wrath seizes upon them, as in the case of Pharaoh, whilst they are persecuting his people.

XIII. A Refiner resolves by putting his gold into the fire to destroy all the dross; and indeed there is nothing besides the pure gold that can endure and abide the fire: all filth and drossy matter flies away like smoke.

XIV. A Refiner finds by experience, that pure gold receives no detriment by the fire;† though it grow less in quantity, and so that way may seem to waste, yet it is much better in nature and quality.

Church thereby will shine forth more gloriously, and be consequently more acceptable unto God.

PARALLEL.

VIII. Christ, to refine and thoroughly purge and purify his Church, and the hearts of believers, puts them into one fire, one affliction, and then into another; hence God speaks of purifying his people seven times: for if ye will not for these things obey me, I will punish you seven times more according to your sins. God hath many fires.

IX. Christ adds something of another nature, other metal (as I may say) into his gold, his church and people that are in the furnace, viz., a proper measure of his word and Spirit: did not he add these to his people, to refine and purify them, they would be long in the fire before their dross would be washed and consumed away, 1 Cor. vi. 11. Nay, without the word and Spirit, afflictions could never accomplish nor perfect the work, and make them fit for his use.

X. Jesus Christ doth not put his Church, or any one believing soul, into the furnace to destroy or any ways to hurt them, but purely out of a gracious design to make them more pure and serviceable unto him. "Fathers for a few days chasten us after their pleasure; but he for our profit, that we might be partakers of his holiness,"

Job. xxiii. 10. He takes care that nothing be lost, none of them receive detriment thereby.

XI. Christ will not suffer his people to remain in the furnace, or under afflictions, any longer than he sees need of it, no longer than until all their dross and filth be purged away. It is but in measure, he knows when it is enough, and then he soon abates the fire, Isa. xxvii. 7, 8.

XII. Christ oftentimes in refining of his Church, wasteth the wicked, who are his fuel, by which he many times purges them. In a secret way they hereby come many times to be bruised and smitten, the fire of God's wrath seizes upon them, as in the case of Pharaoh, whilst they are persecuting his people.

XIII. Jesus Christ by putting his children into the furnace of affliction, resolves to burn up, waste, and destroy, all hypocrites and drossy professors: in a day of fiery trial, they pass away like smoke, "But the wicked shall perish even like smoke, they shall consume, as the smoke vanisheth, so shalt thou drive them away," Psal. xxxvii. 20, and lxxviii. 2.

XIV. the Lord Jesus knows that sincere souls, or faithful Christians, will abide the day of his coming, when he sits as a Refiner, viz. in a day of distress and tribulation, Mal. iii. 2, 3, and though the Church thereby be made less in bulk or quantity, the formal and drossy part being many times more than the other; yet in quality, the

* Plin. lib. xxxiii. p. 456. Lord Bacon's Natural Hist. p. 224. † Plin. lib. xxxiii. cap. 465.

SIMILE.

XV. When a Refiner hath purged and refined gold, it is formed into choice and rare vessels, and other things fit for use and ornament.

silver," &c. 2 Tim. ii. 20. "The precious sons of Zion compared to fine gold, how are they esteemed as earthen pitchers!" &c. Lam. iv. 2. See vessels.

METAPHOR.

I. A Refiner refines but a little gold at a time; comparatively his furnace is of small dimension.

II. When a Refiner hath put gold into a crucible to be melted, in order to make it pliable and fit to be wrought, he adds a quantity or allowable proportion of alloy, which is of less value, as silver, or copper.

PARALLEL.

XV. When Jesus Christ hath thoroughly refined and purged his saints, they are made choice and golden vessels, the delight of Christ, and for the use and ornament of the Church. "In a great house there are not only vessels of gold and

silver," &c. 2 Tim. ii. 20. "The precious sons of Zion compared to fine gold, how are they esteemed as earthen pitchers!" &c. Lam. iv. 2. See vessels.

DISPARITY.

I. Christ many times in one furnace of affliction, refines almost all the good, or godly ones in a whole kingdom, as he dealt with the whole house of Israel.

II. Christ when he puts his saints into his furnace, to make them malleable, and fit to be wrought by the hammer of the word into the image of God, puts in a measure of the Holy Spirit, which is of more worth and value than the gold itself, (viz., the saints;) for indeed so hard is the heart, notwithstanding the fire of that affliction, that there is no work can be made of it without the Spirit.

INFERENCES.

I. This may inform us concerning the purpose and design of Christ, respecting fiery trials, which the godly meet with in this world; that afflictions are not for the hurt or injury of the Church.

II. It also shows us what filth and corruption is in our hearts; what reason have we to bewail our inward pollution, that nothing will purge and cleanse us, but Christ's blood, his word, Spirit, and affliction! 1 John i. 7, Isa. xxvii. 9.

III. Moreover, let us learn from hence, to cry to God, when we are in the furnace, when in the fire, that Christ would apply his blood, word, and Holy Spirit to our souls; for if otherwise, all sufferings and afflictions will be unprofitable to us.

IV. And O that Christians would take heed in days of liberty and prosperity, to walk humbly and holily before the Lord, and beware lest they contract filth and pollution upon their souls, and so provoke Christ to put them into his furnace! If the shaking of the rod would bring us upon our knees, and reform our hearts and lives, Christ would not bring slaying and fiery dispensations upon us.

V. It may put us all upon the search, to see if we be sincere, gold, and not dross, Mal. iii. 18, for if we are corrupt matter, the furnace will make a clear discrimination of it; for indeed, "every man's work shall be tried so as by (or out of the) fire," 1 Cor. iii. 13.

VI. Let all professors from hence be awakened; Christ the Refiner is near, and the day of trial comes on apace; but how wilt thou stand when he appears? there is an amazing dispensation at hand, the Church of God shall be thoroughly purged and made white, the drossy Christian ere long shall be consumed, and pass away like the smoke of a Refiner's furnace.

VII. How good is God to take so great pains with us; that he might make us fit for his own use and eternal life. This way he "makes us meet to be partakers of the inheritance of the saints in light," Col. i. 12. As heaven is prepared for us, so Christ is preparing us for heaven.

VIII. This may support and comfort us under affliction: "For though no chastening seem joyous at present, but grievous; yet nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby," Heb. xii. 11.

CHRIST COMPARED TO AN EAGLE.

"Ye have seen what I did unto the Egyptians, and how I bare you on Eagles' wings, and brought you unto myself," Exod. xix. 4.

"As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him," &c. Deut. xxxii. 11, 12.

"And to the woman were given two wings of a great Eagle, that she might fly into the wilderness," &c. Rev. xii. 14.

SOME say, that the word *aeros*, Aquila, an Eagle, is derived of *aerow*, to be carried violently: others from an intensive *a*, and *eros*, which signifies a year, because it is lively, from whence came the proverb, *Vivacior Aquila*, livelier than an Eagle. Others say, that the Latin, Aquila, is derived *ab aquilo colore*, from its dun colour. For its swiftness, and seldom returning, Job says, chap. ix. 26, "My days pass away as the Eagle," &c., that is, swiftly, and never to return. Because of its velocity and forcible flight, it denotes the quick invasion of an enemy, Jer. xlviii. 40, and xlix. 22, Hos. viii. 1, Micah i. 16, which describes the greatness of the calamity.

"I have borne you on Eagles' wings," Exod. xix. 4; that is, the Lord hath lovingly supported and cherished you, as Eagles do their young; who bear them safe over craggy and dangerous places, see Jer. iv. 13, Lam. iv. 19. It is said, Psal. ciii. 5, "Thy youth is renewed like the Eagle's;" that is, he hath strengthened thee so, as to go through all difficulties, &c.: Galatinus saith, that the Messiah is called an Eagle, Prov. xxx. 19, &c.

But in the texts alleged, viz., Deut. xxxii. 12, Exod. xix. 4, &c, the Lord is compared to an Eagle, with respect to the protection and safety of his people, the swiftness of his deliverances, and his tender care and affection to them.

The great Eagle, Annotators tell us,* signifieth the Lord Jesus: and it seems to be an allusion to that flight of the Church from Egypt to Canaan, which she undertook not by her own counsel, but by the Lord's command; and performed not by her own strength, but by the Lord's. As the church of Israel fled from the dragon, Pharaoh, as he is called, Ezek. xxix. 3, so the Christian Church fled from the serpent or dragon here, with two wings of a great Eagle, Rev. xii. 14.†

Now, though I deny not but these scriptures refer to God the Father; yet may they as safely, and in the judgment of some, more properly refer to the Lord Jesus Christ. Stephen, speaking of Christ, saith, "This was he that was with the fathers in the wilderness, which spake to them in Mount Sinai," &c.

SIMILE.

PARALLEL.

I. The Eagle is a royal bird,‡ the princess or queen of all the birds of the air.

I. Jesus Christ is the Prince of the kings of the earth, King of kings, and Lord of lords, Rev. i. 5, and xix. 16. As the Eagle among birds, so Christ, both amongst men and angels hath the pre-eminence.

II. The Eagle is a very strong fowl; naturalists speak much of the Eagle in this respect: Eagles carry the prize, saith Pliny, both for honour and strength.

II. The Lord Jesus Christ is called the Mighty God: "I have laid help on one that is Mighty," Psal. lxxxix. 19. For strength he is compared to a lion. What is all human and natural power, to the strength and power of Jesus Christ!

III. The Eagle mounts up exceeding high, out of the reach or sight of men, Job xxxix. 27.§

III. The Lord Jesus, after his resurrection, mounted up exceeding high, into the highest heavens, far out of the sight of man's natural eye, where he cannot be reached by wicked men or devils, Eph. iv. 12, Heb. vii. 26.

IV. The Eagle hath a very piercing eye: when she is on high, can see down to the earth, nay, behold the small fish in the sea.||

IV. Jesus Christ hath a wonderful piercing eye, seeth not only from the highest clouds, whither the Eagle mounts, but from the highest heaven; can look into the secrets of every man's heart,

* Ainsworth, Wilson. † Ainsworth. ‡ See Caryl on Job. xxxix. 30. § Plin. lib. x. cap. 3. || Plin.

even into the hell of wicked men's diabolical counsels, and can thoroughly see their bloody purposes and contrivances; although they dig never so deep, yet they cannot hide themselves from his omniscience, for he sees what they are doing.

SIMILE.

V. The Eagle is a mighty swift creature: "My days are swifter than an Eagle." She is swift in pursuit of her prey, Deut. xxviii. 49, Job ix. 25, 2 Sam. i. 23, Job viii. 1.

VI. The Eagle, historians tell us,* fights with dragons and serpents and overcomes them.

VII. The Eagle hath strong and long wings, which she easily spreads forth for the succour and help of her young, Ezek. xvii. 3.

VIII. The Eagle bears and carries her young upon her wings, takes them, beareth them upon her wings, Deut. xxxii. 11, 12.

remnant of the house of Israel, who are borne from the womb; I will bear you, I will carry you," &c., Exod. xix. 4, Isa. xlv. 3, 4.

IX. The Eagle hides her young in high and mighty rocks, where her nest is, even in the same ragged place of inaccessible rocks.

shadow of thy wings, will I make my refuge, until these calamities be overpast, Psal. lvii. 1. See Refuge.

X. The Eagle's voice, naturalists tell us,† is so terrible, that when he is angry, he makes all living creatures to be afraid. *Dracones audito clangore aquilarum, fugerunt in speluncas*: the dragons when they hear the angry voice of the Eagles, fly into the dens to hide themselves.

came as a Lamb: "Art thou come to torment us before the time?" "Be wise now therefore, O ye kings; be instructed, O ye judges of the earth: kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psal. ii. 10, 12.

XI. The Eagle's way in the air cannot be known,

XII. Historians say, the Eagle can look on the sun in its brightest splendour without being dazzled. She tries her young ones the same way, to see whether they be her true offspring; for if they cannot behold the sun, but wink, or their eyes water, she turns them out of their nest, and disowns them, as degenerates or bastards

PARALLEL.

V. The Lord Jesus is swift when he comes to fight against the enemies of his Church, he is swift in the executing of his judgments, swift to deliver and help his people. See metaphor, Sun, Hart, &c.

VI. Jesus Christ, the spiritual Eagle, fought with that great red dragon the devil, and hath bruised the head of the dragon, Gen. iii. 15.

VII. The Lord Jesus hath strong love, enlarged and great affection, which like two long wings he stretcheth out easily in the way of his gracious providences, for the help and succour of his people; he shall arise with healing under his wings, Mal. iv. 2.

VIII. The Lord Jesus beareth and carrieth his faithful children upon the wings of his power and sovereign grace; thus he bare and carried Israel of old, "I have borne you upon Eagle's wings," "Hearken unto me, O house of Jacob, and all the

IX. The Lord Jesus hides his children in the secrets of the Almighty, that glorious Rock of ages: "Their place of defence shall be a munition of rocks," Isa. xxxiii. 16. David knew what he did, when he fled to God for shelter: "Under the

X. Jesus Christ when he utters his voice in anger, and rises up to the prey, he will cause all the inhabitants of the earth to tremble: "They will call to the hills and mountains to fall upon them, and to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb," Rev. vi. 16. Nay, the time will come, when the old dragon will be glad to fly into his den. The devils were afraid of him, when he

torment us before the time?" "Be wise now therefore, O ye kings; be instructed, O ye judges of the earth: kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him," Psal. ii. 10, 12.

XI. The way of Christ's love, wisdom, providence, &c., cannot be known or found out to perfection, Job xi. 17, Eph. iii. 19.

XII. Jesus Christ hath a glorious and clear sight, can behold with open face the glory of the excellent Majesty, and the highest splendour and beauty of that immortal and inaccessible light, which no natural eye can approach unto. And although none of his people can see as he seeth, who is infinite in knowledge; yet those that pretend to be his offspring, and are not like him in grace, heavenly-mindedness, and holiness, nor endeavour after it, from that excellency they behold

* Plin. lib. x. cap. 4.

† Wolfsang. Frantz. *Hist. Animal, de Aquil.* 325. 338.

in it, Christ will utterly disown them, as being none of his seed or offspring, Phil. ii. 5, 6, 1 Pet. i. 16, Col. iii. 1.

SIMILE.

XIII. The Eagle trains up her young to be like herself, and to mount up as she mounts

XIV. The Eagle is very careful and tender of her young.

XV. Naturalists tell us,* the Eagle gives her young ones of her own blood, when she cannot get other blood for them to drink.

XVI. The Eagle is very long-lived. The Greeks express her by a word signifying longevity. And some give the reason, not only from the excellent temperament of her body, but because she lives in such a pure air, free from all evil vapours, and noisome smells.

PARALLEL.

XIII. The Lord Jesus teacheth all his people to be like himself, as far as they are able, and to mount up as with eagles' wings, and to live on high, Isa. xl. 31.

XIV. So is the Lord Jesus of his people, John xxi. 15.

XV. The Lord Jesus suffered himself to be wounded for us; his hands and feet, yea, his very heart was pierced, that we might have his blood to drink in believing: "My blood is drink indeed," John vi. 55.

XVI. The Lord Jesus Christ is not only long-lived, but he lives for ever, Rev. i. 18. He was from everlasting, and he will be to everlasting. He is the King eternal, the Father of eternity Isa. ix. 6.

METAPHOR.

THE Eagle hath many evil qualities: she is neither fair nor comely, hath no sweet voice, nor is she good for food; but she is quarrelsome, preying, devouring, solitary, envious of others, proud and lofty, the plague and torment of all other birds or fowls of the air, an enemy to peace: she has horrible claws: feeds on serpents, fish, and carrion; snatching up geese, hares, lambs, &c. Gesner reports, that a certain Eagle's nest was found, wherein three hundred ducks, one hundred and sixty geese, forty hares and many fishes. An Eagle is very crafty: she fills her wings with dust, and gets upon a stag's horns, and beating the dust and sand into his eyes, she blinds him, and then soon conquers him. She carries shell-fish on high, letting them fall upon the rocks to break them, &c.

DISPARITY.

IN all things there can be no greater disparity imaginable; and upon this account wicked men, or tyrants, are compared to Eagles.

INFERENCES.

I. Fly to Christ, to bear you upon his wings.

II. To hide you under the wings of his gracious protection: "Under thy wings, saith David, will I make my refuge, till these calamities be overpast," &c., Psal. lvi. 1.

CHRIST COMPARED TO A BUNDLE OF MYRRH.

"A bundle of Myrrh is my beloved unto me," Cant. i. 13.

THIS book expresses, under many different metaphors and similitudes, the greatness of Christ's love to his Church, and the sincerity of the Church's love to Christ. Sometimes you have Christ commending his spouse, sometimes the spouse speaking in praise of Christ, as she doth here, "A bundle of Myrrh, a cluster of Camphire, is my beloved unto me." A soul espoused to Jesus Christ with a great love to him, and a high esteem of him, knows not how to set out that excellent worth and beauty it beholds in him.

Myrrh is a kind of precious fruit, plentifully growing in Arabia; it is somewhat bitter, but most fragrant, and of excellent use in physick.

* Ælian. l. 14. c. xiv. See Caryl on Job xxxix.

METAPHOR.

I. Myrrh has a perfuming quality; it is a fragrant and odoriferous nature; it is used for perfuming garments, and other things, to make them cast a pleasant smell: "All thy garments smell of Myrrh, aloes, and cassia," Psal. xlv. 8. The harlot says, "She had perfumed her bed with Myrrh, aloes, and cinnamon," Prov. vii. 17.

II. Myrrh is a rare and rich perfume, a fit present for a king; hence the wise men of the east honoured Christ with Myrrh at his birth, Matt. ii. 11.

III. Myrrh hath a preserving quality; it keeps things from corruption, putrefying, and rotting. Hence the friends of Christ brought Myrrh, aloes, and other spices, for the embalming of his body after his crucifixion, John xix. 39, 40.

IV. Myrrh hath a beautifying quality. The virgins that prepared themselves for Ahasuerus, made use of Myrrh. It is good to take away the wrinkles from the face, and to make the skin smooth and shining.

V. Myrrh, that which is the right and true Arabia Myrrh, is not easily known by the vulgar, Pliny notes, Book xii. c. 26. Many cannot discover it; some take the false Indian Myrrh, that grows upon a thorny plant, for the right sort.

VI. Myrrh hath a healing quality: physicians make use of it for the removing of several distempers. Pliny Book xii. says, it dries up rheums, clears the voice, helps the ill savour of the breath, &c.

so that our prayers are heard and accepted by the Father.

VII. Myrrh was the first and principal ingredient of the holy anointing oil, that was appointed to be made use of for the anointing of Aaron,* the tabernacle, and the purtenances thereof.

PARALLEL.

I. Jesus Christ hath a perfuming virtue. See how the Church describes him for his fragrance: "Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with Myrrh and frankincense, with all the powders of the merchant," Cant. iii. 6. We read of the sweet scent of the Church; but how comes she to smell so rarely, but from the communication of the sweet graces of Christ to her. Sinners are very unsavoury, until this Myrrh tree has dropped upon them.

II. Christ is the richest and purest perfume heaven and earth can afford; none so sweet. How fragrant is he in the nostrils of God the Father! He even ravishes the senses of angels and saints, makes us, and all our duties, as sweet odours unto the Father, Rev. viii. 4, 5.

III. Christ hath in him a preserving quality or power; were it not for that life he has communicated to us, for the rest of mortals, how soon would our bodies rot? But in a special manner he preserves our souls. Sin is of a rotting, stinking, and putrefying nature, compared to a leprosy, and filthy sores, Isa. i. 5, 6. Now if Christ did not drop daily a little of his Myrrh, I mean, the grace of his Spirit, into their souls, how loathsome should we soon become?

IV. Jesus Christ makes every believer beautiful; they have no comeliness but what he has put upon them. It is he that makes their faces to shine, who takes away every spot and wrinkle, and presents them a perfect beauty in the Father's sight, by imputing and imparting of righteousness unto them through faith, Ezek. xvi. 14, Eph. v. 27.

V. Christ, the true Christ of God, is not easily known to the ignorant; many take a false Christ for the true Christ. Some are so blind, that they think the light which is in every man, the light of natural conscience, is the Christ of God, and Saviour of the world.

VI. Jesus Christ hath many medicinal virtues; "By his stripes we are healed," Isa. liii. 5. He dries up all evil and offensive rheums; makes prayer, the breath or breathings of the soul, savoury; clears the voice, and helps our infirmities, by which means we pray more elegantly and fervently, in the Spirit; takes away all impediments, by the Father.

VII. The Spirit of Christ, and graces thereof, are compared to oil, Heb. i. 9. He is the Myrrh tree, from whence the divine oil flows, wherewith the ministers and saints of God are more or less anointed. See Oil of Gladness.

* Ainsworth.

It is called a bundle, or as Ainsworth reads it, a Bag of Myrrh :

1. To denote the plenty or fullness of that odoriferous gum.

2. A bundle or bag keeps things safe that are of worth: "The soul of my lord shall be bound in the bundle of life, with Jehovah his God," 1 Sam. xxv. 29.

1. In Christ is abundance of divine sweetness; not a sprig or two, but a great bundle; not two or three grains, but a bag filled with it, or a bundle of heavenly Myrrh.

2. Whatever is good, in Christ is laid up safely. Believers may waste or lose much of the grace of Christ in them; but none of that which is bound up in this sacred bundle can be lost.

SIMILE.

I. Myrrh has some dregs in it, though never so purely refined.

II. Other Myrrh may be bought for money.

III. Other Myrrh will lose its virtue, if kept over-long.

IV. The Myrrh-tree doth not always drop;* this gum distils but at certain seasons of the year.

DISPARITY.

I. In Christ are no dregs, no sin, nothing but what is invaluablely precious.

II. All the riches of both the Indies cannot purchase one drachm of this divine Myrrh.

III. Christ's virtue is ever the same, Heb. xiii. 8.

IV. Christ, the spiritual Myrrh-tree, is always dropping.

APPLICATION.

1. Christ is a precious Jesus, and saving grace worth the prizing; it is like to sweet-smelling Myrrh.

2. What a mercy it is to have our spiritual senses so exercised, as to discern between things that differ.

3. What eyes do they see with, that despise and slight Jesus Christ! This Bundle of Myrrh, this Rose of Sharon, this Lily of the Valleys, is not so much regarded by the most of men, as a bundle of thorns and briars.

4. You that love a sweet smell, here is a precious perfume for your unsavoury souls: notwithstanding all your rare gums, odours, and fragrant flowers, spices, and choice powders, you will smell rank and unsavoury in the nostrils of God, if you have not this bundle of Myrrh to perfume your souls and services.

5. If believers receive all their graces and sweetness from Christ, let them make grateful acknowledgments thereof to him, Rev. v. 12, 13.

CHRIST THE SAINTS' WEDDING-GARMENT.

"And he said unto him, friend, how camest thou hither, not having a Wedding-garment?" &c. Matt. xxii. 11, 12.

THIS text is part of the parable of the marriage, Matt. xxii.; and the word parable, is thus expounded by Jerome, *Tom. 3. Epist. 51. ad Algisiam* q. 6. p. 359. *Parabola, hoc est similitudo quæ ab eo vocatur, quod alteri παραβαλλεται, hoc est, assimilatur, et quasi umbra prævia veritatis est.* A parable, that is, a similitude so called, because it is like another thing, and is as it were a previous shadow of truth. The word *παραβολη*, is derived of *παραβαλλω*, to compare or liken, it answers to the Hebrew *משל* *Mashal*.† In the New Testament, it signifies an enigmatical, or allegorical comparison, &c. For further account, the reader is referred to the place where we treat of parables.

The phrase *ενδυμα γαμου*, the Wedding-Garment, is borrowed from a custom among the ancients, where every guest at that solemnity, was arrayed in a habit peculiar to such feasts, and such as wanted it were accounted intruders, viz., such as without any right thrust themselves in. Now in this parable all orthodox expositors affirm, that by the King, ver. 2, we are to understand *JEHOVAH*; by his Son, the Messiah;

* Pliny.

† Jansen. in Conc. Evang.

by his servants, the ministers of the Gospel; by such that found pretences of absence, worldly-minded persons, that prefer their temporal pleasures before grace and true religion; by the invitation of the guests, the calling of the Gentiles, &c., by him that wanted the Wedding-Garment, hypocrites, or such as have not put on Christ spiritually, (that is, are not clothed with his righteousness by faith) whose doom is damnation, ver. 13. All the best expositors agree, by the Wedding-Garment is intended Christ's righteousness, or imputed righteousness, which is put on the soul by faith for justification. For the further demonstration hereof, see the following parallel.

METAPHOR.

PARALLEL.

I. THE use and necessity of Garments came in by the fall. Adam in innocency had no need of them.

II. Garments are to cover nakedness, that shame and deformity may not appear to others; for this reason did our first parents sew fig-leaves together to cover themselves, and from hence God afterwards made them coats of skins, &c. Gen. ii. 21.

which believers commit against the Law of God. He delivers us from the curse and accusation thereof. Hence it is said, God beheld no iniquity in Jacob: He doth not see it to impute it, because it is hid under the covering mercy-seat, Jesus Christ.

III. Garments differ much in worth and excellency; we read in scripture of filthy Garments, and likewise of glorious apparel.

value, glorious apparel which by faith all true believers are clothed with.

IV. Garments are for ornament, they set off natural excellency, making men and women appear very lovely and amiable in the eyes of others.

V. Garments are of great utility in respect of defence, they secure us from many hurts and dangers, which naked ones are exposed to; they are *munimenta corporis*, they are as light armour to the body in winter, they save the body from piercing cold; in summer they preserve and defend from parching heat: every blast would pinch us, were it not for our Garments, every thorn would scratch us, every blow would bruise us. Robinson.

your souls," Matt. xi. 28. "My grace is sufficient for thee." 3. Christ defends us from the fiery darts and cruel assaults of Satan. "This roaring lion would tear us in pieces, if this impenetrable Garment were not between his teeth and our souls. His fiery darts would stick to the very heart, did not this Garment blunt and deaden them.

I. THE necessity of Christ and his righteousness, came in by original depravity, Gen. i. 27. Man in innocency had no need of a Saviour, was perfect and wanting nothing, Psal. li. 5, Rom. vii. 17, 18.

II. Christ is the soul's spiritual cover. 1. He hides all our natural filthiness. 2. He hides and covers all our actual sins and pollutions. 3. He covers all the spots of our holy duties.* The cherubims under the law covered the mercy-seat, the mercy-seat covered the ark where the two tables of the decalogue lay, Rom. iii. 25, Exod. xxv. 17, 18, 20, 21; this mercy-seat did typify Christ. Jesus Christ covers all the sins

III. "All our righteousnesses are as filthy rags," Isa. lxiv. 6. And in another place compared to a menstruous cloth; our best services are grievously defiled and polluted with sin. But Christ is a glorious robe, his righteousness is of inestimable

IV. Christ's righteousness put on the soul by faith, is the most beautiful ornament that ever mortals were adorned with; this makes men and women amiable and very comely in the eyes of God and the holy angels, Ezek. xvi. 12, Isa. xlv. 24, and lxi. 10.

V. The Lord Jesus, clothing us with his righteousness, defends us; 1. From sin, sin hath not power and dominion over us, it cannot bear sway or hurt the soul, because Christ hath condemned it in the flesh. It is a vanquished, wounded, and crucified enemy, Rom. xiii. 2. Christ defends us from the smarting pricks and checks of conscience, when for want of light, a believer is accused and condemned, and is driven almost into despair. Christ's righteousness is a glorious Garment to guard and keep off conscience from mauling, breaking, and bruising of him in pieces; through Christ saints obtain deliverance. "Come unto me, all ye that labour and are heavy laden, and I will give you rest to

* *Guild. Moses Unveiled*, p. 101. Mr. Robinson's Christ All in All, p. 45.

notwithstanding all the malice and rage of the devil, he cannot destroy us, because we are clothed with Christ's righteousness, and have the Lord Jesus to be a cover for us. 4. Christ defends us from eternal wrath. God is to all that are naked (to all that have not Christ on for clothing) a scorching and consuming fire, the hottest flames cannot touch the body till they have burned the garments; but wrath cannot seize Christ any more, he hath overcome it, and quenched its burning; he hath lain under it once for all, and therefore it cannot seize on a believer, who is circled about with Christ, and with his righteousness as with a Garment. The fire cannot burn the man whilst the screen is between him and the flame. Jesus Christ is the believer's screen, which stands continually between him and the devouring flame of God's anger." Robinson.

METAPHOR.

VI. Garments are prepared and made fit for the person that is to wear them, or otherwise they are not comely.

VII. When a person puts on a Wedding-Garment, all other Garments are laid aside as invaluable and unseemly for a bride to have on.

Christ on, for Christ is the only Garment for such who are naked, and see no absolute necessity of that which is by faith, in bridegroom.

VIII. A Wedding-Garment is usually very rich, if provided for a person of honour, a princess, or some great heiress.

dered work, and covered thee with silk; I decked thee with gold and thy raiment was of fine linen," Ezek. xvi. 10, 14. "The king's daughters were among thy honourable women," Psal. xlv. 10—13. "Upon thy right hand did stand the queen in gold of ophir."

IX. A rich and glorious wedding-garment, is put on as a sign of joy, and a good day.

cause of joy and gladness; hence saith the apostle,—As sorrowful, yet always rejoicing." "Rejoice in the Lord always, and again, I say rejoice," Phil. iv. 4; Isa. lxi. 10, 11, 2 Cor. vi. 10, 1 Thess. v. 16.

X. Those who are invited to a marriage amongst the Jews, as history tells us, if they had not on a Wedding-garment, they were not entertained, nor suffered to be amongst the guests, but were, if observed, turned out of the wedding-chamber.

less. Then said the king to his servants, bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and wailing, and gnashing of teeth," Matt. xxii. 11, 12, 13.

XI. The bride that is gloriously clothed, and adorned in her marriage-robcs, is delighted in, and rejoiced over by the bridegroom.

bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 5.

PARALLEL.

VI. Christ's righteousness prepared for believers, is made fit for the soul, it answers to the law and justice of God, it every way suits, accommodating every part, leaving none uncomely nor unclothed in the sight of God.

VII. When a soul puts on Christ's righteousness by faith, it lays aside its own rags, having no confidence in the flesh, Phil. iii. 8, 9, 10. If a man be not stript of all hopes, trust and reliance, in respect of his own righteousness, he will not seek for another, neither can he put order to their being accepted in the eyes of the

VIII. Christ's righteousness is a very rich and glorious robe, curiously wrought, the person for whom it is provided, being nobly descended, born from above, and espoused to the Prince of heaven and earth. "I clothed thee with embroidered

work, and covered thee with silk; I decked thee with gold and thy raiment was of fine linen," Ezek. xvi. 10, 14. "The king's daughters were among thy honourable women," Psal. xlv. 10—13. "Upon thy right hand did stand the queen in gold of ophir."

IX. The righteousness of Christ put on by faith signifies joy, and a good day; the soul that is clothed with this robe of righteousness, that beautiful garment of salvation, hath infinite the apostle,—As sorrowful, yet always rejoicing."

"Rejoice in the Lord always, and again, I say rejoice," Phil. iv. 4; Isa. lxi. 10, 11, 2 Cor. vi. 10, 1 Thess. v. 16.

X. Those that have not the spiritual wedding-Garment in the day when our bridegroom comes, shall not be entertained amongst Christ's guests, but shall be put out of the wedding-chamber, and turned into eternal darkness. "And when the king came in to see the guests, he saw there a man that had not a Wedding-garment: and he said unto him, friend, how camest thou in hither, not having on a Wedding-Garment? and he was speech-

less. Then said the king to his servants, bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and wailing, and gnashing of teeth," Matt. xxii. 11, 12, 13.

XI. That soul that hath this Wedding-Garment on, that is clothed and adorned with Christ's righteousness, that is justified and accepted by faith; the Lord Jesus takes great delight in. "As a young man who marieth a virgin, &c., and as a shall thy God rejoice over thee," Isa. lxii. 5.

METAPHOR.

DISPARITY.

I. A Garment can cover but one at once, it cannot clothe several persons.

for him and me : *Non est pallium breve quod duos operire non potest.* All the elect of God, though they live in several nations, though they be a multitude which no man can number ; yet they are clothed, and sufficiently, with this one Garment. "I saw a wonder in heaven, a woman clothed with the sun," Rev. xii. 1. This woman is the Church of God, this Sun is Jesus Christ, "The Sun of righteousness," as he is called, Mal. iv. 2. All believers are covered, clothed, and adorned with one and the same garment, and every one hath it as an entire Garment to himself.

II. Every material Garment will not serve to cover every part of the body : that which is proper for the head, will not cover the loins, and that which fits the body will not fit the feet ; every part of the body hath a distinct clothing which is only proper for itself.

III. There is not one particular Garment that serveth for all uses for the body ; some robes are good for covering, but are not for beauty ; other Garments serve for ornament, but they do not serve for defence ; some Garments are good to wear in cold winter weather, but not good for the heat in the midst of summer. Persons of ability have several garments for several uses, because there is no one Garment good on all occasions.

IV. No one Garment will fit all bodies : that which fits decently on one sex, would be uncomely on another ; that which will fit a child will not fit a man, that which is proper for a prince will not become nor suit a subject.

Christ is a fit Garment for the souls of men, there is no soul too big, no soul too little, none too small, none too great for Christ's righteousness to array and cover.

V. Other Garments may be pierced, a sword may be thrust through them, they may be spoiled, burnt, or cut to pieces.

VI. All material Garments may be corrupted, moths may eat them, they may be worn out by using and turn into rags, even the strongest Garments that ever were made.

VII. The best and richest wedding Garment that ever was made, the price thereof may soon be accounted and easily reckoned up.

I. This is a large Garment, the robe of Christ's righteousness can cover many, though they be at never so great a distance. Should I say, saith Bernard, that Christ's righteousness will not serve

II. The spiritual Garment fits every part. Christ is "A diadem, or crown upon the head, and shoes for the feet." Christ's righteousness is a complete suit of apparel from head to foot ; the soul that hath this Wedding-Garment on, is perfectly and completely clothed.

III. This spiritual Garment is for all uses, and all seasons, it is both for covering and ornament ; it is as proper and necessary in winter as in summer, and in summer as in winter ; it is good for the traveller, it is the labourer's Garment, it is the soldier's Garment, it is good to fight in ; it is the prince's Garment, yea, and the subject's Garment : it is the Christian's Garment, it is very light and pleasant to walk in, and yet thick to defend from stormy weather. Christ suits all occasions, states, and conditions of the souls that have an interest in him. "He is made of God unto us wisdom, righteousness, sanctification, and redemption," 1 Cor. i. 30.

IV. This spiritual Garment, the righteousness of Christ, is as fit for one as for another, it is as fit and as proper for the peasant as for the prince ; the same Garment here that is for the man, is for the woman, for the child as for the father. "There is neither Barbarian, Scythian, Jew nor Gentile, male nor female, bond nor free, but ye are all one in Christ," Col. iii. 11. The righteousness of

V. But this Garment no dart nor spear can pierce or enter into, no devil can tear or rend it, nor can all the powers of hell, sin, or darkness burn or destroy it.

VI. But this spiritual Garment is durable and lasting, the moth cannot corrupt nor consume it, it never grows old, nor can it be worn out, it is as fresh and as beautiful at the last as at the first putting on.

VII. The worth and price of this wedding-Garment can never be valued, it is worth millions, yea thousands of millions, the riches of the whole world are nothing in comparison of it. What would a Christless soul give, in the great

day for this robe, viz., to be clothed with Christ's righteousness?

METAPHOR.

VIII. Other Garments may be stained, catch spots and dirt, and many ways be defiled.

their Garments; but a Christian's wedding-robe can sustain no pollution; the life of Christ was without spot, his righteousness pure and perfect, which saints are clothed with in respect of justification: hence Christ calls his love, his dove, his undefiled one, "Thou art all fair, my love, and there is no spot in thee." See metaphor, Christ a Garment for Sanctification.

DISPARITY.

VIII. This robe cannot be defiled, the Garment of sanctification may take spots; hence we read of some who had their Garments spotted with the flesh; and of others, who had not defiled

INFERENCES.

I. This shows the miserable state of those that are without Christ; such have not on the wedding-Garment, they want that excellent robe that renders the godly person amiable in the Bridegroom's sight; and all that have it not on, shall be shut out of the wedding-chamber.

II. It shows also the happy and blessed condition of all sincere and godly ones. See Garment of Sanctification.

CHRIST THE BRIGHT AND MORNING STAR.

"I am the Root and Offspring of David, and the bright and Morning Star,"—Rev. xxii. 16.

Morning Star, in the Greek *Φωσφορος*, a Star of exceeding brightness, metaphorically signifies, "The shining light of the paths of the just," Prov. iv. 18, (where the Hebrew word is Lucifer, for the Morning Star) so Job xi. 17. A fuller knowledge of God by inward illumination, 2 Pet. i. 19. The king of Assyria, Isa. xiv. 12. The glorious light of eternity, Rev. ii. 28, (see Dan. xii. 3, 1 Cor. xv. 41, 42.) Lastly, Christ the Saviour of the world, Rev. xxii. 16, for which see Phil. Sacra. chap. viii., of an anthropopathy, and the following parallel.

METAPHOR.

I. The Morning Star is a very solid light, without twinkling, corrosionation or sparkling, as other Stars do.

goodness; he is the same in the morning, noon, and night; "Yesterday, to-day, and for ever," Heb. xiii. 8

II. The bright and Morning Star is the harbinger to the greatest of natural joy, viz., the rising of the sun, what doth the earth desire more.

His coming was the fulfilling of God's gracious promise unto the fathers, and as the blessed manifestation of God's rich favour and good will to man; he is also the Forerunner or the Harbinger of that dominion that the just shall have in the resurrection, the morning of the longed for day. "The path of the just is as a shining light, that shineth more and more unto the perfect day," Prov. iv. 18. "The upright shall have dominion over them in the morning," Psal. xlix. 14. "The night is far spent, the day is at hand," Rom. xiii. 11, 12. "This, above all others, is the day the Lord hath (made for good men) therein to rejoice and be glad," Psal. cxviii. 24.

III. The Morning Star is a great ornament to the heavens: this is so visible, that it needs no instances to prove it.

PARALLEL.

I. The Lord Jesus is a very solid light, whose glory is not like others who have their intermissions; but he abides steady, his glory and bright-shining is always alike; his whole course of life was as if it had been but one continued act of

II. Jesus Christ is the Harbinger of the great joy to all nations. How joyful was that time, when the day-spring from on high did first visit us? "The people that sat in darkness, saw great light, and to those that dwell in the valley of the shadow of death, great light is risen," &c.

III. Jesus Christ is not only an ornament to the Christian Church and profession, far beyond what Moses was to the Jews; but even to heaven itself, and the holy angels, who did not a little rejoice at his ascending into heaven. "God

is gone up with a shout, the Lord with the sound of a trumpet; sing praises to our God, sing praises," Psal. xlvii. 5.

METAPHOR.

IV. The Morning Star is a very pleasant object to all that have eyes to behold it, and love the light.

Morning Star, as men have under the Gospel; yet that prospect he had, made him use this precious prayer; "O when shall I come and appear before God?" Psal. xlii. 2. "Then shall I be satisfied when I awake with thy likeness," &c., Psal. xvii. 15. "I have a desire (saith Paul) to depart and to be with Christ," &c., Phil. i. 23. Those that look for him do also cry, "Come, Lord Jesus, come quickly."

V. The Morning Star is esteemed not a little useful to guide mariners when they have lost the light of their more common guide, viz., the Pole Star.

the sands, and the hands of all spiritual

VI. The Morning Star is by astronomers accounted a Star of the first magnitude.

and Paul, who was most eminent, were shining lights and glorious Stars, who adorned the profession of the holy Gospel; but in all things this bright and Morning Star infinitely surpassed them in splendour and brightness, Heb. i. 3.

VII. The Morning Star is observed to be a terror to thieves and evil men, when they see this sun of the morning appear they haste away to hide themselves, lest the light of the day should overtake and discover them.

tion from the pinnacle of the temple, sets a squadron of the black regiment to resolve upon his death, Matt. iv. 5; knowing him to be the Fore-runner of the day, which thieves and robbers cannot endure; "come, let us kill the heir," &c., Matt. xxi. 38. They hate the light, come not to it, "Lest their deeds should be reprov'd." "They led him to the brow of the hill, that they might cast him down head-long," Luke iv. 29. The evil angels thought he came too soon, "Why art thou come to torment us before the time?" Matt. viii. 29.

VIII. The Morning Star (as other stars) is fixed in its orb, wherein it performs a constant motion.

you always, to the end of the world," Matt. xxviii. 20. "I will never leave thee, nor forsake thee," or leave thee to a forsaking, Heb. xiii. 5.

IX. The Morning Star gives most light just before break of day.

their immediate successors. But the greatest light is reserved to the flying of the angel through the midst of heaven with the everlasting Gospel, before the great and notable day come, wherein the whole earth shall be lightened with his glory, both Jews and Gentiles shall acknowledge the blessed Messiah. "Arise and shine, for thy light is come, the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising," Isa. lx. 1, 3. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14.

X. It is the opinion of some, that the Morning Star doth send forth very blessed influences upon

PARALLEL.

IV. Jesus Christ is a very pleasant object to men that are spiritually enlightened; therefore it is that they do ardently desire to be near him, and with him where he is. David, though he had not so clear a sight and prospect of this bright and Gospel; yet that prospect he had, made him use this precious prayer; "O when shall I come and appear before God?" Psal. xlii. 2. "Then shall I be satisfied when I awake with thy likeness," &c., Psal. xvii. 15. "I have a desire (saith Paul) to depart and to be with Christ," &c., Phil. i. 23. Those that look for him do also cry, "Come, Lord Jesus, come quickly."

V. Jesus Christ is highly esteemed by all that sail heaven-wards, no steering the right course without him; he gives good assurance to all that follow him, "They should not abide in darkness, but have the light of life." The following of Christ Jesus is the most certain way to avoid the rocks, and temporal enemies.

VI. Jesus Christ is really the most excellent and chiefest light that ever God set in the Church; Moses and the prophets, John Baptist, and the three beloved apostles, Peter, James, and John,

who adorned the profession of the holy Gospel; but in all things this bright and Morning Star infinitely surpassed them in splendour and brightness, Heb. i. 3.

VII. Jesus Christ is a great terror not only to wicked men, but wicked angels, to all that love darkness more than light, they hate him and fear him, they consulted against him, and more times than once attempted to pluck this Star out of the firmament, so that they might walk in darkness, carry on their black designs and deeds without discovery. Satan attempted his destruction

from the pinnacle of the temple, sets a squadron of the black regiment to resolve upon his death, Matt. iv. 5; knowing him to be the Fore-runner of the day, which thieves and robbers cannot endure; "come, let us kill the heir," &c., Matt. xxi. 38. They hate the light, come not to it, "Lest their deeds should be reprov'd." "They led him to the brow of the hill, that they might cast him down head-long," Luke iv. 29. The evil angels thought he came too soon, "Why art thou come to torment us before the time?" Matt. viii. 29.

VIII. Jesus Christ is constant in his orb or station, he is a Priest for ever, a prophet to guide for ever, a King to govern for ever; he leaves not his office as inconstant men do, but makes good his word as settled in heaven. "And lo, I am with you always, to the end of the world," Matt. xxviii. 20. "I will never leave thee, nor forsake thee," or leave thee to a forsaking, Heb. xiii. 5.

IX. Jesus gave a great light unto the world by the ministry of John, by the appearance of himself, and by the ministry of the apostles and their immediate successors. But the greatest light is reserved to the flying of the angel through the midst of heaven with the everlasting Gospel, before the great and notable day come, wherein the whole earth shall be lightened with his glory, both Jews and Gentiles shall acknowledge the blessed Messiah. "Arise and shine, for thy light is come, the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising," Isa. lx. 1, 3. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14.

X. Jesus doth send forth very blessed and sweet influences upon the bodies and souls of men that are under his gracious rule and dominion; it is

METAPHOR.

PARALLEL.

those bodies that are under its dominion.

XI. The Morning Star doth chiefly govern pleasant and delightful plants.

who is King of kings, and Lord of lords; yet his chief rule and government is over the pleasant and delightful plants, the saints who are on the earth, the excellent in whom is all his delight; it is they that hear his word, obey his voice, and do his will, &c. The hundred forty and four thousand are pleasant and delightful ones; (1) "The Father's name is upon them; (2.) They are not defiled with women; (3.) They follow the Lamb whithersoever he goeth," Rev. xiv. 1, 4, and vi. 17. These are governed by the Lamb.

XII. The Morning Star is accounted the master planet, for moderation; said to cause gentle storms in winter, and moderate heat in summer.

he troubled; ye believe in God, believe also in me. If I go away, I will come again and receive you to myself, that where I am, you may be also," John xiv. 1, 3. When hot and fiery, he cools and abates choler, "You know not what spirit you are of. The Son of man came not to destroy men's lives, but to save them. Love your enemies." "Learn of me, for I am meek and lowly in heart, and you shall find rest for your souls," Matt. xi. 28, 29.

XIII. The Morning Star is said to be the cause of beauty.

eousness, by which they are justified. 2. In respect of grace and virtue, by which they are adorned. 3. In respect of good life and conversation, which arises from his Spirit, doctrine, and good example. "By him all that believe are justified," Acts xii. 39. —"But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. v. 22. "You are complete in him, who is the Head of all principalities and powers."

XIV. The Morning Star doth most service in winter, because the greatest part of that season is night and darkness.

Mediator: but when the winter is past, the darkness gone, and the night quite spent, then his office of priesthood and mediatorship shall cease; "Then shall the Son deliver up the kingdom to the Father, and God shall be all in all," 1 Cor. xv. 24.

XV. The Morning Star hath an honourable name, it is called the son of the morning.

he hath a name above every name," "Thou shalt call his name Jesus, for he shall save his people from their sins," The rulers set themselves against the Lord and his anointed. And we believe that thou art Christ the Son of the living God. God is gone up with a shout. This is the true God, and eternal life; Lord of all, Lord of glory, Prince of life, Prince of peace, Prince of the kings of the earth. The day Star from on high, that bringeth life and immortality to light, by the Gospel. He hath by inheritance obtained a more excellent name than the angels, Phil. ii. 9, Matt. i. 21, Acts. iv. 26, John vi. 69, Psal. xlv. 5, 1 John v. 20, Rev. i. 5, 2 Tim. i. 10, Heb. i. 4.

XVI. The Morning Star is known to be the evening star as well as the Morning Star, and in both respects is useful to the world.

he who sends down the Holy Ghost. "If I go away, I will send you another Comforter, the Spirit of truth," &c. John xvi. 7, 8.

XI. Jesus Christ, though all power in heaven and earth be given unto him, by whom kings reign and princes decree judgment and justice, nobles rule, even all the judges of the earth,

XII. Jesus Christ is the Master of all moderation both for soft words and gentle instructions, who by good doctrine did so eminently qualify his followers, that he fitted them for every season; when cast down, he comforteth them with good words and promises: "Let not your hearts

XIII. Jesus Christ is really the cause of all beauty to the true Church, and to all the members thereof. 1. In respect of imputed right-

XIV. Jesus Christ doth greatest kindness in the winter, or dark time of the Church; then it is he maketh intercession, manifesteth care, and sends relief and succour to the saints, performs all the parts of a merciful High Priest and

XV. Jesus Christ hath a very honourable name. Jesus, which is Saviour, Christ, which is anointed; "The Son of God, the only begotten, well beloved; the Emmanuel, God with us; and

XVI. Jesus Christ is *Omega* as well as *Alpha*, the Finisher as well as the Author or beginner of our faith; the rear-guard, as well as the Captain of our salvation; gives the latter, as well as the

first fruits of the Spirit; trains as well as conducts; he rewards according to the works of piety and goodness, as well as he commands to do them; he concludes this day of grace when he comes to judge, as well as he began it when he came to save. He ushers in the dismal night of darkness to the wicked, as well as he ushers in the day of glad tidings and great joy to the righteous; he appears after the going down of the sun, and shutting up of mercy, as well as before the rising of the sun, and clear approach of mercy; he is a har-binger to captivity, as well as to the year of jubilee and deliverance; he sends down to hell and darkness, as well as he sends up to heaven and glory. "I am Alpha and Omega, the beginning and the end," Rev. i. 8. "Looking unto Jesus, the Author and Finisher of our Faith," Heb. xii. 2.

METAPHOR.

XVII. The Morning Star, though it may be obscured by mists, fogs, clouds, and dark vapours; yet nothing can hinder its course, but it constantly keeps its motions and circle in the heavens, cannot be prevailed against by any malignant power whatsoever. Thieves and evil men like not its appearance, yet cannot obstruct its motion in the firmament, nor stop its light from shining on the earth.

powers of earth or hell. Herod, Pontius Pilate, the High-Priest, the whole body of the Jews, the Romans, Mahometans, and Papists that hate him and his glorious appearance, cannot obstruct his motion and operation in the Church or world, nor in any-wise extinguish his light from its glorious splendour. "Hereafter shall they see the Son of Man coming in the clouds of heaven with power and great glory," Matt. xxiv. 30. "It is hard for thee to kick against the pricks," Acts ix. 5. "The disciples waxed bold and multiplied." The blood of the martyrs was the seed of the Church. O Galilean! thou hast overcome me, saith wicked Julian. "On this Rock will I build my Church, and the gates of hell shall not prevail against it," Matt. xvi. 18. The administration of Christ is like "The path of the just, that shineth more and more unto the perfect day." Of his kingdom there shall be no end; upon the throne of David, to order and establish it with judgment and with justice from henceforth, even for ever," Isa. ix. 7.

XVIII. The Morning Star, as it hath those properties and excellencies already expressed; so lastly, it exceeds all others stars for brightness and glory.

METAPHOR.

I. The Morning Star did not make itself, nor other stars.

thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are the work of thy hands," Psal. cii. 25.

II. The sun, and Morning Star, are two things: for the Morning Star is much inferior to the sun in light and glory.

person, and he upholds all things by the
III. The Morning Star gives but eternal light to the corporal sense.

PARALLEL.

XVII. Jesus Christ, and the light of the Gospel, although sometimes obscured by the means of misty foggy clouds, powers of darkness, ignorance, unbelief, and heresy; yet nothing can hinder its course, but it constantly keeps his glorious circle in his dispensation, and keeps a continual motion in a way of divine Providence until the time of his kingdom and patience be over. "He that hath promised to come, will come, and will not tarry," Heb. x. 37. "The Lord whom ye seek, will suddenly come to his temple," "Behold I come quickly, and my reward is with me," Rev. i. 7. He cannot be prevailed against by any malignant

XVIII. Jesus Christ in all that hath been or can be said, exceeds in brightness and glory; for, as hath been manifested, he is the brightness of his Father's glory, in which respect he exceeds angels and men: for, though he was the offspring of David, yet he is the bright and Morning Star," Rev. xxii. 16.

DISPARITY.

I. Jesus Christ, the bright and Morning Star, made the orbs wherein the Stars are fixed with the sun, moon and all the world besides. "And lay the foundations of the earth, and the heavens

II. Jesus Christ thought it no robbery to be equal with God, Phil. ii. 6, 7. And he is not only the bright and Morning Star, but also the Sun of righteousness, (see Sun.) "The brightness of his Father's glory, and the express image of his word of his power," Heb. i. 3.

III. Jesus Christ gives eternal light, which illuminates the minds and souls of all believers. This is the true light, who is not only the light of the world, "But delivereth also all those that truly follow him out of darkness, and bestoweth on them the light of life," John viii. 12.

METAPHOR.

DISPARITY.

IV. The Morning Star gives light only in the night, but loseth its glory when the sun ariseth,

ness, and the darkness comprehended it not," John i. 25. "He is the Lord that is an everlasting light," Isa. lx. 20.

V. The Morning Star gives light only to the visible world.

need of sun or moon to shine in it, but the Lord God and the Lamb is the light thereof, "Ye are come to Mount Zion, to God the Judge of all, and to Jesus the Meditator," Heb. xii. 22, 24.

VI. The Morning Star shall fall from heaven, or be dissolved at the general conflagration of the world; "the heavens and the earth that now is are reserved," &c.

art the same, and thy years fail not; Jesus Christ, the same yesterday, to-day, and for ever," Psal. cii. 25—27, Heb. viii. 8.

IV. Jesus Christ giveth light continually, and can never lose his glory, because a greater light than he cannot arise; "The night and the day are alike to him," "The light shineth in dark."

V. Jesus Christ gives light only to the visible and celestial too, to this world, and to the world to come, or heavenly Jerusalem, which city hath no

VI. Jesus shall never fall from heaven, nor be dissolved, but abide and continue when the heavens shall be no more. "And thou, Lord, hast laid the foundations of the earth, and the heavens are the work of thy own hands: they shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed; but thou

INFERENCES.

I. What great love doth God bear, and what care doth he take of believers, in placing such a Star as Jesus Christ is, to be a Light unto them, to direct them how to steer their course in the darkest time, so as to shun all dangerous rocks and sands, and arrive in safety at the desired and longed-for haven?

II. How safe are they that do always steer their course by his light and follow his conduct? they shall not be at a loss in their journeys and voyages, nor suffer shipwreck by rocks, sands, and storms, "But shall have the light of life, shall never perish. Believe in the Lord Jesus, and thou shalt be saved," Acts xvi. 31.

III. This may show also the certainty of their perishing in the dark and in the deep that continue their course to the end of their voyage, without the light and guidance of this bright and Morning Star: "This is the condemnation, that the light is come into the world, and men love darkness rather than light, because their deeds are evil," John iii. 19.

IV. Hence all true Christians (that have experimentally enjoyed enlightnings, refreshings, and guidance by Jesus Christ, as the bright and Morning Star) may be stirred up and persuaded yet more and more to look unto Jesus, who is not only the Author and Finisher of their faith, but causeth his glorious light to shine upon their path; by reason whereof, the nearer they approach to the end of their joyful journey or race, "The more and more will the light shine unto the perfect day," Prov. iv. 18, "Take heed therefore to that more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day Star arise in your hearts," 2 Pet. i. 19.

V. Lastly, if Christ be the bright and Morning Star; then let us look and wait for the day, which he is the Fore-runner of; seeing that the morning Star hath appeared and is up, be sure the day is at hand, and a glorious day it will be to them who are prepared for it.

THE COMING OF CHRIST COMPARED TO THE COMING OF A THIEF IN THE NIGHT.

"But you yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." 1 Thess. v. 2.

THERE are various opinions concerning the day of the Lord, or coming of Christ, spoken of, Matt. xxiv. Luke xxi. 2 Pet. iii. 9, 10; and in this text But if the scope of the text be but carefully considered, it will clearly appear, that the coming

of Christ here spoken of, is his coming, at the last day to judgment, when the dead shall be raised. Read the latter part of the fourth chapter, &c.

Why the day of the Lord is compared to the coming of a thief in the night, will appear by the following parallel.

METAPHOR.

I. The coming of a thief in the night, is with a design to circumvent an unwatchful house, to take his prey.

to look for, no heaven to be sought, seize them for his prey, to cut them asunder, and appoint them their portion with unbelievers and reprobates.

II. A Thief comes provided for his purpose, with a resolution to fight, and instruments to make way to his design, keys to unlock doors, bars to break them open, or the like.

III. A Thief comes at a time when all is still, and people are least thoughtful of danger, but are careless, at ease, even asleep upon their beds, thinking themselves secure, until they are invaded, and their goods taken away.

IV. The coming of a Thief into a house puts the careless family into a great fright, when they see themselves surprised and cannot tell how to help it.

will they say to the rocks and mountains, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi. 16, 17.

V. The approach of a Thief in the night makes the poor amazed family forget all their former pleasures and enjoyments, and expect no more than their lives for a prey, and glad would they be of them too.

VI. At the coming of a thief in the night, execution is oftentimes done, to the ruin of the people where he comes.

world, were it in their possession, for save them from the dreadful judgment,

SIMILE

I. A Thief comes with a wicked intent, to gratify his wicked will unrighteously.

II. A Thief's coming may be prevented.

PARALLEL.

I. The coming of Christ, or day of the Lord, will be with design to circumvent the careless professors, who sleep in a sinful secure state, as if there were no God to fear, no Jesus Christ, no hell to be avoided; to such he will come, and

II. Even so will the Lord Jesus Christ, at his second coming, be provided for his purpose, with fire and sword to accomplish his design, which is to make a desolation in the earth: "For by fire and sword shall the Lord plead with all flesh, and the slain of the Lord shall be many. He shall

III. The day of the Lord will come, when all is still, and the world least thoughtful of danger, but are careless, eating, and drinking, and marrying, and sleeping, till the heavens rend asunder, the archangel utter his voice, and the Judge himself come upon them: "But as the days of Noah were, so shall the coming of the Son of man be," Matt. xxiv. 37.

IV. The day of the Lord will in like manner put the sleepy generation (that shall then be into a great and dismal fright, when they see themselves on a sudden surprised, but know no way of escape: men starting, women quaking, beasts crying, but none to help them. "Then

V. The coming of the day of the Lord will make the world much amazed, and forget all their former pleasures and enjoyments, as if they had never been, and would gladly accept of their lives for a prey, to be extinguished, or cease to be; but, alas! it is in vain, nothing but hell and eternal burnings remain for them, where they shall be always dying, yet never die.

VI. By the coming of the day of the Lord there will be such execution done, as will be to the utter ruin and un-doing of wicked men, who shall be stripped of all they have formerly set their hearts upon, and would now give the whole so much grace as would help them to heaven, and

DISPARITY.

I. The Lord cometh with a good intent, to fulfil his Father's will, to save his people from their troubles, and to render justice to God's enemies.

II. But the coming of the day of the Lord cannot be prevented: "The day of the Lord will come, in which," &c., 2 Pet. iii. 10.

SIMILE.

DISPARITY.

III. The Coming of a Thief is but to a few, and the damage he does is but to a few families.

III. The coming of the day of the Lord, and the dismal effects of it will be to all the wicked: "The Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly," &c., Jude 14, 15.

INFERENCES.

1. Reproof. 2. Caution. 3. Exhortation.

(1.) Reproof to ungodly men; that there should be such a day to come, and notice given of such a thing, and they so heedless and careless about it.

(2.) Caution to the godly, to take heed, and carefully mind the counsel of Christ, and warnings of his servants, unto such a due watchfulness, as may prevent the danger of being found sleeping, and so the day come upon them unawares, Mark xiii. 35, 36, 37. Luke xxi. 34, 36.

(3.) Exhortation to all, both good and bad, to make ready, for only they that shall be found ready will go in with him to the marriage-chamber; the door will be shut against all others, whether professors or profane: "Be ye therefore ready, for at an hour you think not of the Son of Man cometh," Matt. xxv. 10, and xxiv. 44.

CHRIST THE JUDGE OF ALL.

"And he commanded us to preach unto the people, and to testify, that it was he that was ordained of God, to be the Judge of the quick and dead," Acts x. 42.

THE term *κρίτης*, a Judge, is derived of *κρίνω*, to judge, which word has various significations. And though the word [Judge] is not brought here as a metaphor, Christ being really and properly a Judge, yet it being a phrase alluding to earthly Judges, we shall, for edification sake, run the parallel, wherein are amply set forth the qualifications and properties, as well as the authority of a temporal Judge, with the correspondent analogy and disparity, when applied to Christ, the Judge of (*τῶν ζωντῶν καὶ νεκρῶν*), the living and the dead.

METAPHOR.

PARALLEL.

I. A Judge necessarily supposes a people under a law to be judged by; for there can be no action where there is no object, nor any exercise of power, or judicial proceeding, without a subject.

II. A Judge is, or ought to be a person fit for the place and office whereto he is called.

1. A Judge ought to be a man of great wisdom and prudence.

He is called, as hath been often hinted,

2. A Judge is a man of knowledge it is necessary that he should be well acquainted with all the laws of his sovereign.

precepts contained therein, Matt. v. 6, 7.

3. A Judge is, or ought to be, a man of goodness, not subject to anger, malice, or revenge, and it is very requisite it should be so, otherwise great damage might ensue,

I. Christ's being called a Judge, doth clearly hold forth, that there are a people to be judged by him; "Before him shall be gathered all nations," Matt. xxv. 32. "We must all appear before the judgment-seat of Christ," 2 Cor. v. 10. "I saw the dead, both small and great, stand before God," Rev. xx. 12, 13.

II. Jesus Christ infinitely excels other Judges in respect of fitness to this office, or excellency of qualifications, as will appear by what follows:

1. Christ is wise, not only far beyond David and Solomon, but all the angels in heaven: the learned amongst the Jews admired his wisdom: "The wisdom of God," 1 Cor. i. 24.

2. Jesus Christ fully knows all divine laws, as well that which is written in the heart of man, as that which was written in tables of stone; and then as to the law of the Gospel, that is called the law of Christ, because he gave forth all the

3. The Lord Jesus Christ is full of goodness, full proofs of which he gave before his advancement to his dignity. He is not forward to accuse, is free from anger, not subject to take advantage by the weakness of an offender, but

upon the ill disposition of the Judge.

we have in what Christ said to the woman taken in adultery: "He that is without sin, let him throw the first stone," &c., John viii. 7.

4. A Judge is, or ought to be, a man of justice and impartiality, that will not respect persons in judgment, take bribes, or know the faces of any, though never so great among men. Aaron was not to know his father nor mother in judgment.

64; that is, as a Judge, to arraign them for their injustice, cruelty, &c.

5. A good and upright Judge is a man of courage and boldness, will not say to the wicked, "Thou art righteous;" nor excuse the faults of great men through fear.

them, and mountains to cover them, to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb," Rev. vi. 16, 17.

METAPHOR.

III. The place and work of a Judge is grounded upon good reason: 1. The honour of the sovereign. 2. The reasonableness of sovereignty and authority. 3. The justness of the laws. 4. In respect of the subject.

his laws, which are "Holy, just, and good," Rom. vii. 12. There is nothing amiss, no fault can be found in them. 4. In respect of his subjects: "God is not unrighteous, to forget their work of faith, and labour of love," &c., of the godly: and it is a righteous thing with him to recompence the ungodly according to their deeds: "He shall render unto every man, according as their works shall be," Rev. xxii. 12.

IV. A Judge is appointed to his place and office; he acts not of himself, but by commission.

"God judgeth no man, but hath committed all judgment unto the Son," John v. 22. It is he that is ordained of God to be the Judge of the quick and dead. "He hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained," Acts xvii. 31. "It is appointed unto men once to die, and after death the judgment, to which end Christ shall appear the second time," Heb. ix. 27.

V. A Judge hath his set time or days limited, wherein to keep a general sessions, or hold a solemn assize, for the honour of his sovereign lord the king.

VI. A Judge, when he hath received his commission, and the set day is come, hath power to summon all parties concerned, and order all offenders to appear before him in judgment.

4. The Lord Christ is a man of justice, that will not be flattered with fair words. His impartiality appeared in the days of his flesh. He told Nicodemus, a great ruler, that he must be born again, John iii. 3, called Herod the king a fox. He told the rulers of the Jews, that they should "Hereafter see the Son of man sitting at the right-hand of power and glory," Matt. xxvi.

5. The Lord Jesus, though he be a Lamb for meekness, and a dove for innocency, yet he is a lion for boldness and courage, and in his time will show himself to be so to all the ungodly of the earth, whether kings, captains, or mighty men: "They shall cry to the rocks to fall upon

PARALLEL.

III. The work assigned to the Lord Jesus, as a Judge, is grounded upon the highest reason: 1. The authority of God the Father, who hath committed all judgment into the hands of the Son. 2. The reasonableness of his authority: He gave to all their being, and therefore may challenge a right more than earthly sovereigns, to sit as Judge over them. 3. The equity of

IV. The Lord Jesus Christ is appointed to take the place and office of a Judge; he acts not of himself, but by commission from the great and mighty Potentate of the whole universe.

V. In like manner is there a set time, a certain day limited, for the Lord Jesus, the great Judge, to keep a general sessions, and hold a solemn assize, for the honour of the eternal God, called the day of judgment. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city," Matt. x. 15.

VI. The Lord Jesus, as supreme Judge, by virtue of his authority and commission, when the set time is come, will summon the whole world, even all offenders, to appear before his judgment-seat: "The time is coming, when all that are in their graves shall hear his voice, and come forth," John v. 28. "The trumpet shall sound, and

the dead shall be raised incorruptible," 1 Cor. xv. 52. "There shall be a resurrection from the dead, both of the just and unjust," Acts xxiv. 15, "The Lord shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first," 2 Cor. v. 10, "We must all appear before the judgment-seat of Christ," &c.

METAPHOR.

VII. A Judge, after this great appearance upon his summons, enters upon his work, which consists chiefly in three great points:

1. To open the law.
2. To examine witnesses.
3. To arraign the offenders.

of three sorts: 1. God, that wrote the law of nature after an invisible manner on the hearts of men: "I will come near you to judgment, and be a swift witness against you, saith the Lord," Mal. iii. 5. 2. Moses, that delivered the law to Israel; "There is one that accuseth you, even Moses, in whom you trust," John v. 45. 3. The apostles that published the Gospel-law, not to Jews only, but to the Gentile world: these will appear not only to judge the twelve tribes of Israel, but the Gentiles, whose persons and works also must be tried by Christ, as well as the Jews: "He shall judge the secrets of all men," Rom. ii. 16.

VIII. A Judge charges matter of fact in judgment, and proceeds to clear proof and evidence, by a sufficient number of proper witnesses touching the same.

1. The scripture will not else be fulfilled, and made good, which doth fully assert the "Bringing to light the hidden things of darkness, and making manifest the counsels of the heart." 2. The ungodly will not otherwise be convinced of all their ungodly deeds, and all "their hard speeches, which ungodly sinners have spoken against the Lord," Jude 15. 3. The judgment will not otherwise appear just, upon which the glory of the Judge doth so much depend: it is for his glory to overcome when he judgeth.

And unless matter of fact be charged, due proportions will not be weighed out and awarded according to the desert, with clearness and satisfaction, either in a way of mercy or just severity, to all spectators. Therefore the Gentiles shall be charged with matter of fact against the law of nature: "Whoremongers and adulterers God will judge," Heb. xiii. 4. The Jews shall be charged for rejecting Moses, and killing the prophets. The Jews and Gentiles jointly, that they have neglected faith and charity, under the vouchsafement of the Gospel, Matt. xxv. 41, 42. "He shall judge the secrets of men by Christ Jesus, according to my Gospel," Rom. ii. 16.

The fore-mentioned witnesses are sufficient to prove matter of fact, both in point of number and capacity. The first and chief witness will be God himself, who knew all things, and there can be nothing hid from him. The second witness will be conscience, which was and is with men in all places and actions, which man could never leave at home, nor shun its company, when he went out, or when he came in. It is with him in its most secret retirements, and has often told him, that there is one above, even God, that seeth all things, Rom. ii. 15.

Besides these two witnesses that are of such mighty credit, there may be three more added, namely 1. The good angels, which are much busied in this world to watch men, and inspect their ways. 2. The evil angels, who are never out of men's company, and have voluntarily of their own accord been accusers of the brethren, who will give testimony at the bar of Christ against their own proselytes, if God call for it. 3. The ordinary companions of transgressors, with whom counsel was held about evil projects, designs, and actions of murder, theft, drunkenness, and adultery, whose tongues shall, no doubt, be as ready to accuse their comrades, as to confess their own faults, concerning whom we are informed, that not only "every knee shall bow, but every tongue shall confess," &c.

PARALLEL.

VII. The Lord Christ, immediately after summons, upon this great appearance before his dread tribunal, enters upon his last and great work. First, to open the three great law-books, that men have lived under, viz.: 1. The law of nature. 2. The law of Moses. 3. The Gospel-law. The Judge being set, the books are opened; next in order the witnesses appear, and first those that gave the laws; and they are

VIII. Jesus Christ will judge the world, viz., all men, both Jews and Gentiles, according to their works: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Eccl. xii. 14. The necessity of which appears in these four cases:

METAPHOR.

IX. A Judge, by this order and method of proceeding, keeps up the honour of the law, which he makes his rule in all his acts of judgment.

X. A Judge is very terrible upon the seat of judgment, in three respects: 1. He is clothed with majesty. 2. He hath very great attendants, as the sheriffs, justices of the peace, and the gentry of the country about him. 3. He passeth a solemn and fatal sentence upon guilty criminals.

countenance as the sun shining in its strength; and his voice like the roaring of a lion, the noise of thunder, or the sound of many waters," Isa. lxiii. 2, Rev. i. 13, 14. 2. He will have great attendance, even all the angels in heaven: "When the Son of man shall come, and all the holy angels with him, he shall sit upon the throne of his glory," Matt. xxv. 31. All the saints that ever were in the world since the beginning thereof, shall sit upon the throne with him. "The Lord my God shall come, and all the saints with him," Zech. xiv. 5. "Know you not that the saints shall judge the world?" 3. He will pass a most solemn and fatal sentence upon the ungodly: "They shall not stand in the judgment, nor sinners in the congregation of the righteous," Psal. i. 5. The sentence will be, "Depart from me, ye workers of iniquity, I know you not. Go, ye cursed, into everlasting fire, prepared for the devil and his angels," which, with the consequences of it, and reasons assigned, you have at large, Matt. xxv. from 41, to the end. O! the sad shrieks, the hideous noises, the woeful and lamentable outcries, from high and low, that will attend this solemn sentence, which no tongue of man is able to express.

XI. A Judge hath the command of officers to see sentence executed as pronounced, as sheriffs, deputy sheriffs, with keepers of prisons, and the like.

and condemned crew; take and bind them hand and foot, and it follows, "These shall go away into everlasting punishment," Matt. xxv. 46.

PARALLEL.

IX. Jesus Christ will magnify the law and make it honourable, in that the word or law spoken by angels, by Moses, by himself, and his holy apostles, shall be the rule of judgment at the last day.

X. Jesus Christ, the high and great Judge of heaven and earth, at the end of the world, on his judgment-seat, will be very terrible in three respects. 1. He is set forth as being clothed with majesty, as Judges are with their scarlet robes: "Red in his apparel, clothed with a garment down to his foot, girt about the paps with a golden girdle; his hair like wool, as white as snow: his eyes like a flame of fire, and his feet like fine brass, as if it burned in a furnace; his

voice like the roaring of a lion, the noise of thunder, or the sound of many waters," Isa. lxiii. 2, Rev. i. 13, 14. 2. He will have great attendance, even all the angels in heaven: "When the Son of man shall come, and all the holy angels with him, he shall sit upon the throne of his glory," Matt. xxv. 31. All the saints that ever were in the world since the beginning thereof, shall sit upon the throne with him. "The Lord my God shall come, and all the saints with him," Zech. xiv. 5. "Know you not that the saints shall judge the world?" 3. He will pass a most solemn and fatal sentence upon the ungodly: "They shall not stand in the judgment, nor sinners in the congregation of the righteous," Psal. i. 5. The sentence will be, "Depart from me, ye workers of iniquity, I know you not. Go, ye cursed, into everlasting fire, prepared for the devil and his angels," which, with the consequences of it, and reasons assigned, you have at large, Matt. xxv. from 41, to the end. O! the sad shrieks, the hideous noises, the woeful and lamentable outcries, from high and low, that will attend this solemn sentence, which no tongue of man is able to express.

XI. So Jesus Christ, the universal and supreme Judge, hath the full command of all the good and elect angels, who attend the court at the great assizes, to see that no resistance nor escape be made, but that sentence be fully executed upon all the treasonable, black, rebellious,

INFERENCES.

If there be a Judge, a time, a place, and work of Judgment, we do infer these three things.

I. How great need unbelievers, rebels, traitors, and all offenders have of pardon, there being nothing else will stand them in stead when they appear before the great Judge, where there will be no pleading, not guilty, because of full evidence to matter of fact; no pleading ignorance, because a known and established law is broken; no benefit of petitions, because the King is gone off the mercy-seat; no relying upon the wrong verdict of corrupt jurors, because no such persons will be found there to afford help. Nothing avails with the Judge in this judgment-day, Matt. xxii. 13, but a white stone, a wedding-garment, the spotless righteousness of Jesus Christ: all who want this robe will in that day be speechless.

II. How sad will it fare with all those that go out of this world without faith in the Son of God, without the pardon of their sins! Woe, unto such in that day that ever they were born. Look to it, all you unbelievers, swearers, whoremongers, persecutors, liars, sabbath-breakers, lovers of pleasures more than lovers of God, covetous persons, proud persons, thieves, drunkards, and backsliders, what will you do in that day? as sure as God liveth you will be all condemned (unless you repent and believe in Christ, 1 Cor. vi. 9, 10, Luke xiii. 3, 5.) "to the lake that burneth with fire and brimstone," Rev. xxi. 8. What will you do in this day of visitation?

who shall plead for you, now you have lost the prevailing Advocate? where will sinners and ungodly ones appear? How will you be able to look the Judge in the face? How can you escape this judgment, that have neglected so great salvation?" Heb. ii. 3. How can you escape the damnation of hell, that have no Christ, no faith, no pardon.

III. But thrice happy are they who appear before this great and mighty, this high and terrible Judge, with a white stone, with a wedding robe, with a pardon under hand and seal.

1. The law is silent, being fully answered.

2. The Judge smiles, and takes knowledge of them as the favourites of heaven, "Well done, good and faithful servant," &c. "Come ye blessed of my Father, enter into the joy of your Lord.—Inherit the kingdom prepared for you," &c., Matt. xxv. 34.

3. The witnesses are freed from trouble, and excused from giving testimony against them, because guilt was owned, the fact was confessed, a self-judgment passed, and the King's pardon obtained, "Through the redemption that is in Christ's blood, Rom. iii. 35. and viii. 33, 34. "Now if God be for us, who can be against us?" If God justify, who shall condemn? Who shall lay any thing to the charge of God's elect? Who shall condemn if Christ hath died, shed his blood, and sent his Spirit to seal that pardon? God the chief witness is pleased, conscience is purged; peace being there, its power to accuse is gone, the inward thoughts are for excusing altogether. What remains now but liberty proclaimed? "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. viii. 1. And the joyous jubilee sounded forth; "Lo, this is our God, we have waited for him, the Lord is our Lawgiver, our Judge, our King; he is come to save us, we will be glad and rejoice in his salvation. He is come to be glorified in his saints, and admired in all them that believe; sing praises to our God, sing praises to our King, sing praises to our Judge, sing praises. Glory be to God, and to the Lamb, to the King, and to the Judge for ever and ever, world without end, Amen."

CHRIST COMPARED TO THE BRAZEN SERPENT.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life," John iii. 14, 15.

METAPHOR.

I. THE people were stung with fiery serpents, and thereby mortally wounded.

II. Neither Moses, nor the law, could cure the people that were stung with those fiery serpents, but the Brazen Serpent.

III. The Serpent of brass was to be lifted upon a pole.

IV. After many people died that were stung, the Brazen Serpent was appointed to be lifted up, as an ordinance of healing.

V. A Serpent wounded, and a Serpent healed. The first that wounded had poison in him; but the second, though called a Serpent,

PARALLEL.

I. SINNERS are stung with sin, that is like the sting of a serpent; "The poison of asps is under their tongue," Rom. iii. 13. Sin wounds the soul, "My wounds stink and are corrupt." See more where sin is compared to a Serpent."

II. So neither the law nor Levite, nor any creature could cure mankind, nor redeem them from the sting of sin and death, but only Jesus Christ.

III. So Christ was lifted up, upon the cross, and is lifted up in the ministry of the word, and the ordinances of the Gospel, and thereby in the hearts of believers, John xii. 34.

IV. So after mankind sinned, and was brought under death, Christ came by the appointment of God to die and be crucified, or lifted up upon the cross to heal and recover us of our wounds.

V. So (saith Mr. Guild)* as the first Adam lost mankind, the second Adam redeemed mankind. The first had sin and venomous poison in him by means of his hearkening to the old Serpent; the

* Moses Unveiled, p. 85.

METAPHOR.

was without poison or sting; it had the similitude of a Serpent, but had no venom.

VI. The Brazen Serpent was not forged by man's hand or hammer, but in a mould in the fire.

VII. It was made of brass and not of gold; which metal besides that it is of a fiery colour, and so might resemble the colour of the Serpent, is also strong and durable. "Is my strength," saith Job, "the strength of stones, or is my flesh of brass?"

VIII. They that looked up to the Brazen Serpent, though ever so grievously wounded and stung, yet were healed and saved from death.

IX. They that looked upon their sores and grievous wounds, and not to the sign that was erected by God's appointment, died, notwithstanding the Serpent of Brass.

X. If they sought to surgeons or physicians, or used any salves or medicines of their own, or others, yet they perished.

Christ, and look up to him as crucified, to satisfy for their sins, are like to perish for ever.

Let the men that talk of the light within look to this.

XI. The Brazen Serpent was an unlikely thing or way to human reason, to heal such deadly wounds.

ishness; but unto them that are called,

XII. He that had a weak eye or eyes, and yet looked up to the Brazen Serpent, was cured.

First, one comes to him, and saith, "If I can but touch the hem of his garment, I shall be whole," Mark v. 28. The second saith, "Lord, if thou wilt, thou canst make me whole," Luke v. 12. The third said, "If thou canst do any thing, have compassion on us, and help us," Mark ix. 22. One would think the last had no faith at all, it seemed so weak, he questioned the power of Christ. A weak faith, if true, will justify and save the soul, as well as a strong faith.

XIII. It was a wonderful means of cure and undeservedly appointed by God, of his mere pity, against the merit of those murderers.

what manner of love is this?" &c., 1 John iii. 1.

METAPHOR.

I. The Brazen Serpent cured only the wounds of the body, and saved thereby only from temporal death.

PARALLEL.

second though called a sinner, and made to bear our sins, and had the similitude of a sinful man, but yet without sin, Heb. vii. 26, 27.*

VI. So Christ was not begotten by man, but conceived by the Holy Ghost in the womb of the Virgin.†

VII. So was Christ sent not with outward glory or worldly pompous show, but mean and humble in outward appearance; brass being strong, &c., in this respect, it might figure out the strength of Christ, who was able by the power of the Godhead to endure and overcome all his tribulations.‡

VIII. So they who look up to Christ by a true faith, though ever such great sinners, shall be healed and saved from eternal death. By recovery of natural life in the Israelites, was figured eternal life by Christ.

IX. So they who are bitten and grievously wounded with sin, if they fix their eyes thereon, and grieve and mourn in the sight of it, and do not look unto Christ by believing, despair and die eternally, notwithstanding the blessed Saviour.

X. So whosoever seek to any for help but Christ, or endeavour by their own works, or reformation of life, to have peace with God; or trust to, and rely upon the bare mercy of God, considering his justice; and do not come to Jesus

Christ, to satisfy for their sins, are like to perish for ever.

Let the men that talk of the light within look to this.

XI. So Christ crucified is to the Jews, and many others in the world, an unlikely way to save men's souls: "We preach Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness, the power of God," &c., 1 Cor. i. 23, 24.

XII. So he that hath but a weak faith, yet looks up unto Christ, shall be saved. We read of three degrees of faith in the Gospel, and yet the weakest obtained help and cure from Christ.

XIII. So is the death of Christ to sinful and rebellious mankind, an admirable work of unmerited mercy, infinitely above what we deserved; it was not only above, but against our merits: "God so loved the world," &c. John iii. 16. "Behold

DISPARITY.

I. Christ cures all the diseases and wounds of the soul, and thereby saves from eternal death. See Physician.

* *Ainsworth.*† *Guild.*‡ *Ainsworth.*

METAPHOR.

*II. The Brazen Serpent retained not always its virtue to cure: also it was not to be worshipped, it was gross idolatry so to do: and when in the days of Hezekiah it came to be that way abused, it was destroyed,

DISPARITY.

II. Christ, the Antitype of the Brazen Serpent, retains the like virtue and efficacy to save that ever he had, ought to be worshipped, is "the same yesterday, to-day, and for ever," Heb. xiii. 8.

INFERENCES.

This shows not only the necessity of a Saviour, but also of faith in him. None were healed but those that looked up to the Brazen Serpent; so no man shall be saved, but he that looks up by faith to Jesus Christ.

1. Look up timely.
2. Look up daily, for sin daily wounds thee.
3. Look up with a fixed or single eye.

CHRIST IS ALL AND IN ALL.

"Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is All, and in all," Col. iii. 11.

Now to conclude with the second head of metaphors, similes, types, parables, and other borrowed terms, concerning the Lord Jesus, I may well infer from the whole of what hath been said, "That Christ is All and in all." The words are a proposition, in which you have,

1. The subject, but Christ.
2. The predicate, "He is All and in all."

Christ is All, in all things that are necessary to salvation, and that to all persons that do believe on him. Christ is a believer's All; and he esteems him so to be: not to exclude the persons of the Father, and of the Holy Ghost; for what Christ is as God, they all are, being but one and the same eternal Being: so that he that honoureth the one, honoureth the other also; he that honoureth the Son, honoureth the Father, and the Holy Ghost.

I. Christ is All in all in the first creation, (though this I do not say is directly intended in this place.)

1. He was before all things.
2. He is the Original of all creatures, the Founder, or, to use the scripture phrase, "the Beginning of the creation of God," Rev. iii. 14. "He made all things, all things were made by him, and without him was not anything made that was made," Heb. i. 2, 3.
3. "He upheld all things by the word of his power, &c., and by him all things do consist," Col. i. 16, 17.
4. As he was before all, the Original the first Former of all things, and as he upholdeth them; so likewise for him all things are and were created.
5. He hath the disposing of all things: "By him kings reign, and princes decree justice," Prov. viii. 15. "All power is given unto him in heaven and earth," Matt. xxviii.
18. "He hath the keys of hell and death. He sets up, and pulleth down, kills and makes alive at his pleasure."
6. "He is heir of all things." He hath universal Lordship over angels, saints, wicked men, and devils. See Christ the Heir.

II. But more directly, "Christ is All in All in the second creation.

1. He is the Substance of all shadows: "Which are shadows of good things to come, but the body is of Christ," Col. ii. 17.
2. He is the Antitype of all types, the All which Moses and the prophets pointed to.

3. He is All in all in pacification, and reconciliation of God to man, and of man to God: "He hath abolished in his flesh the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace," Eph. ii. 15.

4. Christ is All in all in sanctification, and payment of our debts: "He was made sin for us, that knew no sin, that we might be made the righteousness of God in him." "The Lord hath laid on him the iniquities of us all," 2 Cor. v. 21, Isa. liii. 6.

5. Christ is All in all in justification: "He is the Lord our righteousness," Jer. xxxiii.

16. It is in him all the families of the earth and every believing soul is justified: "In the Lord, shall one say, have I righteousness and strength," Isa. xlv. 24.

6. Christ is All in all in election, he is the Root of it, the first of election, the sum of our election; we are chosen in him, for him, and given to him: none shall be saved but such as are elected; but had it not been for Christ, none had been elected; had not Christ been found as the fruit of the wisdom of God, what would have signified election, the fruit of the grace of God?

7. Christ is All in all in vocation; he it is that hath called us, and that makes that calling effectual to us: "Who hath saved us, and called us, not according to our works, but according to his purpose and grace," 2 Tim. i. 9.

8. Christ is All in all in sanctification: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30. "He hath loved us, and washed us from our sins with his own blood," Rev. i. 5.

9. Christ is All in all in acceptance: "He hath made us accepted in the Beloved," Eph. i. 6.

10. Christ is All in all in respect of salvation, he is the Author of salvation; "I looked, and there was none to uphold, therefore mine own arm brought salvation." "He hath no partner or competitor: "His name shall be called Jesus, because he shall save his people from their sins." "Neither is there salvation in any other," Acts iv. 12.

11. He is All in all in conversion. (1.) It is he that shows the soul the need and necessity of it. (2.) He it is that quickeneth us: "You hath he quickened, who were dead in trespasses and sins," Eph. ii. 1. (3.) He it is that hath begotten us by his word and Spirit, and hath given a new heart to us, and hath planted a new principle of life in us.

12. He is All in all in the pardon of sin. (1.) He purchased pardon for us. (2.) He gives us a broken heart in order to it, and a heart to ask it, and a hand to receive it. (3.) Pardon is given for his name's sake.

13. Christ is All in all in every grace. (1.) He gives faith: "To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," Phil. i. 29. (2.) It is he that hath "shed abroad the love of God in our hearts, by the Holy Ghost," Rom. v. 3, 6. All grace is treasured up in him: "Of his fulness have we all received, and grace for grace," John i. 16. He is the Author, Increaser, and Finisher of our faith, and all other graces in us, Heb. xii. 2.

14. Christ is All in all in the ministry of the word. (1.) It is Christ that is preached: "We preach Christ crucified," 1 Cor. i. 23. (2.) It is Christ that gives grace and gifts to preach: "To me is the grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph. iii. 8. (3.) It is he that ordains and appoints men to this work, and puts all true preachers into the ministry. (4.) It is he that opens the mouth to speak, and the ear and heart to hear and receive the word. Take Christ away, and what Gospel can be preached? &c. What is Paul? and what is Apollos? I am nothing. Gospel ministry and ministers are nothing without Christ. "So neither is he that planteth any thing, neither he that watereth, but God that giveth the increase," 1 Cor. iii. 7.

15. He is All in all in every ordinance.

First, in baptism. 1. This ordinance shows forth Christ's death. 2. It holds forth his burial: "We are buried with Christ in baptism," Rom. vi. 4. 3. It holds forth his resurrection; take Christ away, and what signifies baptism?

Secondly, In the Lord's supper, Christ is All in all. 1. It holds forth that his body was broken, and his blood was shed. 2. It shows his love to us, and his suffering for us.

Thirdly, In prayer Christ is All in all. 1. We must ask in his name. 2. By the help of his Spirit. 3. It is he that presents and makes our prayers acceptable to God.

4. What is prayer, or any duty saints can perform, if they meet not with him in it, and if it be not done to his glory? An ordinance without Christ, is but as a cabinet without a jewel, or a shell without a kernel.

16. Again, Christ is (as one saith) all from the Father, All to the Father, and All with the Father.

(1.) All from the Father: "I am come that they may have life, (life here and life hereafter,) and that they might have it more abundantly," John x. 10. The life of grace, and of glory, are by Christ.

(2.) Christ is All to the Father: "I am the Way, the Truth, and the Life." Every word here hath its article in the Greek: "No man cometh to the Father, but by me," John xiv. 6. Christ is the Way wherein, the Truth whereby, and the Life whereunto we walk: Christ is the Way without error, the Truth without falsehood, and the Life without death. Truth lies between the way and life, as if the way to life were through truth.

(3.) Christ is All with the Father: "I know thou hearest me always." Christ hath God's ear at all times. He is the object of the Father's delight: "This is my beloved Son in whom I acquiesce;" so the Greek: * it is an emphatical word, and signifieth an infinite affection, Matt. iii. 17.

17. Christ is all in all in respect of merit: he hath merited all for us, and conveys all to us. As we have all *propter Christum*, so we receive all we have *per Christum*, through Christ. He is not only the Fountain, but the medium or conduit-pipe.

18. Christ is All in all, or the sum of the whole Gospel; all the good here, or the promised good we shall receive hereafter, is through him; he is virtually every thing to us, in every condition. (1.) Art thou sick? Christ is thy Physician, and thy physic too. (2.) Art thou poor? Christ is thy riches. (3.) Art thou weary? Christ is thy Rest: "I will give you rest," Matt. xi. 28, 29. (4.) Art thou in trouble? (5.) Christ is thy peace: "This Man shall be thy peace when the Assyrians comes into our land." Art thou a stranger? He is thy Way, and the End of thy journey. (6.) Art thou despised and contemned by men? Christ is thy honour: "To you that believe he is precious;" in the Greek, "He is an honour."

Quest. Who is he that makes Christ his All?

Ans. 1. He makes Christ his All, that owns him, believes in him, obeys, worships, and adores him, as "God over all," Rom. viii. 5.

2. He that loves him above all.

3. He that denies himself of, and forsakes all for Jesus Christ's sake, and follows him.

4. He that aims at Christ, and exalts him in all he is, hath, doth, or undergoeth: "Yea, doubtless I account all things but loss, for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ," Phil. iii. 8, Gal. ii. 20.

5. He makes Christ his All, that wholly lives by him, for him, and to him.

6. He makes Christ his All, who cannot be satisfied with any thing this world affords, or can afford, without him.

7. The man that makes Christ his All, will not take any of his right and honour from him; he will not diminish his glory, or ascribe that to the creature which belongs to Christ.

8. He that makes Christ his All, will not be contented with any ordinance or duty, if he have not his influencing, quickening, and comforting presence.

9. He makes Christ his All, who, when it comes in competition, will let all go, even his own life, before he will part with him.

10. He that makes Christ his All, likes and loves him in all: he loves not the saints chiefly because they are of his opinion in every thing, but for that of Christ he sees in them.

11. He makes Christ his All, that longs above all things to be like him, and to have his image implanted in his heart.

Quest. Why doth a true Christian make Christ his All?

1. Because he is "God over all," Rom. ix. 5. It were a sin thus to exalt him, were he not God.

* Εν ω ευδοκησα.

2. Because he hath a name given him above all, above every name: "At the name of Jesus every knee shall bow," &c., Phil. ii. 9, 10.
3. Because Christ hath suffered and done all those things for us, which we should have done and suffered.
4. Because a believer sees himself unable to do any thing without him.
5. Because he is made of God All in all things to them.
6. Because nothing is of any worth in a saint's eye, without Christ.
7. Because in having Christ, he hath All.

APPLICATION.

Is Christ All! then this reproves them that esteem any thing here in this world above him.

1. It reproves such as esteem the pleasures, honours, and profits of this world above him.

2. It reproves, and may eternally shame them that esteem their sins and base hellish lusts, more than him. Many will adventure the loss of Christ, rather than forego their evil courses.

3. It reproves them that esteem and exalt Christ in some things only; he is not All in all to them.

4. How then doth it reprove them that make Christ nothing at All, who wholly cast him away, and build their hopes of salvation upon another foundation?

Secondly. Be advised from hence, whosoever thou art, to make Jesus Christ thy All.

MOTIVES.

1. Thou hast nothing that will stand thee in any stead, until Christ be thy All.

2. If thou hast not Christ to be thy All, thy knowledge and profession of him will not prove to be worth any thing at last.

3. If thou hast not Christ for thy All, when death comes, what will become of that thou hast? thou wilt then have nothing.

Quest. How shall a person come to have Christ to be his All?

Ans. 1. He must let all his sins go.

2. He must let all his consultings with flesh and blood go.

3. He must let all his own righteousness go, so as not to rest and depend upon it for salvation.

Thirdly. This affords much comfort to the godly.

1. Is Christ thy All? thou hast a great All; what can there be more? thou mayest say with Jacob, "I have enough;" the word is, *All*.

2. Thou canst never lose thy All, because thou canst not lose thy Christ.

3. Thou canst never be undone, though thou lose All thou hast in this world for Christ's sake, because to thee Christ is All and in all.

METAPHORS, ALLEGORIES, SIMILIES, TYPES, ETC.,

RESPECTING

THE HOLY SPIRIT,

THE

THIRD PERSON OF THE BLESSED TRINITY.

THE HOLY GHOST A COMFORTER.

"And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever,"—John xiv. 16.

"And the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," &c., Verse 26.

THE Comforter, Παράκλητος, or the Advocate : "He shall give you another Comforter." The word [*Paraclet*] in the Greek comes from a word of large signification, and consequently may be rendered Advocate, Exhorter, or Comforter.

I. A Comforter implies one or more to be in trouble and distress, or attended with sorrow and affliction : a man that is not in any trouble, stands not in need of a Comforter.

joyce ; and ye shall be sorrowful, but your sorrow shall be turned into joy," John xvi. 20.

II. It implies or holds forth, that those who are troubled, and in a sorrowful condition, are capable of relief and succour.

fort. Such as have committed the unpardonable sin, or are already in hell, are incapable of receiving true peace and comfort ; but so it is not with God's people. Whatever their state and condition be, it admits of relief, though through Satan's temptations they are sometimes backward to take hold of it.

III. Comforter is a name or appellation belonging to a person, or a personal appellation.

other Divine Persons : "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "There are three that bear record in heaven, the Father, the Son, and the Spirit ; and these three are one," Matt. xxviii. 19, 1 John v. 7. 2. He hath also the names proper to a Divine Person only, for he is called God : "Why hast thou lied unto the Holy Ghost ? thou hast not lied unto man, but unto God," Acts v. 3, 4. 3. He hath personal properties assigned him, viz., a will : "He divideth to every man severally as he will ; and an understanding : "The Spirit searcheth all things, yea, the deep things

I. The saints and people of God are in this world attended with manifold troubles, afflictions, and sorrows : "Many are the afflictions of the righteous ; for all the day long have I been plagued, and chastened every morning," Psal. lxxii. 14. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice," John xvi. 20.

II. The disciples of Christ, though they mourn here or are in a sorrowful state, upon many considerations, yet they are capable of comfort, and fit subjects of it ; they are not such as utterly refuse, or are unable to receive relief and comfort.

III. The Holy Spirit is a Divine Person ; he is placed in the same rank and order, without any note of difference or distinction, as to a distinct interest, in the Divine nature, with the

of God." 4. He is a voluntary Author of divine properties; he of old cherished the creation, he formed and garnished the heavens; he inspired, acted, and spake in and by the apostles. 5. The same regard is to be had to him in faith, worship, and obedience, as unto the persons of the Father and the Son; for our being baptized in his name, is our solemn engagement to believe in him, yield obedience to him, and worship him, as it puts the same obligation upon us to the Father and Son

METAPHOR.

IV. A choice and true Comforter takes care to come unto a person he loveth, at the greatest time of need, when he is most cast down and comforted. Thus the Jews came to Mary, to comfort her, when they heard that her brother Lazarus was dead; and Job's friends, when he was in the depth of sorrow, came to comfort him.

V. A Comforter imports a person able and willing to comfort and relieve such as are in a sorrowful, mournful, and afflicted condition.

do: "Nevertheless, I tell you the truth, it is expedient for you that I go away;" pray mind the reason our Saviour gives for it: "If I go not, the Comforter will not come unto you; but if I depart, I will send him," John xvi. 7.

VI. A faithful Comforter manifesteth much love and tenderness to his oppressed and afflicted friend; particularly, 1. In coming to him. 2. In supplying the want he sustains of those things he is deprived of.

VII. A wise Comforter uses many and weighty arguments to infuse comfort into a distressed and disconsolate soul: it is not enough to come and give a bare visit and look upon a friend, but to take apt and suitable words and motives to do it.

The Spirit usually comforteth believers in and under their sorrows and afflictions.

(1.) By showing them whatsoever Christ hath done and suffered for them.

(2.) By opening and applying the gracious promises of Christ unto them, "He shall bring whatsoever I have said to your remembrance."

(3.) By sealing up Christ's love unto them; "As many as I love, I rebuke and chasten." It is no sign they are hated by Christ, or not in his love and affection, that they are chastised and so often under this and the other exercise of affliction; and this the Spirit labours either by his word, or ministers, and other ways to convince them of.

(4.) By showing from the word that the like afflictions, if not greater, many of God's children have met with before them, or are now under, "Knowing that the same afflictions are accomplished in your brethren that are in the world;" what are thy sorrows, saith the Spirit, to those that holy Job and many of the blessed martyrs met with?

(5.) By showing them the design and gracious end of God in all his dispensations and afflictions: he doth it not simply for his own pleasure as an act of sovereignty, "But for our profit, that we might be partakers of his holiness," Heb. xii. 10. This is the

PARALLEL.

IV. So the Holy Spirit comes unto a gracious person in the time of greatest need, when he is most dejected and comforted, whether it be under temptation, affliction, or persecution, for Christ's sake. Hence the apostle saith, "When we came into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, and within were fears; nevertheless, God that comforted those that are cast down, comforted us," &c., 2 Cor. vii. 5, 7. "I will not leave you comfortless, I will come unto you," John xiv. 18.

V. The Holy Spirit is able and willing at all times to comfort sincere Christians in their afflictions. Such is the power, ability, and efficacy of the Spirit upon this account, that it is more capable and able to comfort believers, than the bare bodily presence of The Lord Jesus is able to

VI. The Holy Spirit doth manifest much love and tenderness to believers, which appears, 1. In his coming to them that are poor and contemptible in the eyes of the world. 2. By making up the want of Christ's bodily presence. 3. In bearing repulses from them; how often hath the Spirit been slighted, and his motions rejected, instead of being friendly entertained, when in love he comes to them.

VII. The Holy Spirit doth not only come and give poor believers a bare visit in their distresses, but also uses fit and suitable ways and means to comfort and support their souls, "He shall bring all things unto your remembrance that I have spoken unto you," John xiv. 26. "He shall take of mine and shall show it unto you, and he shall show you things to come," &c., John xvi. 15.

fruit of all, the taking away of your sins, it is for the trial of your graces; saith the Spirit, "When he hath tried me, I shall come forth as gold," Job xxiii. 10. It is to convince the devil and wicked men, that they are sincere and upright ones, and do not follow Christ for leaves. "Doth Job (saith Satan) fear God for nought? But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face," Job i. 9, 11. God, saith the Spirit, hath brought this and the other troubles upon thee, to clear thy innocency, and to show that Satan is a liar.

(6.) But showing them that all their afflictions are but short lived, that they will soon be over, they will last but a moment.

(7.) That they will add to their advantage here and hereafter. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. It is, saith the Spirit, to show forth the excellent nature of true grace; faith, love, and patience never shone forth in their proper lustre and glory, until they come under exercise. "The trial of your faith is much more precious than gold that perisheth, though it be tried with fire," 1 Pet. i. 7. And it will hereby be found unto praise, honour, and glory, at the appearing of Jesus Christ.

(8.) The Spirit comforteth believers, by showing them that all their sorrows will in a little time be turned into gladness. "Now ye are sorrowful, but I will see you again, and your hearts shall rejoice, and your joy no man taketh away from you." "Ye shall be sorrowful, but your sorrow shall be turned into joy." "Those that go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them." "God will give unto them (saith the Spirit) that mourn in Zion, beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that he may be glorified," Isa. lxi. 2, 3.

(9.) The Spirit comforteth by showing believers that all their sorrows will be in this world, the wicked have their sweet things here, and the godly have their bitter things here; but as the wicked shall have nothing but bitter hereafter, so the godly shall have nothing but sweet hereafter. "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented," Luke xvi. 25.

(10.) The Spirit comforteth by convincing believers, that God doth not punish them as their sins deserve; "He hath visited thee little or nothing," saith Elihu, so the word will bear it. The least mercy is more than we deserve; he hath not dealt with us after our sins, nor rewarded us according to our iniquities.

METAPHOR.

VIII. A Comforter sympathizes with him he comes to visit, to comfort him in his grief and trouble. "Job's friends lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads: so they sat down with him upon the ground seven days, and seven nights," &c., Job ii. 12, 13.

IX. A true Comforter will intercede to others, (to administer support and relief) in whose power it is to succour, as well as himself.

mind of the Spirit, because he maketh intercession for the saints, according to the will of God," Rom. viii. 26, 27. Hence the word Advocate or Comforter.

X. A true Comforter will search into a person's state and condition, to know how it is with him, that thereby he may the better under-

PARALLEL.

VIII. The Holy Spirit sympathizes with every gracious soul in their distresses and troubles (according as God in his word speaks to our capacities,) "In all their afflictions he was afflicted; his soul was grieved for Israel." And in that of the eighth chapter to the Romans, the Spirit particularly is said to sigh and groan after such a sort that cannot be uttered, Rom. viii. 26. And hence the apostle exhorts the saints not to grieve the Holy Spirit of God, whereby they are sealed to the day of redemption, Eph. iv. 30.

IX. "Likewise the Holy Spirit also helps our infirmities; for we know not what to pray for as we ought: but the Spirit itself maketh intercession for us with groans, which cannot be uttered. And he that searcheth the hearts knoweth what is the

intercession for the saints, according to the will of God."

X. The Holy Spirit searches the heart and reins of every soul he comes to comfort, to discover the state and condition of a person to him; David cries out, "Search me, O God, and know

METAPHOR.

stand how to speak a word of comfort to him.

XI. A Comforter sometimes is slighted, by the person or persons he comes to visit, and administers succour unto, and all his good and sweet advice is not regarded for a time.

XII. A Comforter many times keeps his friends from utter despondency, and wonderfully revives and consoles his soul, and thereby makes sighing and heaviness to fly away. "The moving of my lips should assuage your grief," Job xvi. 5.

XIII. A faithful and true Comforter will not only give his distressed and disconsolate friend a visit, but if he sees there is need of it, will make his abode, even stay with them many days; Job's friends did so.

from me," Lam. i. 16; yet his supporting presence is ever with them. "I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever, even the Spirit of truth," &c., and he is said to dwell in us, and to make his abode with us. "But if the Spirit of him that raised Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

XIV. A good and faithful Comforter is highly esteemed and greatly beloved by his friend, especially when the work of him is known, or he is sensible of the profit and much good effected by him.

XV. A faithful Comforter will deal plainly with his friend, and not speak peace and comfort when he knows there is not just and good reason so to do, but will reprove sometimes also if he find cause for it.

rit of consolation: the humble, sincere,

METAPHOR.

I. ANOTHER Comforter, though wise and very compassionate, and every way capable to speak words to a disconsolate person, yet finds sometimes the condition of his friend to be such, that all he can say and do will not take place, nor administer present relief to

PARALLEL.

my heart," Psal. cxxxix. 23. "I the Lord search the heart," &c., Jer. xvii. 10. "He that searcheth the heart," &c., Rom. viii. 27. "The Spirit searcheth all things, &c., 1 Cor. ii. 10.

XI. So the Holy Spirit is sometimes slighted and grieved, through the power of temptation, by a believer, and his sweet and heavenly advice is not minded, nor followed as it ought to be, but all comfort is rejected for a time, but afterwards (though sometimes long first,) the soul with joy takes hold of it, Eph. iv. 30.

XII. The Holy Spirit keeps the heart of a believer from utter despondency, and greatly revives and consoles him; hence the apostle saith, "God hath given us everlasting consolation, and good hope through grace," 2 Thess. ii. 16. "We are troubled on every side, but not in distress; we are perplexed, but not in despair," 2 Cor. iv. 8. "I have seen his ways, and will heal him also, and restore comforts to him," &c., Isa. lvii. 18.

XIII. The Holy Spirit knows there is an absolute necessity for him not only to give the saints a visit and immediately be gone, but also to abide with them always, for they cannot be without his glorious presence one moment: it is true sometimes they may be without his eminent comforting presence, which causes the Church to cry, "The Comforter that should relieve my soul is far

XIV. The Holy Spirit is exceedingly prized, and much beloved by every godly man, but more especially when they find by experience the great worth of him, and the great good and profit they receive by his means.

XV. The Holy Spirit deals faithfully with every man, he will not speak peace to any person but to those to whom it doth belong, nor at a time when the soul is fallen into any sin, or under some great temptation to sin, but will at such times rather rebuke and reprove them. The Spirit is first, a Spirit of burning, and then a Spirit of consolation: the humble, sincere,

PARALLEL.

I. THE Holy Spirit sometimes finds a gracious person very much disturbed and cast down under heavy pressures of affliction, and that no other can comfort him; yet when he comes to a resolution to relieve, refresh, and comfort him, all his sorrow, temptations, and disquietudes fly away. Let a saint be never so sad, if the Spirit see it is a fit time to speak peace and comfort to him,

METAPHOR.

him, but after all, remains very sad and disconsolate.

II. Another Comforter many times misses the case of a poor, afflicted person, and thereby cannot accomplish the work; this did Job's Comforters, they mistook his case, whereby they proved miserable Comforters to him.

III. Other Comforters are many times wearied out, and leave their friends in the midst of their sorrow.

IV. Another Comforter may be absent, nay at a great distance when his poor distressed friend stands in most need of him; besides, he can visit but a few persons at one and the same time, and cannot be at above one place at once.

V. Other Comforters can speak to the ear, but scarce able to reach the heart; Spira had many words of comfort spoken to his ear, but they could not speak to his heart.

cells all other Comforters, he can in a moment cause all sorrow to cease, by speaking to the heart.

DISPARITY.

he doth it effectually. "If he speak peace, who can cause sorrow?" "For I have satiated the weary soul, and I have replenished every sorrowful soul," Jer. xxxi. 25.

II. But the Holy Spirit never doth, nor can mistake any person's condition. Being God, he knows, and is the Searcher of the heart; all things lie naked and open to his eyes. "The Spirit searcheth all things, yea, the deep things of God!"

III. But the Holy Spirit cannot be wearied nor tired out. "The Creator of the ends of the earth fainteth not, there is no searching of his understanding," Isa. xl. 28.

IV. But the Holy Ghost is omnipotent. "Whither shall I go from thy Spirit? or whither shall I fly from thy presence?" Psal. cxxxix. 7. He is always near, and at hand, and needs none to bring him news how it goes with any person. Being the omniscient God, he can visit thousands, and ten thousands at one and the same time; is every where, not circumscribed nor limited to place.

V. The Spirit can speak to the heart of a poor sinner. "I will (saith God) allure her, and bring her into the wilderness, and speak comfortable words unto her." In the Hebrew, *דברתי עליה, loquar super eam*, or *ad cor ejus*, "I will speak to her heart." Hos. ii. 14. In this the Holy Spirit infinitely ex-

INFERENCES.

I. WE may infer from hence, the great love of Christ to his own people, he will not leave them comfortless, nor send one to them that is not able to speak peace, or administer true comfort and consolation to their souls.

II. It should teach us in our trouble, to cry for the Holy Comforter to come unto us.

III. It reproves such, who deny the Holy Ghost to be God, and a divine Person; this being an appellation that properly belongs to a distinct person.

IV. Let us take heed we never grieve the Holy Spirit, who is such a choice and blessed Friend to us.

V. It may also caution every soul against receiving comfort, when God by the Spirit speaks it not to them.

1. The Holy Spirit speaks not comfort to any unconverted souls, who love and live in their sins, but rather terror.

2. The Holy Spirit speaks not comfort to carnal and loose professors, and hypocrites in the Church, "That have lamps and no oil," Matt. xxv. 3: the name of Christ upon them, but not his nature in them; much knowledge, but want charity: "Fearfulness will (saith the Spirit) surprise the hypocrite," Isa. xxxiii. 14.

3. The Spirit speaks no comfort to an apostate and backslider in heart and life; he tells them, "They shall be filled with their own ways, and led aside with the workers of iniquity," Psal. cxxv. 5.

4. The Spirit speaks no comfort to the moral person, who wholly rests upon his own righteousness, and sees no need of a Saviour, nor of "The righteousness of God, which is by faith in Jesus Christ."

5. The Spirit speaks no comfort to persecutors and murderers of the godly,—to cursed plotters and haters of the true religion, and lovers of idolatry, such that

worship the Beast, and are followers of the Romish church, or upholders of the same ; “ They (the Spirit saith) shall drink of the wrath of God, and be tormented with fire and brimstone for ever and ever,” Rev. xiv. 9—11.

But the Spirit speaks comfort to all true penitent ones ; to such, who though they have been great sinners, yet now loathe themselves in a true and thorough sense thereof, and forsake it.

1. To those who do believe and wholly rely upon Jesus Christ for life and salvation.
2. To those who desire to be holy as well as happy, to have their sins mortified as well as pardoned, to be sanctified as well as saved, to live to God here as well as to live with God hereafter.
3. To such who are universal in their obedience, that take up their cross and follow the Lamb whithersoever he goeth.
4. To such that obey the precepts of God, as well as believe the promises.
5. In a word, to all sincere and upright ones.

Quest. How doth the Spirit speak comfort to the souls of men ?

- Ans. 1. Usually by bringing Christ's word and promises to their remembrance.
2. By using many arguments, some of which I have hinted at already.
 3. By his shining influences, sweet and comfortable operations upon the soul.
 4. By sealing up Christ's love, and giving good hope and assurances of eternal life unto them.

THE HOLY SPIRIT COMPARED TO THE WIND.

“ *Awake, O north Wind ; and come, thou south, and blow upon my garden,*” &c. Cant. iv. 16.
 “ *The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,*” &c., John iii. 8.

“ *And suddenly there came a sound from heaven, as of a rushing mighty Wind, and it filled all the house where they were sitting,*” &c., Acts ii. 2.

THE Hebrew word רוח, and the Greek, το πνευμα, (which comes from a verb that signifies to breathe, or to blow) signifies sometimes air, sometimes wind, and sometimes a spirit. The several metaphorical meanings of Wind may be read in our *Philologia Sacra*, to which we refer you. Sometimes it denotes things that are vain, light, and empty ; as Eccles. v. 16, Hos. xii. 1, &c. In the texts cited, by an express similitude it is compared to the Holy Spirit, as you may see in the following parallel.

METAPHOR.

I. The Wind is invisible ; no man ever saw it, nor is the way of it known ; it passeth the skill of man, to find out from whence it cometh, and whither it goeth, John iii 8.

II. The Wind blows at God's command ; he is said to hold the Wind in his fist.

III. The Wind has a purging quality in it ; it cleanseth and purifieth the air, which otherwise would be hurtful and prejudicial to man ; it drives away those ill vapours and stinks that arise from the earth.

PARALLEL.

I. The Holy Spirit is invisible, and works invisibly ; none of the ways and operations thereof can be perceived or seen by mortal eyes : “ Neither doth the natural man understand the things of the Spirit, nor can he,” 1 Cor. ii. 14. The workings and operations thereof are of a hidden and mysterious nature, hardly to be found out by the godly themselves.

II. The operations of the Spirit are from God ; it is he that causes or commands the spiritual winds to blow upon the souls of men and women.

III. The Holy Spirit cleanseth the soul of a sinner, purging out all those hurtful fumes, that arise from the inward corruption of the heart ; it expels and works out deadness and indisposedness to good, and removes those things that cause a man to be unsavoury in his place and generation, and which indeed make him not to savour of the things of God.

METAPHOR.

IV. The Wind hath a cooling property; how much do people in hot countries desire to have the Wind blow, to lay the extremity of heat.

upon the soul. The desire after evil is

V. The Wind hath a clearing quality, dispersing clouds, and causing serenity, expelling all mists and fogs, which darken the air.

VI. The south Wind, as naturalists observe, is of a thawing quality, which experience oft-times shows to be true.

VII. The Wind is of a searching quality; it finds out the most hidden places, it passes through the most private corners, and undiscernible crannies.

VIII. The Wind, naturalists observe,* has also a drying and ripening property; it dries up filthy and unclean places, that are not passable, and helps to ripen things for harvest.

IX. The motions of the Wind are various; sometimes it blows one way, and sometimes another; when it blows on high in one part of the kingdom, it is low, or hardly blows at all in another part: its several motions also have various effects and properties.

the weeds and worms of our corruptions.

blows, which is warm, comfortable, and refreshing; peace, inward joy, and consolation of the Spirit, are signified thereby, as the learned observe.†

X. The Wind blows freely where it lists; we cannot command the Wind to blow when and how we would.

XI. The Wind blows and worketh sometimes powerfully, strongly, and irresistibly; it hath a mighty force in it, bearing down all that stands in its way; it turns up the cedars of Lebanon, rends the mountains, and breaks rocks in pieces.

PARALLEL.

IV. The Spirit also is of a cooling nature, which abates the burning lust of concupiscence, and the scorching of Satan's fiery darts and temptations, Eph. vi. 16, (as is further opened in the metaphor of Water). How comfortable is it in time of temptation, to have the Wind of the Spirit blow presently allayed thereby.

V. The Holy Spirit disperseth the clouds of ignorance and darkness in the understanding, and drives away those mists of temptation, which cause men to lose their way, and by its powerful influence makes fair weather in the soul, Eph. i. 18.

VI. The Holy Spirit melts or thaws the cold and frozen heart of a sinner. The hearts of men are naturally congealed, like ice, hard and obdurate; but no sooner doth the Spirit come to blow upon it, but this hardness thaws and dissolves into a flood of tears, Acts ii. 36, 37.

VII. The Holy Spirit tries the heart and reins, and finds out the very thoughts of men; it is said, "To search all things, yea, the deep things of God," 1 Cor. ii. 10. "It pierceth even to the dividing asunder of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart," Heb. iv. 12.

VIII. The Spirit dries up the filthy issue of our sinful humours, which make our way to heaven very hard and difficult; and also ripens us, like wheat, for the Lord's harvest. It is by the influence of the Spirit, that we are "made meet for the inheritance of the saints in light," Col. i. 12.

IX. The Spirit moves and operates variously; sometimes it blows upon one people, and sometimes upon another; sometimes upon one church it blows powerfully, when upon another at that time its operations are hardly discernable. Again, sometimes the north Wind of the Spirit blows, which is sharp, cold, and nipping, (rebukes and reproofs of the Spirit, and afflictions, are like the blowing of the north Wind) which tends to kill

And then again, at another time the south Wind

X. The Spirit of God is a free Agent; it moves, blows, and operates as it pleaseth; it is not at our command. "But all these things worketh the one and the same Spirit, dividing to every one severally as he will," 1 Cor. xii. 11.

XI. The Holy Spirit is powerful in its operations, there is no standing before it. It brings down and levels all high, mighty, lofty, and towering thoughts of men; when in good earnest it begins to work upon the heart, no opposition that is made against it is able to stand. Though Satan and evil relations, may endeavour to obstruct its workings, and hinder the soul in its purposes

* See Plin. lib. ii. cap. 19.

† See Gardener.

and resolutions heaven-wards; yet nothing is effectual to impede the powerful influences of the Spirit and grace of God; mountains of sin and opposition are broken in pieces by it. When it once blows briskly upon the soul, it presently cries out, "Lord, what wouldst thou have me to do?" Immediately, saith Saul, "I conferred not with flesh and blood," Gal. i. 16.

METAPHOR.

XII. The Winds many times by their blowing cause rain, by dissolving the clouds.

XIII. Men observe or take good notice of the blowing of the wind, and by certain signs, viz., by beholding the clouds, vanes, &c., they know which way it blows.

Spirit blows. 1. If the desires of the soul be after God and holiness, it is one sign the wind is in a right point. 2. If the understanding be enlightened, and clouds of ignorance scattered, the affections changed, so that heavenly objects are principally delighted in; if the will be brought to yield, and readily to submit to the will of God, the Spirit blows the right way. 3. If a man leave his old and evil courses and company; if that which was once pleasant to him, be now become grievous to him: if his discourse be savoury, and his life holy, you may know which way the Wind blows: "They that are after the Spirit, do mind the things of the Spirit," Rom. viii. 5. 4. If there be new habits wrought in the soul, so that although a man may sometimes be obstructed in his way, and hindered in his course heaven-ward, yet immediately, as it were by a natural or divine instinct, he falls into his former way and course of grace and holiness again; it is a sign which way the wind blows. You know the Wind is sometimes obstructed or stopped in its usual course, by houses or trees, &c., so that you can hardly discern by vanes or smoke, &c., which way it is; so it may be with a Christian. Besides, sometimes you can scarcely perceive any wind to blow at all, no more can you the operations of the Spirit.

XIV. The Wind, naturalists observe, causes some flowers to wither, and hang down their heads.

flesh is grass, and the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it," Isa. xl. 6, 7.

XV. The Wind, though it be invisible, and cannot be seen, yet it may be heard, and its effects are seen, and its influences evidently felt and experienced by all.

the workings of the Spirit formed into another likeness, and become pious, and truly religious; that tongue that was wont to blaspheme God, they now hear to praise and admire him, &c. And believers themselves clearly feel and experience the blessed effects and operations thereof in their own souls.

XVI. The Wind cherishes and causes plants and grass to grow and thrive; as it is observed by some, that nothing will grow and thrive without it. It is thought, that the roots of things being moved by the wind, it causes them to root the more, making the ground to give way unto them, by which means they take the faster root.

PARALLEL.

XII. The Spirit dissolving the clouds of iniquity, waters the heart with tears of repentance and godly sorrow.

XIII. The blowings or operations of the Holy Spirit ought carefully to be observed, with the access and recess thereof; for a Christian can make no earnest of the duties of religion, unless these winds blow. Moreover, there are certain signs, whereby a man may know which way the

XIV. The Spirit of God blowing upon the soul of a sinner, causes his pride and external glory to fade away, which is compared to the flower of the field, "The rod hath blossomed, pride hath budded," Ezek. vii. 10. "All

XV. The Holy Spirit, though it be invisible, and its operations mysterious, and not to be discerned by many men, yet they may see and hear the effects of it, they may perceive what alteration and changes it makes in this and that man: such as were very vicious and ungodly, are by

XVI. The Spirit of God causes the saints to grow in grace, and in the knowledge of our Lord Jesus Christ. The Spirit moves upon the affections, and every other faculty of the heart, and by that means causes the seed of grace to take the deeper root. The ground or spirit of a Christian must be broken, and loosened from the world, and from the love of sensual things more and more, by the wind of the Spirit, or he will not be fruitful in grace and good works.

METAPHOR.

XVII. The Wind is useful for navigation, to carry a ship from one port unto another; for if the Wind do not blow, they are becalmed; nor can they sail at all without it.

the Spirit: "God is a Spirit, and they in truth," John iv. 24.

XVIII. The Wind is very profitable to fan or winnow wheat, to sever the chaff or light seed from the good corn or grain.

his people, but by his word and Spirit? It is that which cleanses and makes them pure from the dross and pollutions of sin and wickedness, as the apostle observes, 1 Cor. vi. 11.

XIX. The Wind rises high, and blows powerfully; sometimes it riseth on a sudden, and at other times gradually.

XX. Naturalists tells us,* that an earthquake is occasioned by the Wind; certain exhalations, or wind, being got into the earth, shade it.

tion thereby. A man never trembles as he should, till the Spirit enter into him. Saul was taken with such a trembling, when the Spirit entered into him, and began to work, that he could not stand upon his feet.

METAPHOR.

I. Some Winds are sent in judgment, to destroy and overthrow; which many times blow down houses and trees, and make great desolation: witness that prodigious Wind in the year 1661.

II. Some Winds are of a blasting nature, and cause the fruit to fall before it be ripe.

III. There hath been a Wind, in which the Lord hath not appeared, 1 Kings xix. 11.

name, there am I," saith Christ, Matt. xvi. 17.

IV. Some Winds are compared to words, and speeches of one that is desperate.

PARALLEL.

XVII. Unless the Spirit blow upon the Soul, or upon the Church, they lie becalmed, and cannot sail towards the haven of eternal happiness; no duty or service, performed in public or private, can avail any thing; we get not a bit of ground, nor any real advantage by them, unless they are performed by the help and influence of that worship him must worship him in Spirit and

XVIII. The Holy Spirit winnows and fans God's people, who are compared to wheat and good grain. It is said of Christ, "His fan is in his hand, and he will thoroughly purge his floor," Matt. iii. 12. How doth Christ fan and purge It is that which cleanses and makes them pure from wickedness, as the apostle observes, 1 Cor.

XIX. The Spirit of God sometimes comes on a sudden upon a soul, and by its powerful operation, in a short space makes a great and wonderful change; as appears in the case of Saul; but at other times it raiseth and worketh upon some men's hearts gradually.

XX. The Holy Spirit, when it gets into the heart of a man, by its powerful operation it makes him tremble, and shakes him to pieces, as it were, causing strange, though glorious workings in the inward man. This he doth by setting the evil of sin before his eyes, and his woeful condition he should, till the Spirit enter into him. Saul the Spirit entered into him, and began to work,

DISPARITY.

I. But the Spirit being the great promise of the Father, and the fruit and effect of Christ's ascension, is sent in mercy to strengthen and establish, and is so far from destroying or overthrowing, as that it causeth the Church in general, or a Christian in particular, to take the more firm root, and stand the faster, Eph. iii. 17, Col. ii. 7.

II. But the Spirit, as compared to the north and south Winds, ripeneth a Christian in grace, and causeth the spices thereof to flow forth, Cant. iv. 16. Grace ripeneth and fitteth for glory. Psal. lxxxiv. 11.

III. But there is no greater demonstration of the Lord's presence with his people, or with a soul, than by the indwelling of his Spirit, John xiv. 17. "Where two or three are gathered together in my name, I will be in the midst of them," Matt. xviii. 20.

IV. "But no man speaking by the Spirit, calleth Jesus accursed," 1 Cor. xii. 3. Men are by the Spirit brought into their right minds: witness the Prodigal, Luke xv.

* See Pliny; also *Speculum Mundi*, p. 173.

METAPHOR.

V. Sometimes Wind is made use of to set forth that which is vain and empty, Prov. xi. 29.

VI. Some Winds are without rain. "Whoso boasteth himself of a false gift, is like clouds and Wind without water," Prov. xxv. 14.

VII. If some Winds be observed, men must not plough nor sow their seed: "He that observeth the Wind, shall not sow, and he that regardeth the clouds, shall not reap," Eccles. xi. 4.

VIII. Man's iniquity is compared unto the Wind.

tifying of all sin and iniquity whatsoever.

DISPARITY.

V. But wherever the holy scriptures make mention of the Holy Spirit, it is to set forth persons and things, as they are, substantial; neither is there any thing that is more opposite to lightness or vanity, than the work of grace wrought by the Spirit in the hearts of believers, Gal. v. 22.

VII. But the Wind of the Spirit is always attended with sweet dews and showers of rain, being frequently thereunto compared in scripture.

VI. But whosoever plougheth or soweth, in expectation of a blessed crop, must observe the Wind of the Spirit, without which his ploughing and sowing will be altogether unprofitable, if not sin.

VIII. But contrary-wise, there is no work of the Spirit in the hearts of men, but what is directly contrary thereunto, and tends to the mor-

INFERENCES.

I. We may infer from hence, how hard a thing it is for us to know the nature of the work of the Spirit in regeneration upon another man's heart, some of its operations being so secret and invisible.

II. Let it teach us to pray to God, that he would be pleased to raise this Wind, and cause it to blow briskly upon our souls and churches. And let us be contented with that Wind of the Spirit which God sends to blow upon us, whether it be the north Wind of affliction, adversity, and rebuke, or the south wind of peace, joy, and prosperity, both being absolutely necessary; as we would have the one, so we cannot be without the other.

III. Bless God when you find the influences of the spiritual Wind upon your own souls, or upon the souls of others.

IV. Let it be also a warning to all true believers, as they would be preserved in their Christian course, and be kept from being tossed to and fro, and so from the danger of rocks and sands, to take heed in steering their course, by what wind they sail, because there are some Winds of doctrine, that arise from "The sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. iv. 14; called also, "Divers and strange doctrines," Heb. xiii. 9.

THE HOLY SPIRIT COMPARED TO FIRE.

"Quench not the Spirit," 1 Thess. v. 19.

In this place the Spirit of God, in his gifts and operations, is compared to Fire, which is largely opened under the head of metaphors that respect the Word, to which we refer you.

THE HOLY SPIRIT COMPARED TO THE OIL OF GLADNESS.

"Therefore God, thy God hath anointed thee with the Oil of Gladness above thy fellows," Psal. xlv. 7.

"But ye have an unction from the Holy One, and ye know all things. But the Anointing, which ye have received from him, abideth in you, and ye need not that any man teach you; but, as the same Anointing teacheth you all things," &c., 1 John ii. 20, 27.

By a metaphor called an anthropopathy, Oil or anointing is attributed to God, Psal. xlv. 7, Heb. i. 9, Cant. i. 3, where the Holy Spirit with his gifts are understood. Which appears by comparing this place with Isa. lxi. 1, Acts x. 38, John iii. 34, where the unc-

lightened, they might know what was the hope of his calling," &c., Eph. i. 17, 18. Clouds and mists of darkness are upon the eyes of all that have not received the Spirit, so that they cannot behold things afar off.

METAPHOR.

VIII. Oil is excellently good to open obstructions, and help them who cannot breathe freely.*

to Almighty God : "Likewise the Spirit helpeth our infirmities : for we know not what we should pray for as we ought, but the Spirit maketh intercession," &c., Rom. viii. 26. "No man can say Jesus is Lord, but by the Holy Ghost," 1 Cor. xii. 3.

IX. Oil is a fat and feeding substance, it is a very nourishing thing, it is thought there is nothing more wholesome to the body of man.

and makes fat the bones of his saints, Isa. xxv. 6, lviii. 11.

X. Oil eaten with some other things that have some hurtful quality, maketh them very good and nourishing, whilst others who eat them without Oil are surfeited thereby

become deadly and destructive to wicked men, their table, bed, and all they enjoy are made snares to them. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this world," &c., Luke xxi. 34.

XI. Oil, naturalists tell us, is good against shaking, tremblings, and convulsions, which many are troubled with, so that on a sudden sometimes they fall down and foam at the mouth.†

spirits ; which have troubled many with strange convulsions, shakings, and tremblings in this nation ; so that, as my author saith, they have even foamed at the mouth, when quakerism first came up amongst us.

XII. Oil was made use of under the law, in cleansing him who had the plague of the leprosy. "The priest was to put oil on the tip of his right ear, and upon the thumb of his right hand ; and the remnant of it upon his head," Lev. xiv. 17, 18.

filthiness." "Now are you clean through the word that I have spoken to you ;" "The words that I have spoken to you, they are the spirit and the life," Ezek. xxxvi. 25, 26, 27, John xv. 3, and vi. 63.

XIII. Oil is used for lamps, whereby they burn long, and give light to them that are in the house, the use whereof is very well known to all.

PARALLEL.

VIII. The Spirit of God is the only remedy for all obstructions of the inward man, those that scarce breathe or pray at all, by receiving a measure of the Spirit, breathe out freely their desire

IX. The Spirit feeds the soul, yea, it makes it fat and well-liking ; nothing nourishes comparable to the Spirit ; the word and ordinances of God, are but dry bread to it : this is the chief of those fat things full of marrow, by which God feasts,

X. The Spirit of God being received and lived upon, the abundance of the things of this world, that have in them by means of sin, some hurtful and surfeiting quality, are made hereby very good and profitable to believers ; but for want of the Spirit's seasoning and sanctifying, they

XI. The Holy Spirit is of exceeding great use against all tremblings and convulsions of the soul in evil times, it frees the godly from all slavish fears, which shake some men for want of it, out of their faith, honesty, and religion ; and it keeps sincere ones steadfast and immoveable, from being shaken by false doctrine and lying

XII. The Holy Spirit is made use of by the Lord Jesus Christ, our heavenly High-priest, in cleansing the leprosy of sin, he puts it into, or upon, every faculty of the inward man, the will, the affection, the understanding, the conscience, the head, the hand, the heart, the whole soul is anointed therewith, before it be pronounced clean by the Lord. "I will put my Spirit within you, and you shall be clean from all your

XIII. The Spirit of God is that spiritual Oil, that the wise virgins took in their vessels and in their lamps, by which means they were accepted by the bridegroom ; and the foolish for want of it, their lamps of profession went out, and they not suffered to go into the wedding-chamber, Matt. xxv. 8, 10.

* Plin. lib. xxiii. p. 162.

† ibid.

METAPHOR.

XIV. Oil hath a beautifying virtue; the virgins that were prepared for the Persian king, used ointments to make them fair, for six months space they used sweet odours, and six months Oil of myrrh. This Oil, naturalists say, hath a beautifying quality, and fetcheth wrinkles out of the skin. David speaks of Oil, saying, it makes the face to shine.

through my comeliness, which I had put upon thee," &c., xvi. 14. How glorious and beautiful to be hereby? "And all that sat in the council, looking steadfastly on Stephen, saw his face appear as if it had been the face of an angel," Acts vi. 15.

XV. There are some men that cannot endure Oil, they love it not, will not be persuaded to put a little into their mouths, they are naturally averse to it.

of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14.

XVI. The joints and limbs being anointed with some sort of Oil, it will very much strengthen them, and make a man more agile, nimble and fit for motion.

XVII. The priests, kings and prophets under the law, were anointed with Oil.

METAPHOR.

I. Other Oil is of an earthly extract, and several sorts of it are prepared and made fit for use by the art and wisdom of man, being extracted from earthly things.

II. There is not one sort of Oil, that hath all kind of excellent qualities in it; that which may be good to beautify and of a sweet scent, may not be medicinal.

III. Oil will not last long, its virtue is soon gone, it quickly decays and becomes unsavoury.

PARALLEL.

XIV. The Holy Spirit hath an excellent beautifying quality, there is no scar, spot nor deformity in the soul, but the Spirit can purge and cleanse it, they that are anointed with this Oil, shine in the eyes of God and good men; it will make a Blackmoor white and beautiful, fetches out those wrinkles and foul stains and spots, that naturally are in the souls of men and women; it takes of Christ's beauty, and puts it upon the soul, and so places a shining lustre upon the inward man. "Thy beauty, for it was perfect

XV. There are some, nay many men in the world, that love not, like not the Spirit, they are naturally so averse to it, that they will not be persuaded to make trial of it; they cannot believe there is any sweetness, benefit, or savour in it. "The natural man receiveth not the things

XVI. The Spirit is good to strengthen the weak and decayed hands and knees of a poor saint; and thereby makes the soul more fit for motion Godwards, lively, quick, agile, and fit for heavenly service.

XVII. "The Lord Jesus was anointed with the Spirit, that Oil of gladness above his fellows," Heb. i. 9. Moreover every minister of the Gospel must be anointed therewith, or he is not accepted of God.

DISPARITY.

I. The Spirit is from above, and without beginning, "Flowing from the throne of God and the Lamb," Rev. xxii. 1. But the Comforter, even the Spirit of Truth which proceedeth from the Father, he shall testify of me," John xv. 26.

II. The Spirit hath all excellent qualities in it; it will not only beautify and perfume, but it is also a sovereign good for healing all distempers of the soul: what rare property is there in any sort of Oil, but the Spirit in an heavenly manner far excels it.

III. The Spirit abides the same, never corrupts, nor loseth its virtue, it lasteth from everlasting to everlasting.

INFERENCES.

I. From hence we may see the excellent nature, properties, and usefulness of the Spirit.

II. It may move and stir us up to pray to the Father for fresh anointings.

III. Let us ascribe all tenderness and brokenness of heart, to the mollifying virtue of this precious Oil.

IV. When ye see choice and excellent Oil, think seriously on the Holy Spirit.

V. Labour to get much of it in your vessels, lest your lamps go out, and you go to buy when too late.

THE HOLY SPIRIT THE EARNEST OF THE SAINTS INHERITANCE.

"After ye believed, ye were sealed with the Spirit of Promise; which is the Earnest of our Inheritance," &c., Eph. i. 13, 14.

METAPHOR.

I. An Earnest is usually part of the best things which are in common use and estimation among men; as gold, silver, &c.

II. An Earnest imports some thing bought or sold, as also an agreement, or consent between two parties, for the confirming of some contract or promise, which before was not settled.

say, the bargain punctually observed, hath given us an Earnest, to wit, his Spirit, and we receiving of it, show our assent and consent to the contract, to serve the Lord and become his for ever, Rom. xii. 2, 1 Cor. vi. 19, 20.

III. An Earnest is given as a pledge of some future good thing, purchased or promised to a person.

grace is promised to them. "Who hath also sealed us, and given us the Earnest of the Spirit in our hearts," 2 Cor. i. 22.

IV. An Earnest oftentimes of a great bargain or purchase is a considerable sum, twenty or thirty pounds, sometimes more hath been given in Earnest of an inheritance; an Earnest is commonly proportioned according to the worth or value of the purchase.

"Love, joy, peace, long-suffering, gentleness, faith, meekness, temperance," &c., Gal. v. 22, 23. One particular fruit of the Spirit, viz., peace, is such an inestimable jewel, that the apostle saith, "It passeth all understanding," Phil. iv. 7.

V. An Earnest is that which confirms or makes sure a bargain or contract between two parties, by the means of which each claims his own interest and property.

dwelt in him, and he in us, because he

VI. An Earnest puts a bar to any who would unjustly stop, disannul, or make void the covenant agreed upon.

mine own, I have agreed, covenanted, and sold myself to him. "Depart from me, ye evil-doers; for I will keep the commandments of my God," Psal. cxix. 115. "The Lord rebuke thee, Satan," &c., Zech. iii. 2. And hereby God looks upon himself concerned to secure and make sure of the soul to preserve his right and interest he hath in his people against all enemies, that he may not lose his bargain.

VII. An Earnest confirms a bargain, so that it gives assurance to

PARALLEL.

I. The Holy Spirit, viz., the gifts, graces, and operations thereof, is part of the best things which the great God, in this world, gives unto his dear children.

II. The Earnest of the Spirit doth also denote, as is observed by some, that spiritual bargain which is made between God and a believer. The Lord in a solemn contract, requires of us our whole soul, life, strength, the best we are, and are capable to perform for the glory of his holy name; and to the end he might have, as I may

III. The Spirit is given by the Father to believers as a pledge or Earnest of the blessed inheritance, which Christ purchased by his blood for them, and upon the account of his own free

IV. The Spirit which God giveth to believers, as the earnest of eternal life, is a great sum, or that which is of considerable value; the purchase being infinite or invaluable, it is meet the Earnest should bear some proportion to it; who is able to account or reckon up the worth of the Spirit of God, which is the Earnest of the saints inheritance? We may judge of the value and excellency of it by the fruits thereof, which are

V. The Earnest of the Spirit which God hath given to his people, confirms that mutual contract and agreement which is between him and them: God hereby claims a new covenant-right to believers, and believers claim interest and property in God. "Hereby we know that we hath given us of his Spirit," 1 John iv. 13.

VI. The Earnest of the Spirit prevents Satan from stepping in to break and make void the spiritual bargain, or contract between, the soul and the Lord Jesus Christ. A saint can by this means say, I have received Earnest of God, I am not

VII. The Spirit confirms the covenant of grace so to believers, that it gives them an as-

METAPHOR.

him that receives it, of the inheritance or purchase of whatsoever it is in Earnest.

VIII. An Earnest, though it may be in itself, something of considerable value; yet it is always far short in worth to that which it is the Earnest of.

IX. An Earnest, as it is something given of a valuable consideration, to confirm a bargain; so the person that receives it, immediately enjoys it, he hath it in hand for his present profit and advantage; and many times a man hath nothing else to live upon till he receive the whole sum, but the Earnest-money.

X. There is always some distance of time between the laying down of the Earnest of an inheritance, and full enjoyment of it, or entering into the possession thereof.

die, and not the full fruition or perfect enjoyment of it till the resurrection: "Henceforth is laid up for me a crown of righteousness, which God, the righteous Judge, will give me at that day," &c., 2 Tim. iv. 8.

METAPHOR.

I. An Earnest among men is usually a certain sum, either more or less, of gold or silver, which are but corruptible and earthly things.

II. The best and greatest purchase an Earnest among men is given for, consists of temporal things, that pass away and perish, as all sublunary things do.

III. Sometimes among men, a person who has given Earnest, for such or such a commodity, does afterwards recant his bargain.

Christ. And believers have no cause up to God, both body and soul, all they are, and are capable to do, for the glory of free-grace; for their gain will be unspeakable thereby: "Godliness is profitable to all things, having the promise of the life that now is, and that which is to come;" it is great gain, 1 Tim. iv. 8.

IV. Sometimes the purchaser loses his Earnest, by flying from the bargain, and so never has the inheritance.

V. Amongst men, the Earnest of an inheritance is given by the purchaser to the seller, and he expects

PARALLEL.

surance of eternal life and glory to come; hence it is called, "The Earnest of the saints inheritance, until the redemption of the purchased possession," Eph. i. 14.

VIII. The gifts, influences, and graces of the Holy Spirit, though they are in themselves of great worth and value, and accordingly greatly prized by the godly; yet not to be compared to the full fruition of God and the glorious inheritance which the Spirit is given as the Earnest of.

IX. The Spirit which is the Earnest of glory, is given to believers for their present profit; God's infinite favour bestows grace, peace, joy, and the like, whilst saints are in this world: and indeed it is upon this Earnest-money they live, and it is so much as is sufficient to bear all their charges, and defray all their expenses till they receive the everlasting kingdom, 1 Cor. xii. 7, Gal. v. 22, 25.

X. There is also a distance of time between the saints receiving the Spirit, which is the Earnest of that glorious inheritance, and the full possession of it. They receive the Spirit as the Earnest when, or soon after they believe, the time when they receive the inheritance is not till they

DISPARITY.

I. The Earnest of the saints' inheritance is of an inestimable value, being of an heavenly and sublime nature, the holy, blessed, and eternal Spirit of God, in the operation, gifts, and graces thereof.

II. The Holy Spirit is the earnest of "An inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us," 1 Pet. i. 4. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

III. There never will be any recanting about giving or receiving this spiritual Earnest; God will never repent that he gave his Spirit to his faithful children, it being bestowed upon them as the result of his eternal purpose in Jesus

to recant their bargain, in yielding themselves up to God, both body and soul, all they are, and are capable to do, for the glory of free-grace; for their gain will be unspeakable thereby: "Godliness is profitable to all things, having the promise of the life that now is, and that which is to come;" it is great gain, 1 Tim. iv. 8.

IV. God will never, can never lose those souls for whom he gave his Son, as the price of their redemption, and his Spirit as an Earnest to make sure of them: "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hands," John x. 29.

V. The spiritual Earnest is given by the Father, upon the account of Christ's purchase, unto believers. The Lord Jesus bought the inheritance

something of equal worth for that he parts withal for it.

VI. An Earnest among men is given by the purchaser, with an intent or design to advantage himself thereby ; it is chiefly his own interest and profit which he aims at in this action.

ritance, and received the Earnest of it for us, as Mediator, who freely gives it to us ; out of his own good will he bestows it upon us, as an assurance of the full possession of eternal life.

VI. The Lord giving his Spirit as the Earnest of future blessings, designs (it is acknowledged) his own glory thereby ; but chiefly the profit will be ours : it was our good, our advantage Christ designed and aimed at, in dying for us, in giving his Spirit to us.

INFERENCES.

I. What admirable grace and favour is here ! Did God give Christ to die for us, to redeem us from sin and wrath to come ? and did he receive the Holy Spirit as Mediator, to give it unto us, the Earnest of that purchased possession ? Let this be to the praise of his glory. Christ purchases that we might possess. Others purchase that they may inherit themselves, and give Earnest to make sure of the estate to themselves ; but the Lord Jesus needed not to do so, he was Heir from everlasting, and all that he did as a Mediator was for us, to enrich and make us happy and blessed for ever.

II. If God hath given to believers the Holy Spirit, as the Earnest of their inheritance, let them take heed they do not go about to defraud him of his bargain : they are not their own, they are "Bought with a price," 1 Cor. vi. 19, 20 ; and they have consented to this holy contract, by taking an Earnest from his hand. It is great injustice to deprive or keep back any part of a lawful bargain from the buyer, especially when he hath given Earnest for it.

III. This shows what certain hopes and good assurance a godly man hath of eternal life : it is bought or purchased for him, it was given by promise to him, the promise is sealed ; nay, more than this, he hath received a pledge or Earnest of it. What little ground is there then for any soul to despond, or doubt of the eternal inheritance ? The holy God deals with us after the manner of men, about the great concerns of another world ; the bare promise of God would be security enough, we need not require a seal of an Earnest of him. O how doth divine goodness condescend to poor creatures, that the Heirs of promise might have strong consolation ? Heb. vi. 18.

IV. From hence believers may learn to repel and withstand the temptations of Satan. "Simon," saith our Saviour, "Satan hath desired to have you," &c., Luke xxii. 31 ; but might not Simon (and so consequently every true Christian) say, I am not mine own, thou comest too late, Satan, I have received Earnest of a better estate, of a better kingdom than thou hast ; I have given up myself to Jesus Christ, and he hath taken possession of me by his Spirit, that I might possess and enjoy him to eternity.

V. And let sinners, who would have an interest in God, and enjoy this eternal inheritance, learn from hence the ready way to come to it.

First, they must believe : the saints that are sealed with the Spirit, which is the Earnest of the purchased inheritance, are said to trust in God, after they heard the word of truth, the Gospel of their salvation : "In whom (saith the apostle) after that ye believed, ye were sealed with that Holy Spirit of promise : which is the Earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory," Eph. i. 13, 14.

Secondly, as they must hear, attend upon the word, go out of themselves to Christ, rely upon him, and trust in him, believe and receive the record God hath given of his Son ; so they must submit to his ordinances. The Spirit is promised to those that keep his commandments, John xvi. 15, 16. If this be done in truth and sincerity, you shall certainly receive the earnest of future happiness, as well as others.

VI. Those that would have a trial of their estates and conditions, who desire to know whether they have received the Spirit of God or not, may read the metaphor where the Holy Spirit is compared to a Seal. Nothing is more needful ; all may see from hence to make sure of the Spirit : take heed you be not mistaken about it, &c.

And let them that have received it, live upon it. Such need not fear wanting any good thing ; this Earnest-penny will, as hath been shown already, defray all their charge whilst they are in this world. It is a great sum ; God gives like himself, and answerable to that inheritance prepared and purchased for believers.

VII. What fools are they that slight and despise this Earnest? God offers men in the Gospel everlasting life, and to assure them of it, promises them, if they will come to his terms, to give them his Spirit as the Earnest thereof; "Turn you at my reproof; behold, I will pour out my Spirit upon you, ^{and} I will make known my words unto you," Prov. i. 23.

THE HOLY SPIRIT COMPARED TO A SEAL.

"In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation; in whom also after that ye believed, ye were Sealed with that Holy Spirit of promise," Eph. i. 13.

"And grieve not the Holy Spirit of God, whereby ye are Sealed unto the day of Redemption," Eph. iv. 30.

A Seal is an instrument fitted to make an impression or mark, by which a man knows the thing done, whatsoever it be, to be his own and not another's act; as also to ratify and make authentic bonds, covenants, &c. And to open this metaphor of believers being sealed by the Holy Spirit, these things are meet to be noted.

1. The letter written, or the vessel filled with treasure, every true Christian.
2. The wax appointed to the Seal, and that is the heart, the relenting and pliable heart of a sinner, Heb. x. 16.
3. The Sealer, that is, as some conceive, the Father, or the Lord Jesus Christ; others more immediately the Holy Spirit, or third Person of the Trinity.
4. The Seal, as some understand, is the Word of God, others the Spirit; we include both jointly considered.
5. The Sealing or active impression, is the act of applying the Word in the ministry of the Gospel, by the help of the Spirit, to the soul.
6. The print or passive impression, or image of the Seal left in wax, is called the image of God, or knowledge, faith, love, truth, holiness, &c., which are originally in God, and communicated to us by the Word and Spirit from him.*
7. The end of Sealing, which is secrecy, property, and security, which things will appear more fully in opening the Metaphor.

METAPHOR.

I. A Seal (especially if it be the king's Seal,) is highly prized, and very carefully kept.

II. A Seal makes an impression in the wax like itself, or leaves a resemblance of it.

III. Before the Seal can make an impression, the wax must be melted, or made pliable, soft, and fit to take it.

David speaking, "I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels."

IV. The Seal alters the form of the clay it is set or stamped upon. A piece of clay is a rude lump, without form or figure, saith Mr. Caryl; but if you take a Seal and stamp upon it, that clay receives any figure, or coat of arms, that is engraven upon it, Job xxxviii. 14.

PARALLEL.

I The Holy Spirit is the King's Seal, the glorious King of heaven and earth, and therefore is highly valued and prized by every true Christian.

II. The Holy Spirit makes an impression on the heart, there is in a believer a similitude, a likeness or resemblance of God; every saint hath the image of the Spirit upon him, he is holy, harmless, heavenly, &c.

III. Before the Holy Spirit Seals any person to the day of redemption, the heart is broken, softened, and made pliable by the word, and powerful operations of grace, and so made fit to take that heavenly impression. And thus you have water, and all my bones are out of joint: my heart

IV. The Spirit makes a change upon the soul of a man or woman that receives the impression of it, it alters every faculty, and puts a new form or figure, as it were, upon it. Man naturally is a rude lump, a gross and confused piece, by reason of sin, till the Spirit stamp upon him, or infuse into him new habits.

METAPHOR.

V. A Seal is to confirm and make sure bonds, contracts, or covenants that are made between man and man. If an honest man make a promise of such and such things to his friend, he thinks he hath ground to hope those good things, so promised him, are his own, but if he give it under his handwriting, he concludes he is more sure; but if the writing, covenant, or promise be sealed, it is as firm and as sure as he can desire to have it.

VI. A Seal is used to distinguish or differ things one from another, whereby property is known and secured; a merchant knows his goods from other men's by the Seal or mark he sets upon them.

VII. A Seal is used to confirm and make laws authentic; till they have the king's Seal stamped upon them, they oblige not the subject to obedience.

of spiritual worship, traditions, and institutions, enjoyed by any potentate, assembly, or council whatsoever, that were not thus Sealed or witnessed to, are utterly to be rejected, Mark xvi. 20, Heb. ii. 3, 4.

VIII. A Seal is used to secure, preserve or keep safe several things, which otherwise might be spoiled, run out, and become good for nothing. Things that we would not have any to touch, nor meddle with, we set a Seal upon.

God in the forehead," &c. "And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men, which have not the Seal of God upon their forehead," Ezek. ix. 4, Rev. vii. 3, and ix. 4.

IX. A Seal many times is counterfeited by ill men, they endeavour to imitate it as nigh as they can, to cheat poor ignorant people thereby.

X. A Seal is used to hide or keep back others from the knowledge of things; if a man have any thing to write unto his friend that he would not have others know, he seals up his letter, upon the account of secrecy, though it is likely afterwards, in convenient time, those things so concealed are discovered.

PARALLEL.

V. The Holy Spirit confirms and makes sure covenant and promises of God to believers, Psal. xxii. 24. God hath not only made gracious promises to them, of pardon, peace, and eternal life, &c. But he hath left these promises written in the holy scriptures; and not only so, but such is his great love and kindness to them, he hath given them his Seal, they have his promise, his word, and his Spirit also, that they might not doubt of the truth and stability of his covenant, 2 Cor. i. 22. "We are his witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey him, Eph. i. 13, Acts v. 32.

VI. The Holy Spirit distinguishes or differs one man from another; God hath set his Seal or mark upon all his people. "The Foundation of God remaineth sure, having this Seal, The Lord knoweth them that are his," 2 Tim. ii. 19. "If any man hath not the Spirit of Christ, he is none of his," Rom. viii. 9.

VII. The Holy Spirit is the broad Seal of heaven, by which all the laws and institutions of the Gospel were ratified and confirmed, with signs and wonders in the primitive times; by which means they come to be authentic, and everlasting laws, obliging all men to obedience; and all laws of spiritual worship, traditions, and institutions, enjoyed by any potentate, assembly, or council whatsoever, that were not thus Sealed or witnessed to, are utterly to be rejected, Mark xvi. 20, Heb. ii. 3, 4.

VIII. The Spirit secures, preserves, and keeps safe all true believers, from the danger they continually are exposed to, from sin, Satan, and the ensnarements and mischiefs of this evil world. Satan, nor wicked men, must not, cannot destroy the servants of God, because of the mark or Seal he hath set upon them. "Set a mark upon the men that mourn," &c. saying, hurt not the earth, &c., till we have sealed the servants of our

IX. The Spirit is oftentimes counterfeited by Satan, who transforms himself into an angel of light, as do his ministers, as if they were the ministers of righteousness; hence they pretend to light, spirit, and holiness, and beguile the ignorant and unwary souls to their eternal ruin.

X. The Holy Spirit hath hid or Sealed up some things from some men; "Bind up my testimony, Seal the law amongst my disciples," Isa. viii. 16. Many things are hid from saints themselves, in dark and mysterious prophecies in the holy scripture. "Seal up those things which the seven thunders uttered," &c. Yet in due time those things shall be revealed, and not only so, but the saints of God themselves, by the Spirit are such a sealed and hidden people, that but a very few can read and understand them, though

legible to be read of all the chosen and elect seed, and heirs of promise, and in that great day they shall be known to all the world.

METAPHOR.

I. A SEAL among men, after a bond or covenant is sealed therewith, may be defaced or broken, and thereby the said bond or covenant may lose its virtue, efficacy, and not be deemed good and authentic in law.

II. A Seal among men can make no impression without a hand, or one to seal therewith.

III. A Seal is an instrument made by the hand of some artificer of earthy matter or substance, and makes only a human or external impression.

IV. A Seal may be lost, or grow old and defective, and so make no perfect and clear impression.

DISPARITY.

I. THE Holy Spirit having once made a gracious and glorious impression in the soul of a man, neither devil, nor any other enemy can ever, by all their strength and skill utterly deface, tear or break it, so as to make the covenant of grace to lose its virtue and become of none effect to the soul; hence believers are said, "To be sealed to the day of redemption," Eph. iv. 30.

II. The Spirit is not only the Seal, but the Sealer, he makes the impression, needing no other, and also is the Seal by which the impression is made.

III. The Spirit is an uncreated being, or an immortal substance, and makes a divine and heavenly impression in the mind or soul of a man or a woman, which by the operation of God's grace is made pliable and meet to receive it.

IV. The Spirit can never be lost, grow old, be wore out, or become defective; so that the impression it now makes, is the same in every respect with that it made five thousand years ago.

INFERENCES.

I. FROM hence we may perceive by whom the change and difference is made, which is in any person. Man is born in sin, and rather resembles Satan, and bears his image, than the character and likeness of God, until the Holy Spirit stamp a new and heavenly character upon him, or infuse a spiritual habit into him. "Who makes thee to differ from another, or what hast thou, which thou hast not received?" &c.

II. It may serve to stir every one up, to examine their hearts, whether they have received the impression of this spiritual Seal; as is the Seal, such is the impression it makes, "They that are after the Spirit, mind the things of the Spirit," Rom. viii. 5. But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18.

III. For further trial take these few notes following.

1. Were your hearts ever humbled in the sense of sin, broken in pieces, melted, made soft, and pliable to receive the seal? The heart of man naturally is hard and obdurate, and will not take the spiritual impression.

2. Did the Spirit ever set home, and seal any promise in particular, or promises in general upon your hearts, so that you can say with the prophet David, "Lord remember the word unto thy servant, upon which thou hast caused me to hope?" Psal. cxix. 49. The Ephesians are said "To be sealed with the Spirit of promise," Eph. i. 13.

3. Are you formed into the likeness and image of the Spirit? There is in that soul that is sealed by the Spirit, a certain impression of divine light; former darkness flies away, and the eyes of the understanding are enlightened, the soul sees an excellency in God, and Jesus Christ, a transcendent beauty in divine objects, and values the knowledge of Jesus Christ and him crucified, above all the things in this world. Phil. iii. 9—12.

4. Are you holy, heavenly, spiritual? Are there principles of true piety and godliness wrought in you? Do you love God because he is holy, and love his word because of the purity of it? Do you breathe and pant after a further conformity and likeness to him?

5. Is thy heart washed from its filthiness? If thou art not cleansed from thy former wickedness, and swinish nature, thou mayest assure thyself thou hast not the Spirit of God in thee, thou art far from being sealed therewith. It is by the virtue of those promises that are imprinted upon the soul by the Holy Ghost, that a man comes to "Cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God," 2 Cor. vii. 1.

6. Doth not thy heart condemn thee, for allowing thyself in any known sin, or for living in the continual neglect of any one known duty? "The Spirit witnesseth with our spirits, that we are the children of God." Where it is a sealing Spirit, it is a witnessing Spirit. It compares the heart and life of man with the rule of the word: and if the bent and stream of the soul be heaven-ward, and his sincere design is after God, and to live to him in this world, as well as to live with him in the world to come; to be holy here, as well as to be happy hereafter; then the Spirit witnesses for him: but if otherwise, it witnesses against him, and his own spirit condemns him.

IV. Moreover, this may inform sincere Christians to their unspeakable joy, how firm and sure the covenant of grace is to them. "They are sealed with the Holy Spirit unto the day of redemption;" they are marked for heaven, and cannot lose their title to the eternal inheritance, because they cannot lose the Seal of it: as they have received the earnest of it, so they have the witness and seal of it, that it might be every way firm and sure to them.

V. Let all who possess the Gospel, and pretend to the Spirit, strive to get this Seal. It is not enough to read of the covenant of God, and to have some external knowledge of it, and dispute about it: but labour to get it Sealed to you by the Holy Spirit.

VI. If the Spirit be the earnest and Seal of this blessed inheritance, do not grieve it; this is the counsel the apostle gave to the Ephesians. Do not quench the motions of it, nor turn a deaf ear to the tender and gracious reproofs it daily gives you. Do not give way to sin or Satan; neglect not your duties; pray often, and hear the word, and be found in your places where the word and Spirit hath directed you: live in love, and "Let all bitterness, wrath, anger, clamour, and evil-speaking be put away from you, with all malice: and be kind one to another, and tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you." And hereby you will not grieve the Holy Spirit, whereby you are Sealed unto the day of redemption.

Lastly, Take heed Satan does not deceive thee with a counterfeit Seal. Many are confident they have the Spirit, light, and power, when it is all mere delusion. The Spirit always leads and directs according to the written word: "He shall bring my word," saith Christ, "to your remembrance." Some men boast of the Spirit, and conclude they have the Spirit, and none but they, and yet at the same time cry down and vilify his blessed ordinances and institutions, which he hath left in his word, carefully to be observed and kept, till he come the second time without sin unto salvation.

THE HOLY SPIRIT COMPARED TO A RIVER.

"There is a River, the streams whereof make glad the city of God," Psal. xlvii. 4.
 "He that believeth, out of his belly shall flow Rivers of living water," John vii. 38.
 "And he showed me a pure River of water of life, as clear as crystal, proceeding out of the throne of God, and the Lamb."

METAPHOR.

I. Every River hath a proper head or fountain, from whence it doth proceed.

Father, he shall testify of me," John xv. 26. "It proceeds out of the throne of God, and the Lamb," Rev. xxii. 1.

II. A river hath much water in it, a cistern or vessel will contain but small quantities; some Rivers contain abundance, and can never be emptied.

and tens of thousands, have drawn out of it, have been filled with it, have had their measures of it, as God in his wisdom saw good to communicate it to them; yea add, our blessed Saviour received it without measure: and yet the river is as full as ever in itself, where is no emptying of it.

PARALLEL.

I. The Holy Spirit is said to proceed from the Father: "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the

II. The Holy Spirit is called a River, not a cistern, not a vessel, to denote that fulness of the water of life which is in it, the abundance of heavenly blessings that flow from it; all the godly in all ages, from the beginning of the world, have been supplied from this River: thousands,

METAPHOR.

PARALLEL.

III. A River lieth open and free to all: every man that passeth by makes use of a River, if he need it. Fountains or conduits are many times sealed, or locked up, and it is hard to come at water out of them; but a River doth freely send forth its streams, that run continually, never cease day nor night.

IV. Many Rivers are very deep, Although in some places they may be so shallow, as that a man may wade in them; yet in some other places they are mighty, deep, and dangerous, so that none dare adventure into them: hence marks and bounds are many times set up to give notice.

having set bounds by the word how far that they adventure no further.

V. A River is the proper element of fishes, and many living creatures; they are produced by it, and live in it.

VI. A River is good to wash in, to cleanse, purge, and carry away filth, and noxious pollution.

of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11.

VII. A River hath its banks to keep it in its proper bounds, and make it run into its own channel, by which means people know whither to go, if they would partake of the benefit of its waters.

River runs: "Where I record my name, I will come unto thee, and will bless thee." Acts ii. 1—5; when the disciples were assembled together, they met with the Spirit, that being their duty, and Christ's institution.

VIII. Some rivers overflow their banks at some certain times, and greatly enrich the soil, and make it fruitful; as particularly, the River Nile in Egypt.

beyond his usual method; being a free agent, may if he please, anticipate his own order. He hath promised to open Rivers in the desert: "And it shall come to pass in that day that the Lord shall bear off from the channel of the River, unto the stream of Egypt," Isa. xxvii. 12. God meets with some, as he met with Paul, who was running from him. The scripture speaks of a time, "When the knowledge of the Lord shall cover the earth, as the waters cover the sea. In that day this River shall overflow, and cover the whole world. There shall be on every high mountain, and on every high hill, Rivers and streams of water. I will open Rivers upon high places, I will make the wilderness a pool of water, and the dry land springs of water." "Behold, I will do a new thing, now it shall spring forth, shall ye not know it: I will even make a way in the wilderness, and Rivers in the desert: the beasts of the field shall honour me, the

III. The Holy Spirit is a River that lieth open to all poor sinners: whoever will, may come to these waters; none are forbidden, no restraint is laid on any soul that desires to have them: "I will give freely to him that is thirsty, even the waters of life," Rev. xxii. 17, "Ho every one that thirsteth, come to the waters, &c., Isa. lv. 1.

IV. This spiritual River is wonderfully deep, there is no searching out the depths thereof. "Who knows the mind of the Spirit, but he that searcheth all things," Rom. viii. 27. The purposes, decrees, and secret ways of the Spirit, are unknown to men in many respects, though some of his ways, influences, and operations are discernable. Believers may adventure a little way, as far as their bounds and limits permit them. We must not pry too curiously into the depths of God, he we should go, and let all take heed on their peril

V. The Holy Spirit is the proper element of all true believers; they are born by the Spirit, live by the Spirit, and walk in the Spirit. Ministers are fishers of men, John iii. 5, Gal. v. 26. See the parable of the Net.

VI. This River is good to wash, purge, and carry away filth, and all abominable pollution of sin, both in souls, churches, and nations, where the water of this River runs: "Such were some

VII. The Spirit hath its proper bounds, and always runs in its spiritual channel, viz., the word and ordinances, God's public and private worship: and thither all must have recourse, that would receive the precious and glorious blessings and benefits thereof; if you would have these sacred waters, you must observe the channel where this

VIII. This spiritual River hath several times overflowed, there being a redundancy of water in it. Great multitudes have been marvellously watered, and made fat and fruitful on a sudden, and shall again when the time is come. God sometimes extends mercies and Gospel blessings

dragons, and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen," Isa. xxx. 25, and xliii. 19, 20.

IX. A River is profitable for commerce, traffic, and navigation; it is the means of conveyance of the rich commodities of one kingdom to another, and one city to another: by which means, people, cities, and nations are greatly enriched. What a great convenience is the River Thames to the city of London! By this means also one friend can soon go to another, and often hear each from the other.

ous: "There is a River, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High," Psal. xli. 4. By means of this River we often take a voyage to our Father, and come to Jesus Christ, and daily in the word hear from them: "For through him we both have access by one Spirit to the Father."

X. Some Rivers run very swiftly, bear down all before them, are so impetuous that they cannot be stopped in their course and channel. A swift stream best washes away all filth.

wouldest thou have me to do?" Acts ix. 6. When God causeth its passage to be clear, it bears down all opposition, carries away our slavish fears, our unbelief, our earthly-mindedness, and all consultings with flesh and blood, making thereby our souls very clean, washing us as in a stream which is very powerful, carrying away all our great defilements. It is not in the skill of men or devils to stop this River, even the strong operations of the Spirit, in a person, church, or nation, when God opens the sluices for it.

XI. Some Rivers environ towns, and are instead of other fortifications to them, making them strong, and hard to be taken.

against him," Isa. lix. 19. Those that are environed by the Spirit, need not to fear the stormings of men or devils, even those churches or souls, who enjoy the smooth and sweet streams of this River.

XII. A River causes those trees that are planted by the side of it, to thrive and grow exceedingly. The waters softening the ground, their roots spread forth, they flourish; when those that are planted on heaths, and barren mountains, wither and fade away in a time of drought.

spreadeth forth his root by the River, and shall not know when heat cometh, but her leaf shall be green; and shall not be careful when the year of the drought cometh, neither shall cease from yielding fruit," Jer. xvii. 8.

XIII. A River is very pleasant and delightful, as well as profitable to them that dwell by it; and they can take their walks by the sides thereof.

IX. The Holy Spirit is gloriously advantageous for spiritual commerce and traffic. It is that which, by the use of ordinances, conveys the riches of heaven to dwellers here below: "He shall receive of mine, and show it unto you; he will bring all things to your remembrance." It is the Spirit that stores the city of God with all its divine riches. There is no trading to heaven, but by sailing in this River; faith can do nothing without it. If these waters do not run, our souls can make no good return from the celestial shore. The church, and every family of the godly, would soon be starved, were it not for this heavenly and spiritual River; hence it is said to rejoice the righte-

X. This spiritual River, as it is deep, so it is very swift, though it be not always discerned to be so by us, nor doth the stream indeed seem to us to run always with a like motion. But when God doth, as it were, open the flood-gates, then it runs very swift, and is so impetuous, that it drives all down before it: "Lord, said Saul, what

XI. This River is a believer's strength; "Not by might, nor by power, but by my Spirit, saith the Lord," Zech. iv. 6. It is the church's sure fortification: "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard

XII. Those churches or souls, who enjoy the blessed streams of this spiritual River, grow, flourish, and bring forth much fruit. "He shall be like a tree planted by the Rivers of water, that bringeth forth his fruit in due season, his leaves shall not wither," Psal. i. 1, 3. "They shall spring up as among the grass, as willows by the water-courses," Isa. xli. 4. "Blessed is the man that trusteth in the Lord, whose hope the Lord is: for he shall be as a tree planted by the waters, which

XIII. This spiritual and heavenly River yields the church, and all true believers, much joy and sweet delight; no pleasures like those that flow from the Spirit: "The fruit of the Spirit is joy, peace," &c., Gal. v. 22. And sometimes when

they partake of these celestial streams, they are so delighted thereby, that they cannot forbear breaking forth into singing: "There is a River, the streams whereof make glad the city of God," &c.

METAPHOR.

XIV. A River carries, or conveys, by the help of boats, and other vessels, many things and persons, (whose purposes and intentions are that way steered) into the ocean.

XV. Sometimes a River is so still, calm, and quiet, that you cannot discern any motion; and then without mere human artificial means, no ship, boat, or vessel can sail or move along.

seem like vessels becalmed; no duty in it, being only performed by abilities.

XVI. Some Rivers divide one country or nation from another.

XVII. After a great rain, a River rises higher, runs more swift, by reason of the land-floods that come down and run into it.

XVIII. A River will carry and bear up a ship of a great burthen, and many other heavy things; and according as its waters run, either more slowly or swiftly, so do those things which sail or swim along in it.

XIX. The water of a River and running streams, is usually more clear and savoury, than pools of standing waters. A River purgeth itself: and if a branch or small stream run through a loathsome ditch, it carries away the pollution of it.

XX. The waters of a River are good to drink, and satisfy thirst.

METAPHOR.

I. All earthly and elementary Rivers have a beginning.

II. Other Rivers are fed by springs or fountains, &c. They have not their waters from themselves; a River is not the same with the head or original from whence it proceeds.

PARALLEL.

XIV. This spiritual River, in the use of the ordinances and appointments of the Gospel, will carry a soul, whose purpose and serious intention is bent that way, to God, the Ocean of all fulness, and into the great depths of everlasting bliss.

XV. The Spirit of God sometimes seems not to strive or move at all upon the hearts of men and women, not only upon the wicked, of whom God hath said, "My Spirit shall not always strive with man," Gen. vi. 3, but also, the godly themselves cannot sometimes perceive a visible or sensible operation thereof. And then their spirits or service performed hath any life or active strength of natural or acquired parts and

XVI. This spiritual River divides the church from the world, believers from unbelievers: "For who maketh thee to differ from another? and what hast thou which thou didst not receive?" 1 Cor. ix. 7.

XVII. After brokenness of heart, or a multitude of unfeigned tears, and true contrition of soul, how high do the waters of the Spirit rise? how doth peace and joy abound in the inward man?

XVIII. This spiritual River carries and bears up the weight of the whole church, which sails like a ship along these waters; and every saint, notwithstanding all those heavy weights of sin, and other unprofitable burthens, that are in and about them, is sustained by these divine waters.

XIX. The Spirit is a pure stream, as clear as crystal; its waters are sweet and savoury, and whosoever they come, they cleanse and wash away all corruption, Rev. xxii. 1. No man's heart, though it be never so much polluted and foul, like a stinking ditch, yet if a small stream or branch of this River be let into it, and hath a free passage, but it will carry away all the filth and pollution thereof, 1 Cor. vi. 11.

XX. The waters of this River are exceeding good for the soul to drink, and nothing else can allay or satisfy the inward thirst and desire thereof, John iv. 13, 14.

DISPARITY.

I. This River, the Spirit, is from everlasting to everlasting, without beginning, and without ending

II. This River, the Spirit, is a fountain as well as a stream; though it is said to proceed from God, yet it is God himself. But Peter said to Ananias, "Why hath Satan filled thine heart, to lie to the Holy Ghost? Thou hast not lied to man, but to God," Acts v. 3, 4. "There are three persons

that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one," 1 John v. 7. "The Spirit of the Lord hath made me," &c., Job xxxiii. 4. The Spirit knoweth all things, sheweth us things to come, is the object of divine worship; the sin against the Spirit can never be forgiven. From all which instances, it is evident that the Spirit is God. See the metaphor Light, Book III.

III. Other Rivers are subject to decay, do not always run with the same strength; a dry summer makes abatement of its waters; many Rivers have been quite dried up: God threatened the Egyptians, that he would deal so with the River Nile, Isa. xi. 15.

IV. The waters of natural Rivers only cleanse and wash the body from external filthiness.

V. Other Rivers may grow muddy, foul, and unsavoury, the water not good, nor wholesome to drink of.

VI. Other Rivers may be locked up, or turned another way; it is possible to turn the channel and course thereof. Many Rivers have been made to forsake their ancient currents. This goodly River, which feeds London, may be locked up, and turned another way by an enemy.

VII. Other Rivers may be frozen up; though running streams do not freeze so soon as standing waters, yet sometimes they freeze also.

VIII. Other Rivers breed noxious creatures of strange and different qualities, creatures that will eat and devour one another.

IX. The length, breadth, and depth of other Rivers may be measured, and are of a small dimension comparatively.

of by the prophet. "Afterwards he measured a thousand cubits, and it was a River that I could not pass over, for the waters were risen, waters to swim in, a River that no man could pass over," Ezek. xlvii. 5.

III. This River, the Spirit, never decayeth: it hath as much water in it as ever it had; it is as broad, as deep, and as full now as it was at the beginning, though many thousands have taken plentifully of it. No draught can abate its crystal streams; it is infinite in itself. Though God hath provided a channel of ordinances, to convey some of its waters to his chosen, yet it cannot be circumscribed nor limited, as it is in itself.

IV. The water of this River cleanseth the soul and conscience; it washeth away all spiritual or internal pollution and uncleanness.

V. This spiritual River can never be fouled, nor made muddy, nor be unsavoury; it is beyond the power of men or devils to corrupt the Spirit of God.

VI. The River of the Spirit cannot be diverted, or forced to leave its channel. It is impossible to lock it up, or turn its course. How can men of finite beings, obstruct the infinite God in his way and manner of working? "Whither shall I go from thy Spirit?" Psal. cxxxix. 7. "I will work and who shall let it?"

VII. This River can never be frozen. The bleakest wind, the sharpest air, the coldest season, cannot change it. The divine waters run as freely in the cold winter, as in the heat of summer; they are of a very warming and comforting quality.

VIII. This spiritual River bringeth forth only creatures of a harmless quality. All believers, so far as they are regenerated, are the production or offspring of the Spirit, and are of the same holy, heavenly, merciful, and harmless disposition.

IX. This River is of great dimension: "Who by searching can find out God to perfection?" His length, breadth, and depth, are past finding out. The Spirit is incomprehensible, an immense and infinite Being. These waters are like those spoken

INFERENCES.

I. We may perceive from hence the excellency and necessity of the Holy Spirit: He is much more useful and necessary to the Church, than Rivers of waters are to the world: for our hearts are naturally dry and parched, like the heath in the wilderness, and it is the Spirit that moisteneth them; our hearts are hard, and the Spirit mollifieth them; they are naturally filthy, and he washeth and cleanseth them; yea, our hearts are barren, and the waters of this River make them fruitful.

II. It also sheweth us the excellency of ordinances, which are as the channel in which the waters of this River run, or the pipes through which these streams are conveyed to the soul.

III. Bless God for this River, for his opening a free passage through Jesus Christ, for its flowing forth unto us, and for casting us, the people of England, to live by the side of such a crystal stream. O what a happy land is that, which hath a River of water of life running through it!

IV. When you see profitable and delightful streams, think seriously on this heavenly River.

V. Let all be persuaded to come to this River: "Ho! every one that thirsteth, come to the waters," &c., Isa. lv. 1.

FOUR MOTIVES CONSIDERABLE.

1. Consider, have you not great need to have your hearts purged and softened by this spiritual River, &c.

2. There is no other River, no other way, no other fountain, that can supply your wants. If you wash yourself with snow-water, it will not do away your filth; if you could bathe your souls in a River of tears, yet unless you be washed in Christ's blood through the Spirit, your sin will cleave to you.

3. This River is large enough; and yet as it is large, it is free. All may come and partake of these waters; none are excepted: "Whoever will may come and take of the water of life freely," Rev. xxii. 17.

4. This River is near, the streams thereof run by your doors.

VI. Moreover, from hence let professors try themselves, whether they have been washed and bathed in this River, and have tasted of its water, yea, or no.

Art thou mollified? Is thy heart made tender? Art thou cleansed? Is thy life and heart made holy? Art thou healed of the sores and wounds of sin? These waters have a healing virtue in them; they will heal a wounded spirit, a galled conscience; they are good to clear the sight, causing one to see far off. Are the eyes of thy understanding enlightened? Dost thou prize the ordinances of God, that convey these waters of life unto thy soul? Is the water of this River sweet to thy taste? Is this River thy chief element? Dost thou live in the Spirit and walk in the Spirit? Eph. i. 18.

VII. When you remove from one place to another, from one country to another, from one land to another, be sure to plant yourselves near the channel of this River, go not from these waters: labour to live near the ordinances of God, and where the water of life is to be had.

VIII. Pray fervently, that God would never turn the course of this River another way. What would become of God's Church in England, were it not for this crystal Stream?

THE HOLY SPIRIT COMPARED TO WATER.

"Then will I sprinkle clean water upon you," &c., Ezek. xxxvi. 25.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him, should receive," &c., John vii. 38, 39.

In both these places, and divers others, the Holy Spirit is compared to Water.

METAPHOR.

I. WATER for its rise, is from the ocean; thence it comes, and thither it returns.

II. Water. cleanses from filth and pollution. Clothes and other

PARALLEL.

I. THE Spirit flows from God, the Ocean of all fulness. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me," John xv. 26.

II. The Spirit of God purges and washes the conscience from the horrid defilement of sin.

METAPHOR.

things that are defiled, are usually washed and made clean in Water. It is indeed the bath of nature, which the God of nature hath appointed for the cleansing of things or creatures that are polluted.

III. Water hath a cooling virtue, it cools the earth after a vehement hot and parching season; so the sweating traveller cools himself by washing in Water. When the sun by its scorching beams hath made a room hot, wash it with Water, and it is brought immediately into a cool temper.

vii. 6, 7. The Spirit cools this heat, partly by subduing the lustings of the flesh, and partly by strengthening the renewed part. Jesus Christ opens the oven of a distempered heart, and by casting the Water of the Spirit upon it, brings it into a cooler temper. When Saul was in that hot and raging heat, to shed the blood of the saints, the Spirit quickly allays his rage and fury, Acts ix.

IV. Water makes the earth fruitful, it is of a fructifying nature. How barren? how unprofitable is it in a great drought? the grass fadeth, withereth, and is dried up; but when a soaking shower falls upon it, how green and flourishing is it immediately made thereby.

V. Water softens and mollifies the earth. David speaking of the earth, saith, "Thou waterest the ridges thereof, and makest it soft with showers," Psal. lxxv. 10.

soft, mollified, and melted, willing to do

VI. Water hath a healing virtue in it. Some great wounds have been healed only by washing in Water. Some Waters in England are sovereign good to cure many distempers and diseases of the body, like the pool called Bethesda, John v. 2, 3, 4.

VII. Water is so necessary a thing, that we cannot live without it, many have perished for want of it.

VIII. Water is good to quench one's thirst, to allay the heat of our stomachs, and to satisfy the longing desire, and remove the

PARALLEL.

"I will sprinkle clean water upon you, and ye shall be clean from you filthiness." "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. The Spirit cleanseth, by applying Christ's blood, and by creating clean dispositions in the soul. See River.

III. The Spirit hath a cooling virtue in it. The heart of a man is subject to great heats, sometimes it is sweltered with temptation. Satan by shooting with fiery darts, puts a believer into violent heats. As the hart is by the hunter put in a foaming sweat, and brays after the Water-brook; so Satan, that blood-hound, makes the soul thirst after the Water of life, Psal. xlii. 1, 7. Sometimes men are put into great heats by prevailing and raging corruptions; "They are (saith the Lord) as an oven heated by the baker." Hos.

IV. The Spirit wherever it falls, makes the soul fruitful. Men's hearts are naturally barren, and like the parched heath in the desert; but when this sacred rain comes down upon them, they quickly look green, and in a glorious manner fructify and bring forth the fruits of righteousness; as appears in the case of Zaccheus, no sooner did he receive of this divine Water, and salvation was come to his house, but he cries out, "the half of my goods I give to the poor," Luke xix. 8.

V. The Spirit softens the hard and flinty heart, by applying the blood of Christ. No sooner doth the Water of the Spirit come down upon a stubborn and rocky-hearted sinner, but he is made tender and pliable thereby. "Lord," saith Saul, "what wilt thou have me do," Acts ix. 6. He was

VI. The Spirit heals all the wounds and diseases of the soul. "Lord, be merciful unto me, and heal my soul," saith David, "for I have sinned against thee." "He sent forth his word and healed them," Psal. xli. 4, and cvii. 20. No soul that ever took down one draught of these waters, but was cured of whatsoever disease he had. It searches to the bottom of every sore, and purges out the corruption, and then by applying the blood of Christ it heals the soul of all its wound perfectly.

VII. The Spirit is of absolute necessity, without it we cannot live to God, cannot live the life of faith, the life of holiness; many perish and are utterly lost for want of the Spirit, for not coming to these Waters.

VII. The Spirit of God allays that great drought that is in men and women naturally after perishing things. "But whosoever drinketh of the water that I shall give him, shall never

METAPHOR.

intolerable pains that rise from an excess of drought.

IX. Water is free and cheap, easy to come at, it doth not cost us much, it is a common element, none are barred from it.

X. Water is necessary to quench fire; when by treachery of enemies, our houses have been set on fire over our heads, how serviceable have we found water to be to quench it!

METAPHOR.

I. Other Water many times doth prove prejudicial to the body; when it is received at certain times too freely, it surfeits, and endangers the life.

II. Water, (whether taken in the common acceptation, elementary Water, or cordial Waters, or spirits prepared by art) are not waters of life; no Water can beget life, nor give life to the dead.

of Christians lively, and increases life in them. 4. It is called Water of life, because it brings unto everlasting life. "The Water that I will give him, shall be in him a well of Water, springing up into everlasting life," John iv. 14.

III. Water may be defiled, made muddy, and become unwholesome and unfit to drink or wash in.

PARALLEL.

thirst," &c. John iv. 14. It greatly satisfies the spiritual desires of the soul, giving peace, inward contentment and joy through believing.

IX. The Spirit and the blessings thereof are free. "Ho, every one that thirsteth, come ye to the waters!" "Whosoever will, let him take of the water of life freely," Isa. lv. 1, Rev. xxii. 17.

X. The Spirit quenches the fire of lust, the fire of pride, the fire of passion, which Satan and our own treacherous hearts are ready at every turn to kindle in us, and which would, were it not for this sacred Water, burn and consume our souls, and bring us to utter desolation.

DISPARITY.

I. The Spirit never hurts any who drink thereof, though in never so great a heat; you may freely take down this Water, and not be hurt thereby, it surfeits none, no danger of drinking to excess here.

II. The Spirit is called the Spirit of life, and Water of life, and may fitly be so termed. 1. Because it begets spiritual life in all poor dead sinners. 2. Because it maintains life: that which gives life and being to us, as we are men or Christians, preserves the same, whether it be natural or spiritual. 3. Because it makes the hearts

of no filth; it is impossible to defile this water, or make it unfit for the souls of sinners. See River.

INFERENCES.

I. From hence we may infer, that those who have not received of the Spirit, or drank of this sacred Water, have no spiritual life in them. "If any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. Those that have not this clean Water sprinkled upon them, their filthiness remains.

II. What fools are those men, who refuse to drink of the Water of life? It is but drinking, and live for ever!

III. Be exhorted to pray earnestly, long for, and endeavour after a participation of the Spirit. How ready are men and women to go to this well and that well to drink Water, for the help and healing of bodily distempers, go many miles, dispense with all other affairs, that they may be recovered of external diseases: but how few enquire after the Water of life, or leave all their secular business for the good and health of their immortal souls! To persuade you to accept of counsel, take these few motives.

You are invited; "Ho, every one that thirsteth, come ye to the waters," &c. Isa. lv. 1. Waters are free, you may have them, if you have a heart and will in you to them; the well is open, and Christ stands with his arms spread forth to call and embrace you. "If any man thirst, let him come to me and drink," John vii. 37.

THE HOLY SPIRIT A WITNESS.

"It is the Holy Spirit that beareth Witness, because the Spirit is truth. He that believeth on the Son of God, hath the Witness within himself," 1 John v. 6, 10.

"The Spirit itself beareth witness with our Spirit," Rom. viii. 16.

"My conscience also beareth me witness in the Holy Ghost," &c., Rom. ix. 1.

A WITNESS is absolutely necessary for the keeping up of justice, deciding all matters of moment, or to the putting an end to controversies that may arise between parties; and for the confirming and establishment of truth.

METAPHOR.

I. Witness imports something to be done, that is to be attested when it shall be required, or when there is need of it.

done by the means and power thereof.

to those who do believe the truth, of which the Holy Spirit beareth Witness.

II. A good Witness is a just and impartial person, one that will tell only the truth.

III. A good and faithful Witness decides and ends controversies upon trial the right way.

tain; will not clear the guilty, viz., him that believeth not, notwithstanding his seeming zeal, holiness, &c., nor condemn the holy and sincere person, notwithstanding the weakness and infirmities of his life.

IV. One Witness is not sufficient to the deciding of some differences, in some cases there should be more than one Witness. "In the mouth of two or three Witnesses, shall every word be established."

V. A Witness is highly esteemed, and his testimony prized by a man falsely accused, when his life lies at stake thereby; especially when such clear evidence is given in for the defendant, that tends to the clearing up his innocence and absolutely to acquit him, and to his great honour, set him at liberty, notwithstanding those cruel and false accusations of his enemy.

As much as if he should say, though many Witnesses are against me, yet I will keep my conscience clear, I will not have my own heart to charge me, or witness against me as long as I live.

VI. A good Witness many times gives in such clear proof and circumstances, to the deciding of controversies and ending differences,

PARALLEL.

I. There is something done by Christ for us, and in us, which it is needful there be a witness of, to confirm and establish both. (1.) Whatever the Lord Jesus did in the days of his flesh, as the sent-one of the Father, was borne Witness to by the Holy Spirit, by those mighty works which were (2.) The Lord Jesus hath also done great things

II. The Holy Spirit is a just and impartial Witness. "The Spirit beareth Witness, because the Spirit is truth," 1 John v. 6.

III. So the Holy Spirit decides and ends the great doubt that arises in the heart about the work of grace being the right way; will not speak peace to him to whom it doth not appear.

him that believeth not, notwithstanding his seeming zeal, holiness, &c., nor condemn the holy and sincere person, notwithstanding the weakness and infirmities of his life.

IV. So in the great case of interest or no interest in Jesus Christ, or about faith and regeneration, there must be two or three witnesses, no more is required. First, the Spirit of God. And secondly, our spirit, or the testimony of our own conscience. "The Spirit itself beareth Witness with our spirit, that we are the children of God," Rom. viii. 16.

V. When the Spirit of God, with a man's own conscience, gives in evidence for him touching his sincerity, when accused by Satan and by wicked men, and slandered as a vile hypocrite, as Job was, it doth clear him and make his heart light; and how doth he prize and esteem such a friend? Alas! had not a Christian the Witness in himself, to clear and bear up his soul, he would sink down many times into utter despondency; but this made holy Job to triumph over all his enemies; "Behold, my Witness is in heaven, and my record is on high," Job xvi. 19.

VI. So the Holy Ghost gives in such clear demonstration and proof to the clearing up of a man's evidence for heaven, that when all cases are clearly considered, a poor saint, though doubt-

METAPHOR.

that the matter appears exceeding plain in the sight of all persons.

trial, it appears that those qualifications are wrought in his heart, that the word expressly mentions, concerning the truth of grace, he then finds he hath no more cause to doubt of the goodness of his condition.

VII. A good and faithful Witness brings a man sometimes off triumphantly, that all were ready to conclude was a dead man.

the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world," &c., 2 Cor. i. 12.

VIII. A Witness is so necessary to confirm bonds, contracts, and solemn covenants, that they are not looked upon authentic and good in law without it.

PARALLEL.

ful before, comes to a good and full satisfaction therein. God's Spirit and conscience compares a man's state with the word of God; and if upon

VII. So the Holy Spirit and conscience bring off a Christian with abundance of holy joy and triumph, notwithstanding his case may seem very dangerous by means of strong accusations of Satan, as it was with Job. "For this is our rejoicing, that the word expressly mentions, concerning the truth of grace, he then finds he hath no more cause to doubt of the goodness of his condition."

VIII. So the Spirit of God confirms the covenant of grace to the soul of a believer, for when the true fear of God is wrought in the heart, the Spirit witnesseth to it, and thereby assures us, that all the promises that are made therein, are undoubtedly our own, and shall be performed to us.

INFERENCE.

How happy is the state of the godly, what good assurance have they of eternal life. They have received an earnest of it, it is sealed unto them, and they have two infallible Witnesses to confirm it to them. See Conscience a Witness.

THE HOLY SPIRIT A TEACHER.

"For the Holy Ghost shall teach you in the same hour what ye ought to say," Luke xii. 12.
 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John xiv. 26.

THE Holy Spirit is the great Teacher of the Church, and every particular saint and member thereof, unto whom the accomplishment of that great promise is committed; "And they shall be all taught of God," John vi. 45.

METAPHOR.

I. A Teacher is a personal appellation.

II. A Teacher implieth one or more, that needeth instruction, or teaching: it argues weakness of knowledge and want of understanding in some persons, about such things, they ought to be well instructed in.

III. It behoveth an able Teacher to have great knowledge and understanding himself, in all those things and mysteries he instructeth others in.

IV. A spiritual and able Teacher openeth divers dark, deep, hidden, and mysterious things to the understandings of men.

revealed unto the apostles and prophets by the Spirit," Eph. iii. 5.

PARALLEL.

I. The Holy Ghost is a Divine Person. See Comforter.

II. There is no man whatsoever but needeth the divine teaching and instruction of the Holy Ghost; "For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God," 1 Cor. ii. 11.

III. The Holy Ghost hath great knowledge, yea, he is infinite in understanding, there is nothing that he is ignorant of, that either concerns God's honour, or our good; "The Spirit searcheth all things, yea, the deep things of God," 1 Cor. ii. 10.

IV. The Holy Ghost openeth many dark, and deep mysteries: what hidden mysteries did he reveal to the prophets, and open and unfold to the blessed apostles? "Which in other ages were not made known unto the sons of men, as is now

METAPHOR.

V. A divine and able Teacher by this means greatly enlighteneth the world; and causeth darkness and ignorance to fly away, enriching men's minds with the precious knowledge of sacred truths.

VI. An able Teacher instructeth ignorant persons by degrees, as they are able to take in, conceive, and apprehend things, first to read the *a, b, c*, and then the Bible, and afterwards the Grammar, or any other things of learning they desire to be instructed in.

Christ, his Priesthood, and other things relating to him as Mediator; together with many dark sayings and prophecies of the scripture, which those who are unlearned, (viz., who have not the Spirit's Teachings) wrest unto their own destruction: "I have many things to say unto you, but ye cannot bear them now," John xvi. 12.

VII. Some Teachers teach their scholars out of a book; their great business is to help them rightly and distinctly to understand that.

"He shall teach you all things, and shall bring my words to your remembrance; He shall take of mine and show it unto you," &c. John xiv. 26; that is, he shall open and explain my word and doctrine to you. How ignorant are some men of the scriptures, and of those glorious mysteries contained therein. Notwithstanding all their human learning (or that knowledge they have of Hebrew, Greek, and Latin) for want of the Spirit's teaching.

VIII. A Teacher exerciseth much patience towards them whom he instructeth; especially when he meets with such that are very dull and unapt to learn, he is forced to take much pains with them.

IX. Some Teachers though very deserving, have been greatly slighted by those very persons they have showed much love to, and taken great pains with for their good, which hath sorely grieved them.

X. Some Teachers, after they have found those, whom they were employed to teach and instruct, grown to such a great degree of stubbornness and obstinacy, that they have utterly despised and refused to be taught by them, and have cast all counsel behind their backs; then they have left them, and wholly given them up as hopeless persons.

DISPARITY.

V. The Holy Ghost inspiring, and Teaching the prophets and apostles (who were the holy pen-men of the sacred scripture) hath greatly enlightened the inhabitants of the earth, where their record is known, and also when he hath opened the eyes of the understandings of men in those profound and glorious mysteries contained in the holy scripture, how are their minds enriched with the knowledge of divine truths?

VI. The Holy Ghost teacheth and instructeth poor sinners gradually, first the *a, b, c*, of religion, viz., the knowledge of sin, and their lost and undone condition thereby; the vanities of this world, together with the necessity of a Saviour: and then, in the second place, he instructeth them in higher mysteries, opening and explaining the covenant of grace, as also the glorious mystery of union and communion with God, the mystery of the Trinity, the incarnation of

Christ, his Priesthood, and other things relating to him as Mediator; together with many dark sayings and prophecies of the scripture, which those who are unlearned, (viz., who have not the Spirit's Teachings) wrest unto their own destruction: "I have many things to say unto you, but ye cannot bear them now," John xvi. 12.

VII. So the Holy Ghost teacheth sinners the knowledge of the scripture: for as the Spirit gave them forth, so he is the best interpreter of them: "Then opened he their understandings, that they might understand the scriptures," Luke xxiv. 25.

VIII. So the Holy Ghost exerciseth much patience towards sinners, whom he comes to teach and instruct in the way of salvation; mankind being generally very dull and unapt to learn the knowledge of themselves, sin, Christ, and salvation; therefore he drops now a word, and then a word, for their conviction.

IX. So, many men that the Holy Ghost hath showed much love unto, and laboured greatly with, have notwithstanding slighted and disregarded all his counsel and instruction; like as Israel did of old. "Thou gavest them thy good Spirit to instruct them, and witheldest not thy manna from their mouth," &c. Neh. ix. 20.

X. So the Holy Ghost, who laboured to instruct the old world, finding they were grown to a fearful degree of hardness, rebellion, and obstinacy, utterly refusing to return or be reformed, after he had waited many years upon them, left them to perish in their sins, God declaring sometimes before the flood came upon them, "that his spirit should not always strive with man," Gen. vi. 3; and in like manner the Spirit deals with stubborn, obstinate sinners; for after long-waiting and abused patience, he

leaves them, and gives them utterly up to their own heart's lust, and to walk in their own counsel.

XI. Godly Teachers are so great a blessing to people, that it is a great loss to lose them; nay, a sore and lamentable judgment upon the Church and the world to be deprived of, or have their Teachers taken away from them or forced into a corner.

XI. The Holy Ghost is such a great blessing to the Church and the people of God, nay, and unto sinners too, that there can come no greater judgment upon them; than to be deprived of this sacred and heavenly Teacher, though it is sad with the Church, "when her Teachers are removed into a corner,* and her eyes see them not; yet we had better loss all our Teachers, and that utterly, than lose this great Teacher only; for though he

be pleased to make use of them, he can teach effectually and savingly without them, were they removed and taken away; but they cannot teach without him unto the least spiritual advantage; and those who pretend to be Teachers of others, and yet despise his teaching-assistance, will once find they undertook a work which was none of theirs."

INFERENCES.

I. Is the Holy Ghost the great Teacher? how dare any then reproach and vilify him, or slight his teaching, or those who are led and instructed by him?

II. It may also stir up all persons to a readiness and willingness of heart and mind to be taught and instructed by him.

Quest. How may we know, say some, the Spirit's teaching? Who are they that are taught and instructed by him?

Answ. This you may take as an undoubted truth, the Spirit never teacheth any thing contrary to the written word, because so the world might be at a certainty about a good and true Teacher in matters of religion; the Spirit hath left us the holy scripture, and he always teacheth as that teacheth, opening and explaining what dark and obscure things are contained therein; so he that walketh faithfully up to the written word, is led and taught by the Spirit.

Quest. But doth not the apostle say, "We have an unction from the holy one, and know all things, and need not that any man teach us?" 1 John ii. 20, 27. We need no other Teacher therefore but the Spirit.

Answ. That is a great mistake, and apparent wresting of the text; for the Spirit of God, that holy unction, was in the primitive saints in a more glorious measure than he is in any now, and yet Christ called forth and ordained divers other Teachers for them, who were to build them up in their most holy faith; "And the things (saith Paul to Timothy) that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also?" 2 Tim. ii. 2. A Gospel-ministry is to abide till Christ's second coming, they are appointed for the gathering together, building up, and perfecting of the saints, "Until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man," Eph. iv. 13. Therefore the meaning of the Holy Ghost in that place is this, we need not that any man teach us, but as that anointing teacheth; if any man teach us such and such things that are not written; things that the Spirit never taught in the word of God, we ought not to hearken to them: we need no teaching but that which is according to the Spirit's teachings, and agreeable to its blessed rule, left upon record, viz., the holy scriptures of truth.

THE HOLY SPIRIT COMPARED TO A DOVE.

"And he saw the Spirit of God descending like a Dove, and lighting on him," Matt. iii. 16.

THE Holy Spirit is represented by a Dove, or appeared in the shape of a Dove, and may in some things be resembled thereto.

SIMILE.

I. A Dove is a bodily substance, or hath a subsistence of his own.

II. "As at the beginning of the creation, saith a reverend divine the Spirit, *כרמח* *incubabat*, came and fell on the waters,* cherished the whole, and communicating a prolific and vivific quality into it, as a fowl or Dove in particular gently moves itself upon its eggs, until with, and by its generative warmth it hath communicated vital heat unto them."

III. A Dove is a meek, harmless and innocent creature; "be ye harmless as Doves."

IV. A Dove hath a quick, sharp sight or eye, as it is hinted, Cant. i. 15, and iv. 1.

V. A Dove brought tidings to Noah of the ceasing of the flood of waters, and so consequently, that the wrath of God was abated likewise.

VI. A Dove is a most swift creature: hence David cries out, "O that I had the wings of a dove! then would I fly away, and be at rest," Psal. lv. 6.

the Holy Ghost can quickly come to the aid and succour of a believer, when in trouble or beset with temptation, or to strengthen him when he hath any great work and business to do for God. That Spirit appeared like a Dove, and yet the learned tells us, "It was of a fiery colour, and we must not think this substance, saith Mr. Blackwood, or body resembled by a Dove, to be hypostatically united to the Holy Spirit, as the human nature of Christ is to the divine; but as angels appeared oftentimes men in human bodies, and laid them down again; so did the Holy Ghost."

THE HOLY SPIRIT THE SAINTS' GUIDE.

"He will guide you unto all truth," &c., John xvi. 13.

"As many as are led by the Spirit of God, they are the Sons of God," Rom. viii. 14.

The Spirit is the saints' Guide.

METAPHOR.

I. A Guide is very necessary for strangers in a wilderness where there are many ways and turnings.

PARALLEL.

I. So the Holy Ghost hath a personal existence, it was *ἐν ὁματίῳ*, a bodily shape, and that *περίσπας*, of a Dove.

II. "So now, saith he, at the entrance of the new creation, the Spirit comes as a Dove upon Christ who was the immediate Author of it, and virtually comprised it in himself, carrying it on by virtue of his presence with him; and so this is applied in the Syriac Ritual of baptism, composed by Severinus; and the Spirit of holiness descended, flying in the likeness of a Dove, and rested upon him, and moved upon the waters."

III. So the Holy Spirit is of a most sweet, meek, pure and Dove-like disposition, the perfection of all excellent qualities being in him, as well as upon the Dove Christ, as he was figured forth thereby.

IV. The Holy Spirit hath a quick and sharp sight, can discern the very thoughts and intentions of the heart; what can be hid from his eyes, "Before whom all things lie naked and bare?" Heb. iv. 13.

V. So in the assumption of this form, there may be some respect had to Noah's Dove, signifying peace and reconciliation by Christ, and the ceasing of the wrath of God to all those who shall fly to the Lord Jesus, and rest upon him by a lively faith.

VI. The Holy Ghost is swift; God is said to fly upon the wings of the wind; "The Spirit is God, and the flight of the Dove," saith reverend Blackwood, Matt. iii. 16, denotes the divine influence of the Spirit coming from heaven into the members of Christ, as well as into the head;

I. So the guidance of the Holy Spirit, as it is contained in the holy scripture, is necessary to believers whilst they pass through the wilderness of this world, where one says, this is the way, and another that.

METAPHOR.

II. An eminent and able Guide is well skilful in all ways, and able to give directions in the most difficult cases that are very hard to find out.

Holy Spirit, 2 Pet. ii. 21. There is no precept nor promise of God needful for the children of men to be instructed in, but the Spirit in the holy scripture hath left it upon record for our direction and consolation; and whatsoever is hard to be understood, that is contained therein; "The Spirit that searcheth all things," can open and explain it to a gracious soul: the Spirit guides in the way of morality, in the way of faith and Gospel-obedience, in the way of church-constitution and discipline, and in Gospel-holiness and conversation.

III. A Faithful Guide gives notice of all the dangers that are in the way, and shows also how a poor traveller may escape them, and so go safe unto his desired place.

women walk in; the Spirit hath told us positively, if we go in that way, we shall perish for ever: "Except a man be born again, he cannot see the kingdom of God," John iii. 3. Secondly, the great danger of the way of presumption. Thirdly, the danger of despair. Fourthly, the danger of idolatry, heresy, and error. Fifthly, the danger of disobedience to Christ's commands, Acts iii. 22, 23. Sixthly, the danger of loving or liking of any one sin. Seventhly, the danger of hypocrisy. Eighthly, the danger of apostacy, &c.

IV. An able Guide frees a man, that commits himself to his guidance, from many cares and fears that attend such who have lost their way, and have no Guide.

V. An able and faithful Guide gives plain and full direction to the ignorant, so that they cannot well miss the way, if so be they exactly follow his directions.

METAPHOR.

I. Other Guides, though very skilful, and have good knowledge of a way or matter they undertake to guide men in, may, notwithstanding in some things, miss; being not infallible, cannot give infallible demonstrations to all doubtful persons that they are right, and that those who follow their directions, shall never go astray.

or inspiration, and yet cannot prove and demonstrate what they say to be true, by such ways and means that no deceiver can pretend unto, or do the like, &c., lie, and abuse the Holy Ghost, who is a certain and infallible Guide.

PARALLEL.

II. So the Holy Spirit is able to Guide poor sinners in all the ways of God; he led Moses and the prophets under the law, and led the apostles and all the primitive Christians, under the Gospel-ministration. Holy men of God spake as they were moved and guided by the

III. The Holy Spirit hath in the holy scripture (for in that are contained all the directions of the Spirit, touching all matters and cases to salvation) given notice to all spiritual travellers of all the dangers that may attend them in the way to heaven. First, the danger of unregeneracy, the common road that most men and

IV. So the Holy Spirit frees a poor saint from many fears and cares, which attend others, whilst he wholly commits himself to the guidance of God's word, and to the directions of the Spirit: many are at a loss, and know not what to do, nor which way to go, whilst he rests satisfied, resolving to go wholly by this Guide.

V. So the Holy Spirit in the scripture of truth, hath given such plain and clear directions in all cases of moment about faith and holiness, that the ignorant and unlearned cannot miss the way to heaven, if they carefully observe the rules laid down therein.

DISPARITY.

I. But the Holy Spirit in such a glorious manner, by many signs and wonders, so confirmed the way to heaven, (as they are recorded in the holy scripture) that those that follow his counsel, shall not go astray; he is an infallible Guide, and never imposed any rules, laws, or precepts upon men, but left such convincing evidence of the truth of his testimony, that there remains no just ground for a doubt or objection; as might be shown in respect of the giving forth both of the law and Gospel: therefore those who pretend they are led by the Spirit

and demonstrate what they say to be true, by such ways and means that no deceiver can pretend unto, or do the like, &c., lie, and abuse the Holy Ghost, who is a certain and infallible Guide.

INFERENCES.

Bless God for this spiritual Guide in matters of faith and practice, and that there are such sure rules left by him in the written word. What should we have done, had God never afforded us such a Teacher and Guide as the Holy Ghost is?

1. For man naturally is blind; I will lead the blind in ways they knew not, &c.
2. There are many by-ways, and were there not one sure and perfect Guide, how could a man find his way? It is as easy for one man to say he is led by the Spirit and inspiration, as it is for another; and how shall a man, were it not for the word, know which of them is in the right?
3. Some pretend they are led by the Spirit, and they walk quite contrary to the scripture which contains all the truth of God necessary to be known, believed and practised in order to salvation: "He shall guide you into all truth, he shall bring my word to your remembrance," 2 Tim. iii. 16, 17, John xvi. 13.

Quest. How shall we know who follows the Spirit's guidance?

Answ. Art thou led to repent, to leave thy sins, to believe in Christ, to obey his commands, to live a godly life, to keep a good conscience towards God, and towards men? these are part of those things the Spirit guides men in, and such who thus live, "are led by the Spirit of God, and are the sons of God," Rom. viii. 14.

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

THAT RELATE TO THE

MOST SACRED WORD OF GOD.

BOOK III.

THE WORD OF GOD COMPARED TO LIGHT.

"*Thy Word is a lamp unto my feet, and a Light unto my path,*" Psal. cxix. 105.

"*We have also a more sure Word of prophecy whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place,*" &c. 2 Pet. i 19.

"*Lest the Light of the glorious Gospel of Christ who is the image of God should shine upon them,*" &c. 2 Cor. iv. 4, 6.

In handling this Metaphor we will (1.) Show what Light is. (2.) Give its various acceptations. (3.) Run the parallel, and largely open the properties of Gospel Light; concluding with practical improvements upon that and some dependant and collateral points.

Light properly taken, is thus defined, *Lux est claritas seu splendor in Corpore luminoso, vel extra a corpore luminoso exiens*—that is, Light is a clarity, brightness or splendour in a luminous body, or proceeding from it—it is called in Hebrew מאור (or) from whence comes the Greek *opao*, *cerno*, to behold, which cannot be done, but where there is light. The Hebrew word מאור Maor is properly a lightsome or lucid body, as the sun, moon, and stars, Gen. i. 14, 15. The Greeks call it *Φως*, Matt. xvii. 2, Acts xxvi. 23; The Latins *lux* and *lumen*. It is threefold viz. there is a natural Light, a Light of grace, and a Light of glory; the first is common to all that have the sense of seeing, the second to believers only on earth, the third to the saints and glorified spirits in heaven.

The second sort of which we treat, proceeds from Christ who is called the Light, John i. and his Gospel, which is also called Light, because it has the same influence and efficacy in illuminating the minds of men (which without it are spiritually dark) as the sun and other lucid bodies have, to help our corporeal eyes in the discovery of objects.

Light metaphorically is put for life itself, Job iii. 16, 20, 21. (2.) For any prosperity and joy of mind arising from thence, Esth. viii. 16. (3.) For the open and manifest state of things, Matt. x. 27, Zeph. iii. 5, John iii. 21, 1 Cor. iv. 6. (4.) For favour and good will, Prov. xvi. 15. (5.) For the mystery of regeneration, (1.) with respect to the original cause of it, viz., the Word and Spirit of God, Psal. xliii. 3, Prov. vi. 23, Isa. ii. 5, 20, 2 Cor. iv. 6, 1 John ii. 8. (2.) With respect to the formal cause, which is the saving knowledge of Christ, and true faith, Acts xxvi. 18, Eph. v. 8, 1 Pet. ii. 9, 1 John i. 7. Hence believers are called the sons of Light, Luke xvi. 8, Eph. v. 8. 1 Thes. v. 5, and the graces of the Spirit and effects thereof, the armour of Light, Rom. xiii. 12. (3.) With respect to the final cause, the last scope and effect of faith, which is life eternal, Isa. lx. 19, 20, John viii. 12, Acts xxvi. 23, 2 Tim. i. 10, &c.

More particularly by a Metaphor Light is put for knowledge, Dan. v. 11, Isa. lx. 3. For believers, Eph. v. 8, for the ministers of the Gospel, Matt. v. 14, for God himself, 1 John i. 5. Natural Light was the first perfect creature that God made of this visible world, Gen. i. 3.

Light is put for the morning, Neh. viii. 3, "And he read unto them—from the Light (so the Hebrew) until mid-day"—noon-light in the Hebrew זאחרים Zocharajim) signifies

double Light, or that which is extraordinary shining. The devil is called an angel of Light, 2 Cor. xi. 14; that is, by himself or agents he assumes a specious and seeming sanctity on purpose to ensnare and deceive the godly. God is said to "dwell in unapproachable Light," 1 Tim. vi. 16, that is, in such transcendent glory, that no mortal eye can approach unto. There is nothing so illustrious and glorious as Light, hence the joys of heaven are set out by it.

In what respect the word is compared to Light, take as followeth.

METAPHOR.

I. Light is pleasant and very comfortable. "Truly Light is sweet," saith Solomon, "and a pleasant thing it is for the eyes to see the sun," Eccl. xi. 7. How grievous is it to be blind, or to be kept in a deep and dark dungeon without seeing or beholding the Light.*

II. Light hath a penetrating quality, it is of such a piercing and subtle nature, that it conveys itself into the least crevice; you can hardly make a fence so close as wholly to keep out light.

It is a hard matter for a man, though never so wicked, to shut out or prevent the Light of God's word from darting into and piercing of his evil and accusing conscience.

III. Light makes manifest. Great Light discovers and makes things manifest, causing them to appear as they are in their proper nature: which in the dark, many times are taken to be that which indeed they are not. When you would see what a thing is, that you may make a true judgment of it, you bring it to the Light. "Whatsoever maketh manifest," saith the apostle, is Light, Eph. v. 13.

6. It makes known the Lord Jesus Christ and his blessed design in coming into the world: his incarnation, nativity, life, death, resurrection, ascension, and intercession, &c.

7. It discovers how God is to be worshipped: all his laws, ordinances, and institutions are revealed by it.

8. It discovers the true church, which otherwise cannot be known.

9. Lastly, It makes manifest whatsoever is needful or necessary to be known, believed, or practised in order to salvation, 2 Tim. iii. 15—17.

IV. Light hath a directive virtue, it guides men in their way: the traveller by the benefit of Light sees what path to keep; and how to avoid the dangers that may attend, should he turn to the right hand or to the left.

PARALLEL.

I. The word or Gospel of Jesus Christ is very pleasant, and a delightful thing. How woeful was the state of England in former times when men were kept in the dungeon of Popish darkness, without the precious Light of God's word. Light is compared to gladness, and a good day, Psal. xcvi. 11. Many good days have we enjoyed since God sent out his Light and truth amongst us, Psal. xliii. 3.

II. The word of God is of a searching and penetrating nature, the apostle saith, "It is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intentions of the heart," Heb. iv. 12.

III. The word and blessed Gospel of Christ is so great a Light, that it makes wonderful discoveries to the children of men.

1. It makes manifest not only that there is a God, but also what a God he is. Not only his being, but also his manner of being.

2. It discovers the creation of the world.

3. The state of man, before he fell and after his fall.

4. The horrid nature of sin.

5. The secret counsel and eternal love of God to lost man, together with the severity of God towards fallen angels.

6. It makes known the Lord Jesus Christ and his blessed design in coming into the world: his incarnation, nativity, life, death, resurrection, ascension, and intercession, &c.

7. It discovers how God is to be worshipped: all his laws, ordinances, and institutions are revealed by it.

8. It discovers the true church, which otherwise cannot be known.

9. Lastly, It makes manifest whatsoever is needful or necessary to be known, believed, or practised in order to salvation, 2 Tim. iii. 15—17.

IV. The word of God directs and guides men in the right way. Hence David saith, "Thy word is a lamp unto my feet, and a Light unto my paths," Psal. cxix. 105. God is gracious unto mankind in this respect, viz., he leaves them not at an uncertainty without an infallible guide in matters of religion. Take away this unerring rule, and what confusion would the Christian

* Γλυκυ φως, sweet is the Light.

world be in: one man might say this is the way, and another that; I walk, saith one, by the guidance of the Spirit, and so saith another that teacheth quite contrary things. Saith a third you are both out of the way, it is I alone that am led by inspiration and ye are in darkness. Others plead for the Pope and general Councils, which have been miserably contradictory one to another, and none of these can give better demonstrations, touching the truth of what they preach and practice, than the rest; being not able to confirm their doctrine by miracles; and so consequently how shall a poor doubtful soul be directed in the way to heaven by either or any of them. For were not the holy scripture the rule; but contrariwise the Light within, or inspiration, &c., then must a man be able to confirm and prove what he saith in such a way, or by such means that no deceiver or impostor can pretend unto, or do the like

Object. But is not the Spirit of God above the scriptures, which you call the word? did not the Spirit give forth the scriptures? If so, sure then that is of the greatest authority and only Light that can best direct men into the right way.

Ans. That the Holy Spirit or third Person of the holy Trinity is a greater Light than the Holy Scripture is not denied, by virtue of which holy men of old were inspired that gave them forth; yet the question is, whether any man now hath such a measure of the Spirit in him which is a greater Light than the written word, and to whom others are bound to adhere and be directed by: for it is this only which is denied.

METAPHOR.

V. Light hath a cheering, warming, and reviving quality. Light contributes much to the vegetation, growth, and life of plants and other creatures: Light and motion are the cause of heat which the heavenly bodies send down upon earth. Light is that instrument whereby all influences of heaven are communicated and dispersed to the world.

VI. Light hath a purging and purifying virtue. Fogs and mists that are gathered in darkness are dispersed and scattered when the Light comes, hence Light is called the refining-pot of nature. The world, saith a worthy divine, would be an unwholesome pest-house if it had no Light.

spiritual sense, were it not for the Light

VII. Light is of an undefileable nature. Though it pass through sinks and most polluted places, yet it contracts no defilement; it cleanseth all things, but is defiled by nothing. It is a quality so spiritual that nothing can fasten upon it to pollute it.

VIII. Light is glorious for beauty and splendour. Hence the glory of heaven is called Light. There is nothing of all created beings so glorious as the Sun, and Light is

PARALLEL.

V. The word and Gospel of Christ hath a cheering and quickening virtue. "This is my comfort in my affliction, thy word hath quickened me," Psal. cxix. 50. And in another place, "I will never forget thy precepts, for with them thou hast quickened me," Psal. cxix. 93. As it is grievous to be spiritually blind, or in the dark region and dungeon of idolatry, sin, and unbelief; so on the other hand how comfortable is it to enjoy the blessed word and Gospel of Jesus Christ!

VI. The word and Gospel of Christ hath a cleansing, purging and purifying virtue in it. "Wherewith shall a young man cleanse his way?" by taking heed thereto according to thy word," Psal. cxix. 9, "Now ye are clean through the word which I have spoken unto you," John xv. 3. The Gospel and word of God disperseth and scattereth all the fogs and mists of darkness and error. It is the refining-pot of truth. What an unwholesome pest-house would the world be in a and excellent virtue of God's holy word.

VII. The word and Gospel of God is very pure and of an undefileable nature, Psal. cxix. 140. What filthy sinks hath it passed through, and what means hath been used by the Popish adversaries and others to corrupt and pollute it, and yet no defilement cleaveth to it, it remains unmixed, and pure, still shining forth gloriously; such is the excellent nature of it, it purifieth the hearts and lives of men, and nothing can fasten upon it to pollute it.

VIII. The word and Gospel of Christ is called by the apostle, "The glorious Gospel," 2 Cor. iv. 4, the Gospel is exceeding full of glory. There is nothing in it but that which is very glorious. Here you have a resplendency and shining forth

METAPHOR.

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a resplendency and shining forth of it. of the Sun of Righteousness. *Gloria quasi clara*, saith Aquinas, because glory is the bright shining forth of excellency, now it is transcendent excellency and splendour shines forth, as may be demonstrated many ways.

1. It is glorious, in respect of the Author and Fountain from whence it proceeds.
2. It is glorious in a comparative sense.
3. It is glorious in respect of itself.

First, As Light is glorious because it is the most excellent rays, resplendency, and shinings forth of the sun; so is the Gospel, because it is the glorious shining forth and resplendency of Jesus Christ the Sun of Righteousness.

Secondly, It is glorious in a comparative sense, it excels the law, hence called a better Testament; though that was glorious, yet it had no glory in this respect, by reason of the glory that excelleth, 2 Cor. iii. 10.

I. The Gospel excels the law in respect of the names of the one and the names of the other.

1. The law is called the letter; the Gospel, the ministration of the Spirit.
2. The law is called a ministration of death, the Gospel a ministration of life.

II. The Gospel excels in glory above the law.

1. In regard of the light and perspicuity of it, the law was full of obscurity, clothed with many ceremonies and mysterious sacrifices.

2. They were at a great loss touching the main drift and end thereof, 2 Cor. iii. 13. God spake as it were under a veil.

III. The Gospel is clean and plain; Christ beheld, heard, handled, &c., the mysteries long hid, opened, and explained fully: "We behold with open face," &c., 2 Cor. iii. 17, 18.

IV. The law was appointed to be but a leading ministration, and in subserviency to the Gospel, our schoolmaster to bring us to Christ, Gal. iii. 24.

V. The Gospel is more glorious, or excels the law in respect of the strength of the one and weakness of the other; "What the law could not do, in that it was weak through the flesh, God sent forth his Son," &c., Rom. viii. 3.

The law wounds, but cannot heal; it shows a man he is dead; but it cannot give him life; it shows man he is naked, but it cannot clothe him.

The Gospel gives life, heals, clothes and comforts; the one shows we are in prison, the other brings us out, no salvation by the one, and none without the other.

VI. The Gospel excels in glory above the law, in regard of the discovery there is made therein of the grace and mercy of God; the one shows God is just and severe, and will not clear the guilty; the other shows he is not only just, but also gracious. If any grace shone forth under the law, it was only beams of Gospel light darting forth darkly in it.

VII. The Gospel is more glorious in regard of the chief administrators of the one and of the other. The one were, (1.) Angels, "If the word spoken by angels were stedfast; who have received the law by the disposition of angels and have not kept it, Heb. ii. 1, 2, Acts vii. 53. (2.) Moses, a servant, one that spake on earth, the other Christ, the Lord of life and glory who speaks from heaven. "How shall we escape if we turn away from him that speaketh from heaven?" Heb. xii. 25.

VIII. The Gospel excels the law in respect of priesthood. Aaron and his sons were priests of the law, Christ is the only Priest of the Gospel.

1. The priests of the law were but men, no more than men; Christ, God-man.
2. They had infirmities, sin and guilt in their hearts and lives as well as others. Christ had none, in his mouth was found no guile.
3. They were made priests without an oath, but Christ with an oath, Heb. vii. 21, so greater solemnity at his instalment into office.
4. They could not continue by reason of death, and they truly were many because they were not suffered to continue, by reason of death; but Christ dieth not, "He ever liveth to make intercession for us, but this man because he continueth for ever hath an unchangeable priesthood," Heb. vii. 23—25.

5. Christ was more merciful and filled with greater bowels than they, "He hath compassion on the ignorant, and on them that are out of the way," Heb. v. 2.

6. Christ as Priest, was the substance, the antitype of Aaron and his priesthood.

7. There is completeness and perfection in Christ's Priesthood; but it was not so touching Aaron's. "If therefore perfection were by the Levitical priesthood, &c., the law, that made nothing perfect," Heb. vii. 11, 19.

IX. The Priesthood of Christ under the Gospel excels Aaron's in respect of word and office, &c.

1. He was to enter into the holy place.

2. To appear before God.

3. To bear the sins of the people, Exod. xxviii. 38.

4. To make an atonement, Lev. xvi. 32.

5. To judge of uncleanness, Lev. xiii. 2.

6. To offer incense, Lev. xvi. 17, 18.

7. To determine controversies, Deut. xvii. 8.

8. To bless the people: and many other things which Jesus Christ infinitely excels in.

1. Christ is entered into the true holy place, *Sanctum sanctorum*, the holy of holies, heaven itself.

2. He appears really before God for us, being set down on the right hand of the majesty on high, &c.

3. He hath, as the great Antitype, borne our sins in his own body upon the tree.

4. He hath made a complete and perfect atonement.

5. He judges our uncleanness both of the heart as well as of the flesh.

6. He resolves all our doubts, ends controversies; speaks peace to the disconsolate, a word in season to him that is weary.

7. He offers incense; "And there was given him much incense that he should offer it with the prayers of all saints," Rev. viii. 3.

8. He gives down all blessings; "Him hath God sent to bless you in turning away every one of you from his iniquities," Acts iii. 26.

X. The Gospel excels the law in respect of sacrifices.

1. Those sacrifices under the law were not so excellent, there was not that worth in them as in the sacrifices of the Gospel. What was the blood of bulls, bullocks, and lambs? These were part of those legal sacrifices.

Christ offered up his own body, poured forth his precious blood to take away our sins.

2. They were offered often to atone for iniquity daily, every year;

But Christ hath offered up himself in sacrifice once for all. "By one offering he hath perfected for ever them that are sanctified," Heb. x. 14: that which they were always or continually doing, and yet could not accomplish, he did by one single sacrifice, and that for ever.

XI. The law required perfect righteousness, and nothing less would be accepted, and so consequently no soul could thereby be delivered from terror and bondage; but the Gospel (through Christ's perfect righteousness acted in his own person for us) accepts of sincerity in the room and stead of the perfect keeping the whole law.

XII. In respect of the extent of the one and of the other.

The law was only given to Israel, or unto the lineal seed of Abraham and to the proselyte stranger; he dealt his laws and statutes to Israel, he did not so to any nation, &c.

The Gospel is extended to all the people and nations under the whole heavens: "Go into all the world and preach the Gospel to every creature," Mark xvi. 15. "Whosoever believeth in him shall not perish but have eternal life," John iii. 16.

XIII. The Gospel excels the law in the easiness and sweetness of it; the precepts of the law were many more in number, and hard to learn and remember, and very difficult and painful some of them to do (particularly circumcision) and also very

chargeable beyond what the Gospel is : " My yoke is easy, and my burden is light," Matt. xi. 28, 29.

XIV. The Gospel is glorious above the law in regard of the promises of it, called better promises, better covenant, better hope, Heb. vii. 19.

XV. It is more glorious in respect of its duration ; the law was but for a time. The servant abides not in the house for ever, but the Son abides for ever. An everlasting covenant, an everlasting priesthood, an everlasting Gospel. John viii. 34. No other ministration to be looked for till the end of the world.

Thirdly, The Gospel is glorious in respect of itself. (Here we shall be large.) If we have respect to the historical part, the Gospel contains a glorious history ; there is that in it which may affect every person, please every curiosity ; what is there in any history which may commend or illustrate its glory and excellency which the Gospel comes short in ?

1. Some persons delight to read and hear histories that treat of love, and amorous stories.

2. Some are more affected with such that treat of martial exploits or achievements of wars, of the conquering of kingdoms and nations, and overcoming mighty champions, &c.

3. Some rather commend such histories that treat of those great rarities which are in many nations and kingdoms of the world, and of the cities, laws, customs, and other things of the like nature that are in some countries.

4. Others are more pleased with such histories that treat of things different from all these.

Now the Gospel of Christ contains variety of matter upon every respect ; what is there famous, rare delightful, or marvellous, but it is out-done here ?

First, concerning love ; what history may compare with the Gospel in this respect ? Here you have an account of a mighty King whose dominions, power, and glory was infinite, who was higher than the highest, and ruled over all ; who had but one Son and he most dear to him and lay in his bosom, the joy and delight of his heart, the very express image of the Father ; whose beauty, loveliness of his person, and other personal excellencies and perfection, had we the tongue of men and angels, we could not set forth the thousandth part thereof. This glorious King had a mind to dispose of his Son in marriage, and to this end very easily proposed the matter to him, and whom he had chosen for him. As also the ways, means, and manner how or what he must do in order to obtain her for himself. To which the Son with abundance of joy consented. And so it fell out, that the person agreed upon to be the intended spouse, was once in great favour with this mighty King, and a near dweller to him in Eden : but for horrid rebellion and treason was banished his presence and was fled into a far country. And now there was no way for the glorious Prince to accomplish his business but he must suit himself in a fit equipage, and take a journey into that country where this creature was strayed to.

1. Now were the nature and glory of a kingdom considered, which Jesus Christ left, or the place from whence he came.

2. The greatness of his glory there, and excellency of his Person.

3. The length of the journey he undertook.

4. The nature of that doleful and miserable place or country into which he came.

5. His great abasement or manner of his coming.

6. What he met with, or how entertained at his first arrival.

7. What the quality and condition of the creature was, for whose sake he came.

What he suffered and underwent from the greatness of that precious love he bore to the said creature.

9. And how after all this he was slighted and rejected by this rebellious one, and of his much patience and long-suffering before he took his last denial, together with the powerful arguments and ways he used, and doth use, to obtain the soul's affection. If these things, I say, were considered, this history will appear to every discerning person the most pleasant and glorious for love that ever mortal had. See metaphor Bridegroom.

Secondly, should we speak of warlike achievements, what history in this respect can compare the history of the Gospel? was there ever such a champion as Jesus Christ, or such terrible battles fought as were fought by him? as witness that glorious battle of his with Satan the mighty king of the bottomless pit: also those conflicts he had with sin and wrath in the garden; and last of all with death the king of terrors, over all which he obtained a perfect conquest, Matt. iv. 3, 11.

Thirdly. As touching great rarities and wonderful things, which some histories abound withal; none afford such wonder as doth the Gospel; is it not marvellous that a woman should compass a man? That he that made the world should be born of a woman? That the ancient of days should become a child? That death should be destroyed by death, and many other like mysteries the Gospel abounds with.

Secondly, As the word and Gospel of God is glorious in respect of the historical part thereof, so its glory appears in respect of those titles or epithets given to it.

I. It is called the word of reconciliation.

1. Because it shows how peace and reconciliation is made between an offended God and offending creatures.

2. Because by it terms of reconciliation are offered to poor sinners.

3. Because it is the medium or means God offered to remove the enemy that is in sinner's hearts.

II. It is called the Gospel of the grace of God, and may well be so termed, Acts xx. 24.

1. In respect of the testimony that is borne therein of God's great grace and favour to men in giving Jesus Christ for them.

2. In respect of its being the clearest discovery of God's grace, that ever was afforded to the children of men.

3. Because it is the instrument or means by which God works grace, or makes the souls of men gracious, who were once void thereof and ungodly, so that "Faith comes by hearing, and hearing by the word of God," Rom. v. 17.

4. Because it is the way by which God increaseth, strengthens, and perfects his blessed grace in the souls of his elect, Eph. iv. 12.

III. The Gospel is called the Gospel of peace, Eph. vi. 15.

1. It is a message of peace: "Peace, peace to him that is afar off, and to him that is near." "And came and preached peace to you which were afar off, and to them that were nigh," Isa. lvii. 19, Eph. iii. 17.

2. Because it is that, which being received, alone pacifies the conscience of a wounded sinner, "He sent his word and healed them," Psal. cvii. 20.

3. Because as an instrument it brings the soul into a state of peace and friendship with God, and reconciles men one to another.

IV. It is called "the Gospel of the kingdom," Matt. xxiv. 14.

1. Because it discovers the Gospel Church, which is called often in the holy scripture, "The kingdom of God," Luke x. 11.

2. It shows the way into the kingdom of God.

3. It fits and prepares men and women for Christ's spiritual kingdom, Matt. xi. 12.

4. It contains all the laws, and ordinances, and customs of the kingdom.

5. It enriches all the true and sincere subjects of the kingdom.

6. In it are contained all the privileges and immunities of the kingdom.

7. It shows men the ready way to the kingdom of glory, and from hence may fitly be called the Gospel of the kingdom.

V. The Gospel is called "The word of life," Phil. ii. 16.

1. Because it shows who is our life, Col. iii. 4.

2. It shows the way how we come to be made alive, viz., by Christ receiving the Spirit of life for us, as Mediator, and laying down the price of his own blood; he died that we might live. "I am come that they might have life, and that they might have it more abundantly," John x. 10.

3. The Gospel may be called the word of life, because by the help of the Spirit it works life in us, it is hereby we are quickened, and raised from death to life, "The dead," saith our Saviour, "shall hear the voice of the Son of God, and they that hear shall live," John v. 25.

4. It is by the word and Gospel of God life is maintained in us, it is the support of our spiritual life.

"Man lives not by bread alone, but by every word that proceedeth out of the mouth of God," Matt. iv. 4.

5. It leads to eternal life, all those who believe and follow the holy rules and directions thereof.

VI. The Gospel is called "The power of God unto salvation," Rom. i. 16, *i. e.* a mighty and glorious instrument or means of God's saving power: *metalepsis*.

VII. The Gospel is called the joyful sound; the law was a sound of fears and terror, a sound or voice of words that were exceeding dreadful. The Gospel is the antitype of the sounding of the trumpet of the great jubilee, to proclaim full liberty and freedom from all bondage and tyranny of sin, Satan, hell, and wrath, Heb. xii. 19, Lev. xxv. 8—10.

VIII. The Gospel is called the unsearchable riches of Christ, Eph. iii. 8.

1. It shows how rich our Mediator and Husband is, "In him are hid all the treasures of wisdom and knowledge," "it pleased the Father that in him all fulness should dwell," Col. ii. 3, and i. 19.

2. It shows the nature of his riches both of grace and glory.

3. The Gospel makes all spiritually and gloriously rich, who truly receive it, though never so poor before, Eph. i. 17, 18, and iii. 16.

4. All true riches are communicated to us through the Gospel, such that would have this golden ore must dig in this mine; this is the field where the pearl lies hid.

IX. The Gospel is called "The Word of faith," Rom. x. 8.

1. It presents the object before the soul.

2. It opens the way to see this object.

3. It gives, by means of the Spirit, a hand to take hold of the object.

X. The Gospel is called the faithful word. Because whatever his promises are, they are faithfully performed, Tit. i. 9.

XI. It is called the ministration of the Spirit, 2 Cor. iii. 9, because through it persons come to receive the Spirit, "Received ye," saith the apostle, "the Spirit by the works of the law, or by the hearing of faith," Gal. iii. 2.

XII. It is called the Gospel of salvation.

1. It interesteth the soul, through the Spirit, unto salvation, as well as shows the way of it.

2. There is no other way of salvation but that which is revealed or manifested therein.

XIII. It is called the glorious Gospel of God.

1. The glory of God shines forth in it.

2. It was the glorious contrivance of his eternal wisdom.

3. It wholly exalts God, and sets him forth in all his blessed and most glorious attributes and perfections, beyond what any other ministration whatsoever doth.

XIV. The Gospel is called a book, Rev. xxii. 18.

1. Yea, it is a book by the inspiration of God, as all holy scriptures were. All other books, save the Bible, are human, but this is sacred and divine.

2. There is a blessing pronounced to him that reads this book, Rev. i. 3.

3. And a much greater blessing to him that understands it, and keeps the things therein contained.

4. It is a book of all truth and no error, can that be said of any other book?

5. It is a book ratified and confirmed by wonders.

6. It is a book that all other books point to. Moses points to it, the Prophets point to it, all holy books of godly men point to it.

7. It is a book that all good and godly books are out of.

8. It is a book that hath filled the world with good and profitable books. These things considered, may serve as a sound gradation to set forth the glory of the Gospel and word of God.

Thirdly, To come more directly unto the thing itself to set forth and further illustrate the glory and splendour of the Gospel of Jesus Christ.

1. It is glorious in respect of the time and contrivance of it. It was found out or contrived before the world began. Hence Christ is said to be a Lamb slain before the foundation of the world.

2. It is brought in as a result of that great and glorious council which was held in eternity. Hence Jesus Christ our Mediator is said to be delivered up by the determinate counsel and foreknowledge of God—God, that is Father, Son, and Holy Ghost, all agreed that the second Person should assume man's nature, and by shedding of his blood proclaim peace and reconciliation to sinners. "The counsel of peace," saith the Prophet, "shall be between them both," Zech.

3. It may not be unnecessary to note here the matter this great council had before them, and did then debate about, and that was how a way might be found out that God might display his own glory and magnify himself in every one of his glorious attributes, particularly how the two great attributes of justice and mercy, might meet together in sweet harmony and shine in equal glory, that God who is just might appear so, and yet be exceeding gracious.

4. It was to find out a way how in a glorious manner God might destroy the works and designs of the devil: for to this purpose we read, the Son of God was manifested.

5. It was a council held upon the account of sinful man, lost man, (whom God then saw dead and fallen) how he might be delivered from sin and eternal wrath; it was not a council held to ruin and destroy men, but to save and make them happy, This is the third thing to illustrate this great truth that the Gospel or word of Christ is a glorious Gospel.

Fourthly, The Gospel is glorious upon the consideration of that revelation there is in it of God, personally considered, or the Persons of the blessed Trinity, or God's manner of being.

1. Though God be often called a Father in the Old Testament, yet how hard is it without the help of the Gospel to find out where he is so called or taken in distinction from the Son and Holy Spirit. Since the Father, as many divines observe, in some places of scripture respects all the three Persons, and hence the Jewish Rabbies, who allow not of the New Testament, manifestly declare their ignorance touching this great truth of the Trinity, though that may in part be imputed to that judicial blindness they are left under, yet it must be granted there is in the Gospel a more clear and full discovery of this glorious mystery than in the law, or Old Testament, how plainly and by manifest testimony is this borne witness to.

1. By the angels, Luke i. 32.

2. By that voice from the excellent glory, Matt. iii. 17, 2 Pet. i. 17.

3. By the testimony of Christ himself. "I thank thee, O Father, Lord of heaven and earth—even so Father—the Father that sent me is with me—the Father loveth the Son—the Father hath not left me alone—I and my Father are one;" and it is observed that he calls God Father near a hundred times in the Gospel of John.

4. By the testimony of the holy apostles, how clearly is this witnessed by them, especially the blessed beloved apostle, and Paul the great apostle of the Gentiles!

Fifthly, The Gospel appears yet to be more glorious upon the consideration of the glory of every one of the Persons in the blessed Trinity which shine forth most excellently therein.

1. In respect of the Father, who did not design to avail his own glory, but to greaten and magnify it by the Gospel. For though the Lord Jesus be held forth in the Gospel as touching his Deity to be equal with the Father, yet this doth not, must not, lessen or diminish the Father's glory; all are to honour the Son as they honour the Father, but not above the Father, nay, what can or ever did demonstrate or greaten

the honour which is due to God the Father, like the honour and adoration ascribed and given to him by the Lord Jesus as Mediator? O how did he strain to set out and promote the glory of God the Father; "My doctrine is not mine, but the Father's that sent me." "As the living Father sent me, and I live by the Father," &c. "My Father is greater than I, I honour my Father, but ye dishonour me, for I have not spoken of myself, but the Father which sent me, he giveth me commandment what I should say, and what I should speak," John vi. 57, xiv. 28, and xii. 49.

Quest. Where doth the Gospel manifest the Father's glory?

Ans. The Father's glory shines forth therein to admiration, in respect to his infinite grace, love, and rich bounty to poor perishing men.

1. What relief, succour, and saving benefit any sinners do receive in this world, or have the promise of receiving in the world to come, the Gospel wholly ascribes it in the first place to God the Father; his compassion, his bowels, and his love and bounty, are set forth in the Gospel to be such to his poor creatures, that no tongue is able to express it. He is great and glorious; Alexander is said to give like himself, be sure the Father hath out-done him and Araunah too. He gives not to kings, but like a king, yea like the King of kings, he is wonderful, in grace and rich bounty, he is wonderful.

II. Consider, what it is he hath given, what he hath parted with for and to poor sinners; has he not parted with his choicest jewel, his best and choicest treasure? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life," John iii. 16.

If it had been a servant, his Noah, his Abraham, his Moses, his David, his grace and bounty had been great: but, alas, they could not redeem us, none were found worthy to open the book nor loose the seals thereof, amongst all the children of men or saints of God that ever lived.

Or had it been an angel, one of the glorious Seraphims or Cherubims, the favour had been unspeakable, considering what we were: but to think it was and must be his Son; his only begotten Son that lay in his bosom, his dearly and well-beloved Son in whom he was well pleased, a Son that never offended, a glorious Son, the joy and delight of his heart.

III. Consider, whither he sent this his dear Son, and wherefore.

1. He sent him into the world.
2. Into a sad world, a strange country where he was not known.
3. He sent him amongst enemies, amongst wicked men, such as hated him and his Father.
4. Nay amongst devils.
5. He sent him to be abased, he was vilified, contemned, and spit upon, "He was despised and rejected of men," Isa. liii. 3.
6. Nay he sent him to die, to pour forth his soul to death, to become a ransom for many, he commanded him to lay down his life, John x. 8.

IV. Consider for whose sake he sent him to suffer all this.

1. Was it for his friends, such that he was beholden to?
2. Or was it for some dear relation?
3. Or was it for some worthy or deserving creature that had merited such favour and grace from him?

No, it was for such that were his enemies, who deserved nothing but hell and eternal wrath for ever.

V. And lastly, consider, what was his great and glorious design in all this.

1. Which was to make peace, "God was in Christ reconciling the world to himself," 2 Cor. v. 19.
2. To espouse and marry poor sinners to himself for ever.
3. To convey a gracious and legal pardon to them, and to wash them from their sins in the blood of his everlasting covenant, Acts v. 21, Rev. i. 5.
4. To bestow the blessing of adoption upon them, *i. e.*, to make such his own children by favour and grace who were his enemies and children of wrath by nature, 1 John iii. 1.

5. To purchase a kingdom for them.

6. To save them from eternal wrath and death, and to bestow upon them eternal life.

And thus the glorious mercy of God the Father shines forth in the Gospel; for these things fully set forth that the Father is gracious. And in the next place let me speak a little of his justice also, for his glorious justice as well as mercy shines forth in the Gospel.

First, it must be considered that justice as well as mercy is in God, as his mercy is infinite, so is his justice, Exod. xxxiv. 7.

Secondly, it must be granted also that justice was injured by the fall and sin of man, and called for satisfaction, which was signified, 1. By the execution of the sentence pronounced upon the account of man's disobedience. 2. By turning him out of the garden. 3. By the flaming sword. 4. By the law upon Mount Sinai. 5. By many severe expressions and fearful threatenings mentioned in the holy Scriptures, "God is angry with the wicked every day," his soul loathed them, "He has whet his sword," &c., Psal. vii. 11, Zech. xi. 8.

Thirdly, in the next place consider justice must be satisfied or we must be damned, that God will not save in a way of mercy to the wronging of his justice.

Fourthly, it behoveth us therefore to know what will satisfy God's justice and appease his wrath. And, indeed nothing less will do this than perfect and complete obedience to the law for the time to come, and a plenary compensation for the wrong done in time past. Thou must be holy, pure, without sin in thine own person, or have such a righteousness by faith imputed to thee.

What will the sinner now do? May be he will say, I will cast myself upon the mercy of God, that is thy only way, but if thou hast not an eye to the atonement and satisfaction made by Christ Jesus, thou wilt perish notwithstanding; for he that said he was gracious, abundant in goodness and truth, said also he would by no means quit the guilty. Exod. xxxiv. 7, 8.

The Gospel shows God's wrath must be appeased, and that it must be appeased by sacrifices, but should we sacrifice 1000 rams or 10,000 rivers of oil; nay, do as the Gentiles did, sacrifice our children, or cause them to pass through the fire as the Jews did to Moloch, and give the fruit of our body for the sin of our soul, it will not be accepted.

And as a child cannot by being sacrificed, make an atonement for sin, neither can any man's brother do it for him, "They that trust in their wealth and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious," &c., Psal. xlix. 7, 8.

What will the sinner now say, or what course take, that he may please God, pacify his wrath and be saved? may be he will say, I will reform, I will amend my life: this is good, but alas it will not do: because thou owest ten thousand talents. Will promising, nay endeavouring, to run more in debt pay off the old score? Well saith the sinner, if it be so, I will repent and mourn for my sins and pour forth tears before God, and see if that will do. Alas! shouldst thou weep rivers of tears, nay, couldst thou weep rivers of blood, and nothing but weep as long as thou livest on earth, yet this will not satisfy the justice of God, nor make a compensation for thy iniquity, this shows God is just indeed: and thus glorious justice shines forth in the Gospel.

And now to satisfy divine justice, Jesus Christ, as the act of mercy is constituted and appointed by the great God to be our Surety, who entered into a covenant to pay all, and discharge such sinners who shall believe on him: and that there is no pardon nor salvation but by this way, viz., by Christ.

- (1.) I shall show.
- (2.) Show why salvation is by Christ Jesus.
- (3.) Answer an objection.

I. That it is so, see Acts iv. 12, where the Apostle Peter speaking of Jesus Christ saith, "Neither is there salvation in any other, for there is no other name under heaven given whereby we can be saved." Compared with Acts xiii. 38, Heb. x. 5: but further to demonstrate it must be so.

1. Because Christ is said to bear our sins, that is, he was constituted and placed by the Father as Mediator in our room to bear the punishment due to us for our iniquities, Isa. liii. 4, 5, 6, 1 Pet. ii. 24.

2. Because the scripture saith, without shedding of blood there is no remission, and that no other blood would do but the blood of this immaculate Lamb, Heb. ix. 22.

3. Because Christ is said to make peace, reconcile and bring us near to God by his blood, Eph. ii. 13—15.

4. Because we are said to be bought with a price, or redeemed and purchased by the Lord Jesus, "The Son of Man came not to be ministered to, but to minister; and to give his life a ransom for many," 1 Cor. vi. 20, 1 Pet. i. 18, 19, Matt. xx. 28.

5. Because our acceptance with God is through Christ, wherein he has made us accepted in the beloved, and this is through the imputation of Christ's righteousness, Acts xx. 27.

God imputeth not our sins to us, they are laid upon another, viz., our Surety, "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," Eph. i. 6, Isa. xlv. 24, 2 Cor. v. 20.

6. Because it is said there is no salvation but in and through him, and all that we receive, whether grace here or glory hereafter is for his sake.

Quest. Why is salvation by Jesus Christ, and by the shedding of his blood?

Ans. 1. Because of the absolute purpose and decree of God, God has decreed this way and no other way to save sinners, Acts iv. 12, 1 John ii. 12.

2. I might show the necessity of salvation by Christ from the nature of sin which men stood charged with; sin is so contrary to God he could do no less than require the satisfaction of his own offended justice.

3. In respect of the law, perfect righteousness being required of man in point of justification.

4. Salvation came in this way that God might be glorified in every attribute, and eternal life be "wholly God's free grace, through the redemption that is in Christ Jesus, Rom. iii. 24, 25.

Quest. How can we be said to be freely forgiven our sins in a way of grace and favour, if Christ hath made a full compensation to the justice of God for them.

Ans. It is wholly of grace, though not without atonement and redemption made by Christ's blood, which might be made appear many ways.

1. In that God is so gracious as not to require satisfaction of us, and to impute our trespasses to us, 2 Cor. v. 19.

2. Because God was at his own free choice whether he would bring forth a Saviour for us or not.

3. Because the Surety is wholly of his own providing, and nothing but his love and precious grace moved him to send him into the world, 1 John iv. 14.

Moreover it is further demonstrated by God's gracious acceptance of this satisfaction for us and not for others; for though there be a worth and sufficiency in it for all, yet it is only made effectual unto them, for whom it was intended or appointed by that glorious agreement or compact between the Father and the Son in eternity, John iii. 16.

5. It is further manifest also in respect of God's gracious goodness, in affording us the knowledge of this blessed atonement; there is an absolute necessity of faith in order to a sure interest into this salvation, and faith comes by hearing the word preached; had not God afforded us the Gospel, we should have known no more of this glorious mystery of redemption, nor had any more faith than Pagans and Infidels, Rom. x. 14, 17, Eph. iii. 4, 5, Gal. i. 14, 15.

6. It appears to be wholly of God's free grace; upon the consideration of God's working those meet qualifications in order to pardon and salvation, viz., it is he that gives a broken heart and repentance; it is he that works faith in us, and by whom we are begotten to a lively hope.

7. Lastly, It is of his own free grace, in that he parted with and spared not his own dear Son rather than we should die in our sins, who could not fail nor be discouraged, but was every way capable to accomplish the work of salvation for us, Isa. xlii. 4.

1. He was a Person holy and undefiled, yea, without the least stain or spot of sin.

2. He was one that was free and could dispose of himself to be a Surety and Sacrifice for others.

3. He consented and agreed with the Father to undertake this glorious work and office, Heb. x. 7.

4. He was able to overcome all difficulties and thereby fully discharge the sinner.

5. One so glorious in nature, that from the excellency and worth of his Person satisfaction comes to be received. Thus the Gospel appears glorious as it makes manifest, and does reveal the glory of God the Father.

First, I shall show you the Gospel is glorious as it discovers and holds forth the glory of the Lord Jesus Christ, the second Person of the Trinity.

1. The Gospel reveals the Son clearly who was long prophesied of and pointed at, and that more principally in five respects.

(1.) In respect of his glorious Person.

(2.) In respect of his glorious offices, as Mediator.

(3.) In respect of his glorious love.

(4.) In respect of his glorious riches.

(5.) In respect of his glorious power, Headship, and sovereignty.

The Gospel is glorious in respect of the chief subject thereof, Jesus Christ.

And first in respect of the excellency of his Person ; which had I the tongue of men and angels, I could not declare the hundredth part thereof ; so far doth he excel in personal excellencies and perfections the children of men, what can one think of Christ, speak of Christ, hear of Christ, or read in the holy scripture of Christ, but may affect our hearts ? the Gospel is a glorious subject, but it is Christ who is the glorious subject of the Gospel : as all we have flows from or through the Gospel to us, so all the Gospel hath in it, flows from Christ. That he is excellent and glorious in this respect is expressly declared in the holy scriptures, "Thou art more excellent," saith the Psalmist, speaking of Christ, "than the mountains of prey." And in another place, "Thou art fairer than the children of men, or sons of Adam, grace is poured into thy lips." "My beloved is white and ruddy, the chiefest among ten thousand, he is altogether lovely." "He is the brightness of the Father's glory, and the express image of his Person," Psal. lxxvi. 4, and xlv. 2, Cant. v. 10, 16, Heb. i. 3.

That his glory is very great, might be demonstrated by two or three arguments.

1. Because he is the object of the Father's delight, nay, the Father himself commends his beauty and glory to the children of men.

2. Because, in that the holy angels are taken with him, the angels stand and wonder, "He was seen of angels," such a person they never beheld before, and they worship him, 1 Tim. iii. 16.

3. Because saints and all truly enlightened souls do admire him, and know not how to set him forth, Paul "accounted all things loss for the excellency of the knowledge of Christ," Phil. iii. 8.

4. He is called the desire of all nations.

1. There is enough in him to fill the desire of all nations.

2. None ever in any nation that had a true sight of him but did desire him.

3. The nations will never be satisfied until they have and do enjoy him, and are under the influences of his glorious grace and government.

4. Because there never were any who saw his glory but did admire it.

Quest. Wherein do his personal excellencies consist ?

Answ. In his being man, such a man, "There is one God, and one Mediator between God and man, The Man Christ Jesus." 1 Tim. iii. 5, compared with Acts ii. 22, Heb. vii. 24, 1 Tim. iii. 5.

Quest. What a man is Christ ?

Answ. A Man of men, the Son of Man, a Man without spot, fault, or stain of sin, the excellency of human nature, made like unto us in all things, sin only excepted.

He is not only glorious in respect of his being Man, such a Man, but in respect of his being God also, in this he excels ! Oh here, in this his glory shines forth as

the Light ; " the Spirit shall come upon thee, and the power of the highest shall overshadow thee : therefore also that holy thing that shall be born of thee shall be called the Son of God," Luke i. 35.

1. He is called God, " But unto the Son he saith, thy throne, O God, is for ever and ever," &c. Heb. i. 8.

2. Not only God, the mighty God ; " His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father," &c. Isa. ix. 6.

3. Not only God, the mighty God, but also the true God ; And we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal life," 1 John v. 20.

4. He is called the only wise God.

Lastly. He is called God blessed for ever, " Whose are the fathers, and of whom as concerning the flesh Christ came, who is God blessed for ever, Amen," Rom. ix. 5.

Secondly, The Gospel declares that he made the world, this proves that Christ is God and greatly magnifies his glory, he that made the world must needs be God eternal, for none could do that but the glorious Jehovah ; it is ridiculous and most absurd to think that the creature could make itself before itself was. God in respect of his infinite glory and wisdom upon this account expostulated and reasoneth with his people, glorying if I may so say, in the greatness of his power and majesty, and thereby proving his ineffable essence and dreadful Godhead, Isa. xl., and all the gods of these nations to be but idols, and that the same power in respect to creating, which is ascribed to the Father, is attributed to Jesus Christ. See John i. 1, 2. " For by him were all things created that are in heaven, and that are in earth, visible and invisible," Col. i. 16, &c., compared with Heb. ii. 10.

Thirdly, The Gospel shows that Jesus Christ did not only create, but also doth uphold all things that are created, " Who being the brightness of his glory, and the express image of his Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right-hand of the majesty on high," &c. " He is before all things, and by him all things consist," Col. i. 17.

Fourthly, The Gospel shows that Jesus Christ knows all things, such knowledge is too wonderful for men or angels. In several places of scripture, the blessed God doth prove his glorious Being by his omniscieny, and that the like in respect of knowledge is said of Christ, is evident, " And he said unto him, Lord thou knowest all things," John xxi. 17 ; compared with John ii. 24, 25, " But Jesus did not commit himself unto them because he knew all men, and needeth not that any should testify of him, for he knew what was in man ;" in another place it is said, he knew from the beginning who they were that believed not, and who should betray him.

Fifthly, The Gospel declares that Jesus Christ searches the heart ; (though this argument depends upon the last, yet for illustration sake I make another of it) he that searches the heart, ought to be acknowledged and owned to be the Almighty and eternal God, for who can find out the depths and deceits thereof but the infinite Majesty ? " The heart is deceitful above all things, and desperately wicked, who can know it ? I the Lord search the heart and try the reins," Jer. xvii. 9, 10 ; as if he should say, there is none, save myself alone knoweth or can know it ; but that the Lord Jesus who died for our sins " searcheth the heart and reins," he himself positively asserts it, Rev. ii. 23, " I will kill her children with death (speaking of the woman Jezebel) and all the churches shall know that I am he which searcheth the reins and the heart, and will give unto every one according as his work shall be."

Sixthly, The Gospel shows that Jesus Christ is the first and the last, and he that is the first and the last, must of necessity be acknowledged to be the everlasting and eternal God, for from this very ground and consideration the Almighty argues and reasons with his people of old to convince them of his Deity, and that there is no other God besides himself, " I am the first, and I am the last, and besides me there is no God," Isa. xlv. 6, compared with Isa. xlviii. 12, " Harken unto me O Jacob, Israel my called, I am he, I am the first and I am the last," &c. And that the same is spoken of the Lord Jesus Christ ; see Rev. i. 8. " I am *Alpha* and *Omega*, the beginning and ending, which is, and which was, and which is to come, the Almighty." Ver. 17, " And when I saw him, (saith John) I fell at his feet, and he laid his right-hand upon me, saying, I am the first and the last."

Seventhly, The Gospel declares that spiritual worship or divine adoration, doth appertain or belong to Jesus Christ, which proves undeniably he is God eternal and from everlasting, for that it is idolatry spiritually, to adore and worship a creature. That Christ was and ought to be worshipped with the same worship that is due to the Father; see Matt. viii. 2, and xxviii. 17, Luke xxiv. 52, John ix. 28, and v. 33. "And again, when he bringeth his first-begotten into the world, he saith, and let all the angels of God worship him."

Eighthly, The Gospel shows Jesus Christ hath power to forgive sins; none have power to forgive sins but God. *Ergo*, Jesus Christ is God, Matt. ix. 1, 2, 5, 6, Mark iii. 5, 6, Luke v. 21, Rom. x. 9, 12, 1 Cor. i. 2, John ii. 19, 21, and x 18, Phil. ii. 5, 6, 7, Heb. xii. 2, Matt. iii. 11, Mark i. 4, Eph. iv. 8, 11.

Ninthly, He to whom the saints ought and do pray, is the most high God; but the Gospel shows the saints do and ought to pray to the Lord Jesus Christ, therefore he is the most high God.

Tenthly, The Gospel shows that Jesus Christ had not only power to lay down his own life, but also to take it up again, "Destroy this temple and in three days I will raise it up again, but he spake of the temple of his body." This proves clearly his divinity, for who besides him that was God could give resurrection to himself.

Eleventhly, He that was in the form of God, and thought it no robbery to be equal with God, and whom the scripture calls God's fellow, must needs be God blessed for ever: but Jesus Christ was in the form of God, and thought it no robbery to be equal with God, and is called God's fellow, therefore he is God.

Twelfthly, He that is the object, author and finisher of the true believer's faith, is God eternal, blessed for ever, Amen. But Christ is the object, author and finisher of true believers' faith, *Ergo*.

Thirteenthly, He that hath power to baptize with, and give the Holy Spirit, and the saving graces thereof, is God. But the Lord Jesus Christ hath power to baptize with and give the Holy Spirit, *Ergo*. "He shall baptize you with the Holy Spirit and fire:" "When he ascended up on high, he gave gifts to men," &c.

Fourteenthly, He who can in his own name, and by his own power and authority, give power or privilege to others to become the sons of God, must needs be God. But the Gospel shows that this power the Lord Jesus Christ hath, *Ergo*—"He came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believed in his name," John i. 11, 12. He adopts, regenerates, and makes men and women God's children by the effectual workings of his own blessed Spirit in their hearts, by which they are interested into all the privileges, promises, and blessings of the covenant of grace, which none can do but God alone.

Fifteenthly, He that is the believer's life is God; but Jesus Christ is the believer's life: therefore God, Deut. xxx. 20.

Sixteenthly, He that is omnipresent must be God: but the gospel shows the Lord Jesus is omnipresent; who can go out of Christ's presence? "Lo, I am with you always to the end of the world," Col. iii. 4, Matt. xxviii. 20.

Seventeenthly, He that sees all things, or before whom all things are naked and bare, and hears all the cries and prayers of his people in what place or corner of the earth soever they live; is God. But all this the Gospel shows to be true of the Lord Jesus Christ: *Ergo*. * John i. 48, Acts ix. 11.

Eighteenthly, He that is the Saviour of all the elect and chosen people of the Lord, is God: but Jesus Christ is the Saviour of all such and therefore God. How often is he called our Saviour, "Neither is there salvation in any other." "His name shall be called Jesus." Acts iv. 12.

Nineteenthly, He that can and will raise the dead by his own power at the last day, is God. But Jesus Christ will raise the dead by his own power at the last day; *Ergo*, "No man can come to me except the Father which hath sent me, draw him, and I will raise him up the last day. Marvel not at this, for the hour is coming in which all that are in the grave, shall hear his voice and shall come forth," &c. John vi. 44, and v. 28.

* *Bernardus non vidit omnia.*

Thus we have briefly showed the Gospel is glorious in respect of the revelation that is made therein of the Lord Jesus.

First, In respect of the excellency of his Person, which we have showed appears by his being man.

Secondly, By his being God, which has been evinced.

Thirdly, His glory and excellency consisteth in his being both God and man ; truly man and truly God in one Person. Can heaven and earth make a lovely and an admirable beauty ? O then Christ is he.

He is David's Root, and David's Offspring ; David's Lord, and David's Son. See metaphor Branch and Root.

Quest. What kind of beauty and perfections, is the beauty and are the perfections of our Lord Jesus Christ ?

Ans. You have heard it is the beauty of God ; the beauty of man, the perfection of those beauties, which are in God and man, But to answer this question more distinctly ;

1. He is the original of all beauties and perfections of beauty, that is in angels, the soul, the body, the face of a man, the sun, the stars, the firmament, &c.

2. His beauty is a desirable beauty, "Saw ye him whom my soul loveth," "With my soul have I desired thee in the night," Isa. xxvi. 9. "One thing have I desired of the Lord, and that will I seek after : that I may dwell in the house of the Lord for ever, that I may behold the beauty of the Lord, and enquire in his temple," Psal. xxvii. 4. And hence he is called the desire of all nations.

3. It is a holy and chaste beauty, there is no snare nor pollution in it ; Joseph was a beautiful person, but it was attended with a snare, here you may look, and love, and fear no danger.

4. It is a real beauty, not a seeming beauty, a paint on a wall. What is human beauty to the beauty of the Son of God ? Prov. xxxi. 30.

5. Christ's beauty is a soul engaging beauty, how did it make Moses to leave all, Peter and John leave all ! Whoever saw him and could forbear to love him, neglect all and follow him ?

6. It is a communicative beauty, he can transmit his beauty to the making others beautiful, "And thy renown went forth among the Heathen for thy beauty, for it was perfect through the comeliness which I put upon thee," &c., Ezek. xvi. 14.

8. It is a satisfying and delightful beauty, it fills and contents each soul to the full who beholds it.

8. It is a mystical and hidden beauty, carnal eyes cannot see it, they behold no beauty nor comeliness in him to desire him, Isa. liii. 2.

9. It is an admirable and wonderful beauty : angels in heaven, and saints on earth, are amazed and astonished at the sight thereof.

10. It is a lasting and never-fading beauty : the beauty of mortals is like a flower which withereth and passeth away in a moment.

"You gentle youths whose cluster breasts do beat
With pleasing raptures, and love's gen'rous heat :
And virgins kind, from whose unguarded eyes
Passion oft steals your hearts by fond surprise :
Behold the object, this alone is he !
Ah none like Christ did ever mortals see !
He is all fair ; in him's not one ill feature :
Ten thousand times more fair than any creature,
That lives, or ever lived on the earth,
His beauty so amazingly shines forth.
Angelic nature is enamour'd so,
They love him dearly, and admire him too.
His head is like unto the purest gold ;
His curled tresses lovely to behold.
And such a brightness sparkles from his eyes,
As when Aurora gilds the morning skies :

And though so bright, yet pleasant like the doves;
 Charming all hearts, where rest diviner loves.
 Look on his beauteous cheeks, and thou wilt spy,
 The Rose of Sharon deck'd in royalty.
 His smiling lips, his speech, and words so sweet,
 That all delights and joy in them do meet.
 Which tend at once to ravish ear and sight,
 And to kiss all heavenly souls invite.
 The image of his Father's in his face:
 His inward parts excel, he's full of grace.
 If heav'n and earth can make a rare complexion,
 Without a spot, or the least imperfection;
 Here, here it is; it in this Prince doth shine:
 He's altogether lovely, all divine.
 If you his beauty saw, his riches weigh;
 'Twill charm your eyes, your best affections sway,
 And in dark minds Light up eternal day.
 He's fairer than all others; beauty such,
 As none can be enamour'd of too much.
 This object choose, yield him a holy kiss
 That thou at last may'st sing, raptur'd in bliss,
 My well-beloved's mine, and I am his.

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Secondly. Christ is glorious in respect of his offices as Mediator. See Mediator; also King, Priest, and Prophet.

Thirdly. As the Gospel is glorious upon the consideration of the revelation or discovery which is made therein of Jesus Christ, in respect of the excellency of his Person and perfections, so likewise it is glorious as it reveals or makes known his glorious love to the children of men.

Christ's love held forth in the Gospel is glorious love.

1. From the earliness of it, he loved us from everlasting. "We love him because he first loved us." He loved us when we had no love to him; nay, when we were his enemies and hated him, 1 John iv. 19.

2. Christ's love is a glorious love upon account of the freeness of it, there was no constraint laid upon him to fix his eye upon fallen man, the soul is Christ's own free and voluntary choice, and he doth not begrudge us his love, he doth not think he is too high, too rich, too honourable, or too good for poor sinners, Hos. xiv. 4.

3. Christ's love held forth in the Gospel is a glorious love, in that it is a drawing, engaging, or attracting love, it is like Elijah's mantle which he cast upon Elisha; Christ's love hath a kind of compulsion in it, not by violence but by sweet influence, Hos. xi. 3, 1 John iv. 19, 1 Kings xix. 20.

4. Christ's love held forth in the Gospel is a glorious love, in that it is an undeserved love, an unmerited love. Where is the soul that can say it deserves Christ's love? some will say, O such a person is worthy, she deserves and merits your love, but it cannot be said so here, Luke xiv. 23.

5. Christ's love held forth in the Gospel is a glorious love, in respect of the strength of it; what Solomon speaks of love, is true in respect of Christ, His love is stronger than death," Cant. viii. 6.

1. Consider from whence it brought him.

2. Consider whither it brought him.

3. Consider how it stript him and disrobed him.

4. Consider what he endured and underwent, as the effect of his great love and affection.

5. Christ's love held forth in the Gospel is a glorious love, because it is a matchless love, it is wonderful, it is so deep no finding of a bottom, so long no measuring of it, none ever loved, as Christ loved us, "He hath loved us and washed us from our sins in his own blood," Eph. iii. 17, 18, 19. Rev. i. 5.

6. Christ's love is a glorious love, in that it is a conjugal or an espousal love, Christ loves not as a master loves his servant, nor (only) as the father loves his dear

child, but as a bridegroom his spouse, the choice and delight of his heart, or as a man loves his dear wife.

7. Christ's love held forth in the Gospel is a glorious love, in that it is an abiding and eternal love, nothing can separate the soul from Christ's love; "Having loved his own that were in the world, he loved them unto the end," Rom. viii. 35, John xiii. 1.

8. Christ's love is a glorious love, because it is a love of complacency, he takes delight in his love, and in the soul beloved. Christ loves all men with a love of pity, but he loveth his elect with a love of complacency.

9. Christ's love held forth in the Gospel is glorious love, because it draws forth or doth beget glorious love in the soul to him; the love which is in us to him, is but the glorious effect of his love to us. It makes us to love him so as to admire him, not being able to set his worth and excellency forth: glorious love causeth a longing and languishing until the soul enjoy Christ, it is with the soul as it was with Ahab touching Naboth's vineyard. Christ runs much in the mind and thought of such; yea, and it makes them willing to go through hardships and difficulties for him as Jacob did for Rachel; such will abide with Christ in adversity as Jonathan did with David, it carries the soul to love Christ above all other things, Cant. v. 16.

Glorious love is attended with fruit, "Simon son of Jonah lovest thou me more than these? Feed my sheep."—"If you love me, keep my commandments," John xx. 16, xiv. 15.

Such delight in Christ's presence, and greatly prize every token of his divine love and grace, and mourn at Christ's absence, nothing will comfort if Christ be gone. Glorious love leads the soul to visit Christ often, and to love them that he loves, and long to look for his appearing.

Thirdly, The Gospel is glorious in respect of the glorious subject of it, viz., Jesus Christ upon the consideration of the discovery there is made therein of his glorious riches. 1. The Gospel shows that Christ is rich. 2. In what respect he is rich. 3. That he is gloriously rich; it also reveals why he is held forth to be so rich.

1. Riches imply plenty, and plenty of good things, whether it lie in money, lands, houses, wares, &c.; he that hath abundance of either, having absolute property in them, is accounted rich. In Christ are hid all the treasures of wisdom and knowledge, Col. ii. 3.

1. Christ is rich in wisdom.

2. Christ is rich in grace, Eph. i. 7.

3. Christ is rich in goodness, Rom. ii. 4.

4. Christ is rich in glory, Eph. i. 18, and iii. 16.

Quest. How did Christ come by his riches?

Ans. 1. He was rich from eternity, he is God, and so all things in heaven and earth are his, "All things that the Father hath, are mine," saith Christ, John xvi. 15.

2. He is rich as Mediator; "So it pleased the Father that in him all fulness should dwell," "he was made heir of all things," Heb. i. 2.

3. The Gospel shows the Father hath given all things to him, he came by them as the free donation of the Father, Matt. xxviii. 18, John. xiii. 3.

4. Christ obtained his riches also by conquest, he has recovered them for us by overcoming his and our enemies, all the riches Christ hath as Mediator, he got by conquest, as Israel got Canaan; sin and Satan, those spiritual thieves had robbed us of our riches, but Jesus Christ hath rescued or recovered them again out of the hands of these robbers.

5. Christ, as the Gospel shows, hath obtained his riches by purchase, grace is purchased, gifts are purchased, glory is purchased, the Church which is called his inheritance is purchased, heaven is purchased, Eph. iv. 8, and i. 14, Psal. lxxviii. 54, Acts. xx. 27.

Quest. How do you make it appear that Jesus Christ is gloriously rich?

Ans. 1. Because he had enough to pay all our debts, yet never a one of us owed less than ten thousand talents, Matt. xviii. 24.

2. Christ's riches were glorious riches, because they will satisfy glorious justice, which no other riches could do, no, not the riches of ten thousand worlds, nor all the worth and riches of the angels of heaven.

3. Because he provides for and maintains all in heaven and earth at his own charges, and as all have their beings from him, so likewise they are fed and sustained by him, they all eat at his table, none keeps such a house, hath such a family as Christ, he has a good stock, great comings in that thus abundantly layeth out, Psal. civ. 24, Col. i. 16, 17.

4. That Christ's riches are glorious riches, appears in that he hath enriched so many men and women since the world began, and not only so, but also with variety of choice and precious riches. Oh what abundance of souls hath the Lord Jesus enriched, thousands and ten thousands! How many before the law, and under the law and under the Gospel! Who can account or reckon up the number? John declares the number of them that he beheld round about the throne to "be ten thousand times ten thousand, and ten thousands of thousands." Rev. v. 11. How many hath he made great, advanced on high, honoured greatly on earth, bestowed vast treasures upon, how many millions hath he adorned and gloriously decked with jewels, precious stones, and pearls of inestimable value, and yet himself never the poorer.

5. Christ's glorious riches appear in that he is generally rich; rich in all things, all the gold and silver and precious stones in the world are his, he is the proper Proprietor of them, "The earth is the Lord's and the fulness thereof. The cattle upon a thousand hills." The wool, flax, and oil are his, nay moreover all divine virtues and spiritual gifts are his, he is rich in wisdom and knowledge, in grace and glory.

6. That Christ is gloriously rich, appears in that he has a kingdom, yea, a glorious vast and resplendent kingdom and crown to give to every one of his faithful followers. Every saint shall have a kingdom and crown that fadeth not away; "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

7. Because his riches are of such an excellent nature that they enrich the soul of man; other men may have vast riches, may have store of gold and silver, and other good things, and yet none of these riches can enrich their souls, spiritually they may be poor and miserable notwithstanding their great abundance.

8. That Christ is gloriously rich, appears in that he has enough to enrich all, come who will, thousands and tens of thousands, yea millions of thousands if they come to him, he has riches of grace and glory for them all. Oh! there is abundance, yea, a redundancy of grace and riches in Christ, he is as full of grace as the sea is full of water, or the sun is full of light.

9. Christ is gloriously rich, because his riches are incomparable, in respect of their nature and quality; "Happy is the man (saith Solomon) that findeth wisdom, and the man that getteth understanding, for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold; she is more precious than rubies, and all the things thou canst desire are not to be compared unto her," Prov. iii. 13, 14, 15. A little faith though it be but as a grain of mustard-seed is worth more than thrones, crowns, and kingdoms of the earth, one drachm of grace is better than all the gold of Ophir.

10. Christ's riches are glorious riches, because they cannot be spent, Christ's treasury is inexhaustible, it can never be drawn dry, Christ gives abundantly out, but never wastes his stores, nor hath a farthing the less, the riches of Christ are unsearchable. O! the height, the depth, the breadth, and length of Christ's riches! Who can find out the bottom of his rich love and grace, the bottom of his rich wisdom and knowledge? We may well cry out upon this account, with the apostle, "O! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

11. Christ's riches are glorious riches, because his riches are harmless, (as a divine will observes) they are riches that will not hurt nor harm the souls of such that possess them, never were any made worse by being spiritually rich. The riches of the world have undone many, they have been as thorns to them, by which they have been pierced through with many sorrows. Many will one day curse the day that ever they had such store of earthly riches; riches are a snare to the possessors, hence Christ saith, it is hard for a rich man to enter into the kingdom of heaven.

12. Christ's riches are glorious riches, because they are satisfying riches. Silver and gold will not satisfy; "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance of increase," Eccl. v. 10. He that has Christ and his riches has enough, nay he has all, he has pardon and peace of conscience; what can he desire

more that has God and Christ and a title to heaven. Hence the Scripture saith, he shall abide satisfied; such thirst no more, their inordinate desire after the world is allayed, John iv. 13, 14.

13. Lastly, Christ's riches are glorious riches because they are permanent, they are lasting, yea, everlasting riches. Other riches fly away like smoke, they are here to day and gone in a moment with one spark of fire, or with one blast at sea, but Christ's riches are durable, "Riches and honour are with me, yea, durable riches and righteousness," Prov. viii. 18.

Quest. Thirdly. Why is Christ held forth in the Gospel to be thus gloriously rich?

Ans. 1. That the doubts and scruples that are in sinner's hearts might be removed is there enough in Christ, is there enough grace, enough pardon, enough strength? &c.

2. Because the Gospel holds Christ forth to be the store-house of all divine grace and blessings; he is ordained to convey all spiritual riches to his Church and every member thereof.

3. To allure and engage souls to love him and close in with him; how can any refuse such a friend, reject such a Saviour, that is so beautiful to look upon, and also so exceeding rich?

4. That it might leave all men and women without excuse in the great day: what will they have to say that reject such a Saviour, that turn their backs upon such a Christ, when they are called to answer in the day of judgment?

5. To relieve the tempted soul.

6. To strengthen the faith and cheer the hearts of all that do believe in him.

Fourthly. The Gospel is glorious in respect of Christ, the glorious object of it, as it reveals his glorious power.

Power in scripture is taken in two manner of ways, or it shows a two-fold power in Christ.

1. A commanding power, his power of sovereignty, or regal power, that which we call authority.

2. The power of working or effecting that which he would have done. Some have power to command, but want a power to effect that which they command; cannot accomplish what they would have done, but what Christ commands he can do or cause to be done at his pleasure.

1. I shall show that the power of Christ is a glorious power.

2. Show why Christ hath such power.

I. Christ hath a commanding power, he hath great authority, he hath a regal power of superiority over all.

1. Over angels.

2. Over the Church.

3. Over the devils.

"I will lay upon the shoulders of Eliakim, the keys of the house of David," Isa. xxii. 22. Keys is a borrowed speech signifying government and legal power, Christ hath the keys of David, Rev. iii. 7. All power in rule and government, in commanding, forbidding, punishing, binding, loosing, damning, saving, is in Christ's hand: see Christ the Head, and Heir of all things. Keys of hell and death signifieth Christ's regal power over the devils, and delivering up unto death and hell, or keeping out of it.

4. Over men, mighty men, kings of the earth, "He is the only Potentate, King of kings and Lord of lords," 1 Tim. vi. 15. They are all his subjects, shall and must submit to him. He hath universal power, therefore a glorious power; the sun, the moon, the stars, the winds, the seas obey him, Rev. xix. 17.

Christ's power is absolute, he bears the image of God, he is God; as you heard before. None hath absolute power but God; he doth what he pleaseth.

6. Christ's power is just, therefore glorious in power; it is not a might without right; it is in him essentially as God, and is given to him as Mediator; in the one respect he

derived it from none, in the other sense he received it from the Father, Matt. xxviii. 18.

7. Christ's power is infinite; he made the world, he upholds the world, therefore glorious in power. He could have made a thousand worlds, can do beyond all that we can conceive or speak, Eph. i. 21, 22.

8. Christ's power is glorious because he can bring all other power to nought in a moment at his pleasure, whether of man or devils.

9. Christ's power is a glorious power, in that it is an everlasting power. Men may be powerful for a time, but they may soon lose it; must die, and so cannot hold it long, but Christ "Sits King for ever, his power is from everlasting to everlasting, of his kingdom there shall be no end," Psal. cxlv. 13, and lxvi. 5.

10. Christ's power is dreadful, he looketh upon the earth and it trembles, he can make all tremble before him; who can thunder like God? Job xl. 9.

1. He has a glorious commanding voice.

2. A glorious restraining voice, what is swifter than the sun, which he can stop in a moment.

3. Glorious in his reproving voice, Psal. l. 21.

4. In his threatening voice, Rev. ii. 16, 23.

11. He hath a glorious, victorious, conquering, and subduing power; he hath overcome sin, the devil, death, hell, &c.

12. Christ's power is glorious, because nothing is too hard for him to do, nay, nothing is hard for him to do; he can do what he will with a word of his mouth.

13. Christ's power extends not only over the body but over the soul also; works mightily in us as well as for us, and can do wonderful things by weak instruments, by foolish and contemptible ones in the eye of the world. What mighty things did he do by a few poor fishermen, and others not accounted of?

14. Lastly. Nothing is hard for Christ to do, though all the devils of hell, and men on earth oppose and resist him. "I will work and who shall let it?" Isa. xliii. 13.

Quest. Why hath Christ as Mediator such great and glorious power given him?

Ans. 1. For the greatness of his work he is to accomplish.

2. Because no souls, whatsoever discouragements they meet with, should despair in coming to him or in relying upon him.

3. That he might be feared and dreaded by all, yea, that his very enemies might tremble before him.

4. That he might be honoured and adored. Honour belongs to sovereignty.

Thirdly. As the Gospel is glorious in respect of the revelation made therein of God the Father and our Lord Jesus Christ; so likewise in respect of the Holy Ghost; the Gospel shows the Spirit in himself to be a distinct, living, powerful, intelligent, divine Person. Not only a distinct self-subsisting Person, but also a participant of the divine nature, not the chief of all created spirits, and so the head of all good angels, as some imagine, but that he is uncreated, truly and really God, co-eternal with the Father and the Son. This we shall speak of a little with his glorious work of office and operations.

First, the word of God holds forth and positively declares that the Holy Spirit is, in himself, a distinct intelligent divine Person, and which ought to be believed concerning this great truth, viz., the Deity and Personality of the Holy Ghost, may be seen in the ensuing testimonies, according as they are collected to our hands by a revered divine,*

"By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth," Psal. xxxiii. 6.

"By his Spirit he hath garnished the heavens," Job xxvi. 13.

"Thou sendest forth thy Spirit, they are created," Psal. civ. 30.

"Baptising them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19.

"That scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," Acts i. 16.

"Peter said to Ananias, why hath Satan filled thy heart to lie to the Holy Ghost," Acts v. 3. "Thou hast not lied to man but God," verse 4.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," 1 Cor. iii. 16.

"All these worketh that one and the self-same Spirit, dividing to every man severally as he will. And there are diversities of operations, but it is the same God which worketh all in all," 1 Cor. xi. 6.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all," 2 Cor. xiii. 14.

"Take heed to the flock over which the Holy Ghost hath made you overseers," Acts xx. 28.

"All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men," Matt. xii. 31.

"Whither shall I go from thy Spirit?" Psal. cxxxix. 7.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," John xiv. 26.

"The Holy Ghost shall teach you in the same hour what you ought to say," Luke xii. 12.

"And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Paul for the work whereunto I have called them," Acts xiii. 2.

"They being sent forth by the Holy Spirit departed," &c., verse 4.

"It is evident upon consideration that there is not any thing which we believe concerning the Holy Ghost, but that it is plainly revealed and declared in these testimonies.

"He is directly called God, Acts v. iii., which the Socinians will not say is by virtue of an exaltation unto an office or authority, as they say of the Son; that he is an intelligent, voluntary divine Person, he knoweth, he worketh as he will, which things if in their frequent repetition they are not sufficient to evince an intelligent agent, a personal substance, that hath being, life, and will; we must confess that the scripture was written on purpose to lead us into mistakes and misapprehensions of that we are under penalty of eternal ruin, rightly to apprehend and believe. It declareth also, that he is the Author and Worker of all sorts of divine operations requiring immensity, omnipotency, omniscency, and all other divine excellencies unto their working and effecting. Moreover, it is revealed that he is peculiarly to be believed in, and may be sinned against. Also that he together with the Father and Son created the world, 'The Spirit of God hath made me,' Job xxxiii. 4; that he is the Author of all grace in believers and order in the churches. The sum is, that the Holy Ghost is a divine, distinct Person, and neither merely the power or virtue of God, nor any created Spirit whatsoever. This plainly appears from what is revealed concerning him, for he who is placed in the same series or order with divine Persons, without the least note of difference, or distinction from them as to an interest in personality; who hath the names proper to a divine Person only, and is frequently and directly called by them; who also hath personal properties, and is the voluntary Author of personal divine properties and the proper object of divine worship, he is a distinct divine Person. And if these things be not a sufficient evidence and demonstration of a divine, intelligent substance, I shall, as was said before, despair to understand any thing that is expressed and declared by words. But now thus it is with the Holy Spirit according to the revelation made thereof in the word and Gospel of God."

One consideration which hath in part been before proposed, I shall premise, to free the subject of our argument from ambiguity. And this is, that this word or name Spirit is used sometimes to denote the Spirit of God himself, and sometimes his gifts and graces, the effects of his operation on the souls of men, and this our adversaries in this cause are forced to confess, and thereon in all their writings distinguish between the Holy Spirit and his effects. This alone being supposed, I say it is impossible to prove the Father to be a Person, or the Son to be so, both which are not acknowledged any other way than we may and do prove the Holy Ghost, to be so. For he to whom all personal properties, attributes, adjuncts, acts, and operations are ascribed, and unto whom they do belong, and to whom nothing is or can be truly ascribed, but what may and doth belong unto a person, he is a Person, and him

we are taught to believe so to be. So we know the Father to be a Person; as also the Son. For our knowledge of things is more by their properties and operations than by their essential forms, especially is this so with respect to the nature, being, and existence of God, which are in themselves absolutely incomprehensible: now I shall not confirm the assumption of this argument with reference unto the Holy Ghost from this or that particular testimony, nor from the assignation of any single personal property unto him, but from the constant uniform tenor of the scriptures in ascribing all those properties unto him. And we may add hereunto that things are so ordered in the wisdom of God, that there is no personal property that may be found in an infinite, divine nature, but it is in one place or other ascribed unto him.

First, he is placed in the same rank and order without any note of difference or distinction as to a distinct interest in the divine nature, that is, as we shall see, personality, with other divine persons; Matt. xxviii. 12, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." 1 John v. 7, "There be three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." 1 Cor. xii. 3—6, "No man can say that Jesus is the Lord, but by the Holy Ghost;" "Now there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord, and there are diversities of operation, but it is the same God which worketh in all." Neither doth a denial of his divine being and distinct existence, leave any tolerable sense unto these expressions. For read the words of the first place from the mind of the Socinians, and see what it is can be gathered from them; "Baptizing them in the name of the Father, and of the Son, and of the virtue or efficacy of the Father." Can any thing be more absonant from faith and reason, than this absurd expression? And yet it is the direct sense, if it be any, that those men put upon the words. To join a quality with acknowledged persons, and that in such things and cases, as wherein they are proposed under a personal consideration, is a strange kind of mystery, and the like may be manifested concerning the other places.

Secondly, He also hath the names proper to divine persons only. For he is expressly called God, Acts v. He who is termed the Holy Ghost, ver. 3, and the Spirit of the Lord, ver. 9; is called also God, ver. 4. Now this is the name of a divine Person, on one account or other. The Socinians would not allow Christ to be called God, were he not a divine Person, though not by nature, yet by office and authority. And I suppose they will not find out an office for the Holy Ghost whereunto he might be exalted, on the account whereof he might become God, seeing this would acknowledge him to be a Person which they deny. So he is called the Comforter, John xvi. 7. A personal appellation this is also, and because he is the Comforter of all God's people, it can be the name of none but a divine Person. In the same place also it is frequently affirmed that "he shall come, and he shall and will do such and such things," all of them declare him a person.

Thirdly, He hath personal properties assigned unto him, as a will; "He divideth to every man severally as he will," 1 Cor. xii. 11, and understanding, "The Spirit searcheth all things, yea the deep things of God," 1 Cor. ii. 10. As also the actings that are ascribed unto him are all of them such, as undeniably affirm personal properties in their principle and agent. For

Fourthly, He is the voluntary Author of divine operations; he of old cherished the creation. "The Spirit of God moved upon the face of the waters," Gen. i. 3. He formed and garnished the heavens; he inspired, acted, and spake in and by the prophets. "Well spake the Holy Ghost by Isaiah the prophet unto the fathers," Acts xxviii. 25, 26. "But holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. He regenerateth, enlighteneth, sanctifieth, comforteth, instructeth, leadeth, guideth, all the disciples of Christ, as the scriptures every where testify. Now all these are personal operations, and cannot with any pretence of sobriety or consistency with reason be constantly and uniformly assigned unto a quality or virtue. He is as the Father and Son, God, with the properties of omniscience and omnipotence, of life, understanding, and will; and by these properties, works, acts, and produceth effects according to wisdom, choice, and power.

Fifthly, The same regard is had to him in faith, worship, and obedience, as unto the other Persons of the Father and Son. For our being baptized into his name is

our solemn engagement to believe in him, to yield obedience to him, and to worship him, as it puts the same obligation upon us to the Father and the Son. So also in reference unto the worship of the Church, he commands that the ministers of it be separated unto himself. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them," "So they being sent forth by the Holy Ghost departed," Acts xiii. 2, 4. Which is comprehensive of all religious worship of the Church.

And on the same account is he sinned against, as Acts v. 3, 4, 9; for there is the same reason of sin and obedience. Against whom a man may sin formally and ultimately, him is he bound to obey, worship and believe in him. And this can be no quality but God himself, for what may be the sense of this expression, thou hast lied to the efficacy of God in his operations? Or how can we be formally obliged unto obedience to a quality? There must be an antecedent unto faith, trust and religious obedience be supposed as the ground of rendering a person capable of being guilty of sin towards any. For sin is but a failure in faith, obedience, or worship. These therefore are due unto the Holy Ghost; or a man could not sin against him so signally and fatally as some are said to do in the foregoing testimonies.

I say therefore unto this part of our cause, as unto the other, that unless we will cast off all reverence of God, and in a kind of Atheism, (which as I suppose, the prevailing wickedness of this age hath not yet arrived unto) say that the scriptures were written on purpose to deceive us, and to lead us into mistakes about, and misapprehensions of, what it proposeth unto us, we must acknowledge the Holy Ghost to be a substance, a Person, God, yet distinct from the Father, and the Son. For to tell us, that he will be our Comforter, that he will teach us, lead us, guide us, that he spoke of old, in and by the Prophets, that they were moved by him, acted by him, that he searcheth the deep things of God, 1 Cor. ii. 10; works as he will, that he appointeth to himself ministers in the Church: in a word to declare in places innumerable what he hath done, what he doth, what he says and speaks, how he acts and proceeds, what his will is, and to warn us that we grieve him not, sin not against him, with things innumerable of the like nature, and all this while to oblige us to believe that he is not a Person, an Helper, a Comforter, a Searcher, a Willer, but a quality in some especial operations of God or his power and virtue in them, were to distract men, not to instruct them, and leave them no certain conclusion but this, that there is nothing certain in the whole Book of God. And of no other tendency are these and the like imaginations of our adversaries in this matter. Dr. Owen.

Secondly. The Gospel is glorious in respect of the revelation made therein of the Spirit touching his glorious works and operations.

1. The framing, forming, and miraculous conception of the body of our Lord Jesus Christ in the* womb of the blessed Virgin, was the peculiar and special work of the Holy Ghost. This work I acknowledge in respect of designation, and the authoritative disposal of things is ascribed unto the Father, for so the Lord Christ speaketh unto him, "A body hast thou prepared me," Heb. x. 5; but this preparation doth not signify the actual forming and making ready of that body, but the eternal designation of it, as prepared in the council and love of the Father. As to the voluntary assumption, it is ascribed to the Son himself, Heb. ii. 14, "Forasmuch as the children were partakers of flesh and blood, he himself partook of the same." He took unto him a body and soul, entire human nature, as the children or all believers, the same synecdochically expressed by flesh and blood, ver. 16. "He took on him the seed of Abraham." But the immediate divine efficiency in this matter was the peculiar work of the Holy Ghost, Matt. i. 18, "When his mother Mary was espoused to Joseph, before they came together she was found to be with child of the Holy Ghost." Luke i. 35, "The Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

* Maximum in tota creatura testimonium de divinitate Spiritus Sancti corpus Domini est; quod ex Spiritu Sancto esse creditur secundum Evangelistam, Matt. i. Sicut Angelus ad Josephum dicit, Quod in ea natus est de Spiritu Sancto est. Athanasius de fid. un. et Trin.

Creatrix virtus altissimi, superveniente Spiritu Sancto in virginem Mariam, Christi Corpus fabricavit; quo ille usus Templo sine viri natus est semine. Didym. de Sp. Sanct. lib. 2.

(1.) The Person working is the Holy Ghost, he is the wonderful Operator in this glorious work, and therein the power of the Most High is exerted. For the power of the Most High is neither explicatory of the former expression, the Holy Ghost: as though he were only the power of the Most High. Nor is it adjoining of a distinct agent or cause unto him, as though the Holy Spirit and the power of the Most High were distinct agents in this matter, only the manner of his effecting this wonderful matter, concerning which the blessed Virgin had made that enquiry, how can this thing be, seeing I know not a man.

"The Holy Ghost," saith the angel, acting in the power of the Most High, or in the infinite power of God, shall accomplish it.

(2.) As the human nature of Christ was formed by the miraculous working of the Holy Ghost, he was hereby formed absolutely innocent, spotless and free from sin, as Adam was in the day he was created.

(3.) The Spirit also—the Gospel shows—in a peculiar manner anointed him with those extraordinary powers and gifts, which were necessary for the exercise and discharge of his office; "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek," &c. Isa. lxi. 1, Luke iv. 18.

4. It was in an especial manner by the power and operation of the Holy Ghost, by which he wrought all those great and miraculous works, by which he attested and confirmed his doctrine. Hence it is said, God wrought miracles by him, "Jesus of Nazareth, a man approved of God by miracles, wonders and signs which God did by him." He affirmed that what he did, he did by the finger of God; that is, by the infinite power of God; hence these mighty works are called *δυνάμεις*, powers, because of the power of the Spirit of God put forth for their working and effecting. See Mark vi. 5, Acts ii. 22, Luke xi. 20, and iv. 36.

5. The Lord Jesus was guided, directed, comforted, and supported in the whole course of his ministry, temptations, obedience, and sufferings by the Spirit, he was led thereby into the wilderness presently after he was baptized; the Holy Spirit guided him to begin his contest with Satan. The continuation of discourse in Luke will not admit that any other Spirit can be intended, "and Jesus being full of the Holy Spirit returned from Jordan and was led by the Spirit into the wilderness," namely, by that Spirit which he was full of. And it was by the Spirit's assistance, that he was carried triumphantly through the course of his temptations, in the power of the Spirit he returned *ἐν τῇ δυνάμει τοῦ πνεύματος* into Galilee, that is, powerfully enabled by the Holy Spirit unto the discharge of his work, Luke iv. 14.*

6. Moreover the Scripture affirms that he offered himself up unto God through the eternal Spirit: some understand by the eternal Spirit in this place is meant the divine nature, his Deity giving sustenance unto his human nature in the sacrifice of himself, in that he had power to lay down his life, and to take it up again; yet many able divines, both ancient and modern, do judge that it is the person of the Holy Ghost that is intended, Heb. ix. 4.†

7. It is also thought by the learned, that the Holy Spirit was eminently concerned in raising him up again from the dead; but we cannot dwell upon that here.

8. The work of the new creation is managed and gloriously carried on by the workings and operations of the Holy Ghost; it is the work and office of the Spirit to make the whole work of the mediation of Christ effectual to the souls of the elect.

9. All those glorious and extraordinary gifts that were poured forth either upon the prophets or apostles were by the operations of the Holy Spirit, 1 Cor. xii.

10. The gift of prophecy, whether ordinary or extraordinary, was always the immediate effect of the operation of the Spirit who inspired the penmen of Holy Scripture, both of the Old and New Testament, in the writing and giving of them forth, and in the opening and explaining of them to the sons of men. "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21.

11. The Holy Ghost supplies the bodily absence of Jesus Christ, and by him he doth accomplish all his promises unto his church.

12. As he represents the person and supplies the room, person, and place of Christ, so he worketh and effecteth whatever the Lord Christ hath taken upon himself to work

* Dr. Owen.

† Dr. Owen, p. 143.

and effect towards his saints ; whereas the work of the Son was not his own work, but rather the work of the Father ; so the work of the Holy Spirit, is not his own work, but rather the work of the Son, by whom he is sent and in whose name he doth accomplish it. "Howbeit when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you. All things that the Father hath are mine, therefore I said he shall take of mine and show it unto you," John xvi. 13, 14, 15.

13. The Holy Spirit is the Spirit of grace, and the immediate efficient cause of all grace and gracious effects in men ; wherever there is mention made of them, or any fruits of them, it must be acknowledged as part of his work, though he be not expressly named, &c.

Grace is taken two ways in scripture.

(1.) For the grace, free love, and favour of God towards us.

(2.) For the gracious, free, and effectual operations in us.

In both senses the Holy Spirit is the Author of it as unto us ; in the first as to its manifestation and application ; in the second as to the operation itself. The nature, excellency, and glory of grace in the latter sense we shall in the next place insist upon.

But since some men in these days as in former times do much eclipse the glory of the Spirit touching the work of grace and operation of the Spirit in regeneration, or the quickening them who are dead in trespasses and sins, in affirming that saving conversion doth principally consist in a moral suasion :

It may not be amiss to add something briefly here in confutation of these men whose principles are in our judgment fairly stated by the Reverend Doctor Owen.*

(1.) They say that God administereth grace unto all in the declaration of the doctrine of the law and Gospel.

(2.) That the reception of this doctrine, the belief and practice thereof, is enforced by promises and threatenings.

(3.) That the things revealed, taught, and commanded are not only good in themselves, but so suited unto the reason and interest of mankind, as that the mind cannot but be disposed and inclined to receive and obey them unless overpowered by prejudice and a course of sin.

(4.) That the consideration of the promises and threatenings of the Gospel is sufficient to remove these prejudices and course of sin.

(5.) That upon a compliance with the doctrine of the Gospel and obedience thereunto, men are made partakers of the Spirit, with other privileges of the New Testament, and have a right unto the promises of the present and future life.

This, saith the Doctor, is a perfect system of Pelagianism. Those that would see his answer hereunto, may read from page 257, to page 286.

That we say this, viz., that mere moral suasion, without powerful influences and divine operations of the Holy Ghost, will not bring a person effectually to believe and close in with Jesus Christ, or work true conversion in the soul, though we always say the power which the Holy Ghost puts forth in regeneration is such in its acting or exercise, as our minds, wills, and affections are suited to be wrought upon and to be affected by, according to their nature and natural operations, "Turn thou me, and I shall be turned," "Draw me, we will run after thee." He doth not act in them otherwise than they themselves are meet to be moved and move, to be acted and act, according to their own natural power and ability. He doth not in our conversion possess the mind with any enthusiastical impression, nor acteth absolutely upon us, as he did in extraordinary prophetic inspirations of old : when the mind and organs of the bodies of men were merely passive instruments moved by the Spirit above their own natural capacity and activity ; not only as to the principle of working, but as to the manner of operation. But he works on the minds of men in and by their own natural actings through an immediate influence and impression of his power. "Create

* Dr Owen in his Book, entitled, ΠΙΝΕΥΜΑΤΟΛΟΓΙΑ, or a Discourse of the Spirit, page 256.

in me a clean heart, O God." "He worketh to will and to do." He therefore offers not violence or compulsion unto the will. This, that faculty is not naturally capable to give admission unto. If it be compelled it is destroyed. And the mention that is made in scripture of compelling, ("compel them to come in") respects the certainty of the event, not the manner of the operation on them.

But whereas the will in the depraved condition of fallen nature, is not only habitually filled and possessed with an aversion to that which is good spiritually (alienated from God,) but also continually acts in opposition unto it, as being under the power of the carnal mind, which is "enmity against God," and whereas this grace of the Spirit in conversion doth prevail against all this opposition, and is effectual and victorious over it; it will be enquired how this can otherwise be done but by a kind of violence and compulsion, seeing that we have evinced already, that moral suasion and objective allurements are not sufficient thereunto.

Ans. It is acknowledged, that in the work of conversion unto God, though not in the very act of it, there is a reaction between grace and the will, their acts being contrary, and that grace is therein victorious; and yet no violence or compulsion is offered unto the will.

1. The opposition is not *ad idem*. The enmity and opposition that is acted by the will against grace, is against it as objectively proposed unto it. So do men resist the Holy Ghost; that is, in the external dispensation of grace by the word. And if that be alone they may always resist it; the enmity that is in them will prevail against it, "Ye always resist the Holy Ghost."

The will therefore is not forced by any power put forth in grace in that way wherein it is capable of making opposition unto it, but the prevalence of grace is of it as it is internal, working really and physically, which is not the will's opposition, for it is not proposed unto it, as that which it may accept or refuse, but worketh effectually in it.

2. The will, in the first act of conversion, as even sundry of the schoolmen acknowledge, acts not but as it is acted, moves not but as it is moved, and therefore is passive therein in the sense immediately to be explained. And if this be not so, it cannot be avoided, but that the act of our turning unto God is a mere natural act, and not spiritual or gracious. For it is an act of the will not enabled thereunto antecedently by grace. Wherefore it must be granted, and it shall be proved, that in order of nature, the acting of grace in the will in our conversion is antecedent unto its own acting, though in the same instant of time, wherein the will is moved it moves; and when it is acted it acts itself, and preserves its own liberty in its exercise. There is therefore herein an inward Almighty sacred act of the power of the Holy Ghost producing or effecting in us the will of conversion unto God, so acting our wills, as that they also act themselves and that freely, so *Austin. cont. duas epistol. Pelag. Lib. I. Cap. xix. Trahitur, (homo) miris modis, ut velit, ab illo qui novit intus in ipsis cordibus hominum operari, non ut homines, quod fieri non potest, nolentes credant, sed ut volentes ex nolentibus fiant.*

The Holy Spirit, who in his power and operation is more intimate, as it were, to the principles of our souls than they are to themselves, doth with the preservation, and in the exercise of the liberty of our wills, effectually work our regeneration and conversion unto God. This is the substance of what we plead for in this cause, and which declares the nature of this work of regeneration, as it is an inward spiritual work; I shall therefore confirm the truth proposed with evident testimonies of scripture, and reasons contained in them or deduced from them.

1. Because the work of grace in conversion is expressed by words denoting a real internal efficiency, such as creating, quickening, forming, giving a new heart, &c.

* *Christus non dicit, duxerit, ut illic aliquo modo intelligamus precedere voluntatem, sed dicit, traxerit, quis autem trahitur si jam volebat? et tamen nemo venit nisi velit, trahitur ergo miris modis ut velit, ab illo qui novit intus in ipsis hominum cordibus operari, non ut homines, quod fieri non potest, nolentes credant, sed ut volentes ex nolentibus fiant.* August. cont. duas Epist. Pelag. cap. 19.
Certum est nos velle, cum volumus, sed ille facit ut vellemus, de quo dictum est, Deus est qui operatur in nobis velle. Idem de Grat. et lib. Arbit. cap. 16.

2. It is attributed to be wholly of grace, to the end God might have all the glory, and all boasting might be excluded.

But (1.) The doctrine of these men, as the doctor observes, ascribes the whole glory of our regeneration and conversion unto ourselves, and not to the grace of God, for that act of our wills on this supposition, whereby we turn unto God, is merely an act of our own, and not of the grace of God; this is evident, for if the act itself were of grace, then would it not be in the power of the will to hinder it.

(2.) This would leave it absolutely uncertain notwithstanding the purpose of God, and the purchase of Christ, whether ever any one in the world should be converted unto God, or no. For when the whole work of grace is over, it is absolutely in the power of the will of man whether it shall be effectual or no. And so absolutely uncertain, which is contrary to the covenant, promise, and oath of God, unto and with Jesus Christ.

(3.) It is contrary to express testimonies of scripture innumerable, wherein actual conversion unto God is ascribed unto grace as the immediate effect thereof. This will further appear afterwards. "God worketh in us to will and to do;" the act therefore itself of *willing* in our conversion, is of God's operation, and although we will ourselves, yet it is he who causeth us to will, by working in us "to will and to do," Phil. ii. 13.

And if the act of our will in believing and obedience, in our conversion to God, be not the effect of his grace in us, he doth not "work in us both to will and to do of his own good pleasure."

1. The work of conversion itself, and in particular the act of believing, or faith itself, is expressly said to be of God, to be wrought in us by him, to be freely given unto us from him; the scripture saith not that God gives us ability or power to believe only, namely, such a power as we may make use of, if we will, or do otherwise, but faith and conversion themselves are said to be the work and effect of God.

Object. But it may be objected that every thing which is actually accomplished is in *potentia* before. There must therefore be in us a power to believe before we do so actually.

Ans. 1. The act of God working faith in us, is a creating work, "For we are his workmanship created in Christ Jesus," Eph. ii. 10, and "he that is in Christ is a new creature." Now the effects of creating acts are not in *potentia* any where but in the active power of God, so was the world itself before its actual existence. This is termed *potentia logica*; which is no more but a negation of any contradiction to existence; not *potentia physica* which includes a disposition to actual existence. Notwithstanding therefore all these preparatory works of the Spirit of God which we allow in this matter, there is not by them wrought in the minds and wills of men such a next power, as they call it, as should enable them to believe without further actual grace working faith itself. Wherefore with respect to believing, the first act of God is to work in us to will; so Phil. i. 13, "He worketh in us to will." This God worketh in us by that grace which Austin and other learned men call *gratia operans*.

2. Faith and repentance. It is said to be given of God. "Him hath God exalted to be a Prince and a Saviour, to give repentance unto Israel and remission of sin," Acts v. 31. "To you it is given in behalf of Christ, not only to believe but to suffer for his sake," Phil. i. 29. "By grace ye are saved through faith, and that not of yourselves, it is the gift of God," Eph. ii. 8. Our own ability, be it what it will, however assisted and excited, and God's gift, are contrary distinguished. If it be of ourselves it is not the gift of God; if it be the gift of God, it is not of ourselves, and the manner how God bestows this gift upon us is declared, ver. 10, "For we are his workmanship created in Christ Jesus unto good works." And from hence faith is called the faith of the operation of God.

3. Love, that precious prevailing grace, is planted in the soul by the Spirit causing the soul with delight and complacency to cleave unto God and his ways. "The Lord God will circumcise thine heart to love the Lord," Deut. xxx. 6. "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost," Rom. v. 5. "The fruit of the Spirit is love," Gal. v. 22.

4. It might be further demonstrated by considering how conversion, with the manner how it is effected, is set forth in the holy scripture; "The Lord thy God will cir-

cumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart," &c. Deut. xxx. 6. What is this but the putting off the body of sin? Col. ii. 11. This is the immediate work of the Spirit of God, no man ever circumcised his own heart. "A new heart also will I give you, and a new Spirit will I put within you, and will take away the stony heart," Ezek. xxxvi. 26, that is, that impotency and enmity which is in our hearts unto conversion.

5. The work of grace upon the soul is called a vivification, we are by nature dead in sins and trespasses; in our deliverance from thence we are said to be quickened. "The dead shall hear the voice of the Son of God, and live," being made alive; now no such work can be wrought in us by an effectual communication of a principle of spiritual life, and nothing else will deliver us. Some think to evade the power of this argument by saying all these expressions are metaphorical, and arguing from them is but fulsome metaphors. And it is well if the whole Gospel be not a metaphor unto them.*

But if there be not an impotency in us by nature unto all acts of spiritual life, like that which is in a dead man unto acts of life natural. If there be not an alike power of God required unto our deliverance from that condition; and the working in us a principle of spiritual obedience as is required unto the raising of him that is dead, they may as well say the Scripture speaks not truly, as that it speaks metaphorically.

6. Believers are said to be begotten and born again of the Spirit, by which it appears that our regeneration is not an act of our own. I mean not so our own as by outward helps and assistance to be educed out of the principles of our nature. "Of his own will begat he us by the word of truth," &c. James i. 18. "Born again not of corruptible seed, but of incorruptible," &c. 1 Pet. i. 23. "Which were born not of blood, nor of the will of man, but of God," John i. 13. This being so, it behoved them who plead for an active interest of the will of man in regeneration, to produce some testimonies of scripture where it is assigned unto it, as the effect unto its proper cause; where it is said that a man is born again or begotten anew by himself. And if it be granted, as, it must be so, unless violence be offered not only to the scripture, but reason and common sense, that whatever be our duty and power herein, yet these expressions must denote an act of God, and not ours; regeneration being thus proved to be the glorious working and operation of the Holy Ghost, we shall now proceed to show further, the nature and excellency of grace as it shines forth in the Gospel, and is experienced by every sincere Christian.

1. Gospel grace is glorious, because, when received in truth, it delivers the soul from bondage, it breaks the bonds. For the soul is not set at liberty by the bare shedding of Christ's blood, without the application of it by the Spirit or infusion of grace into the heart.

2. The Gospel through the grace of it when received in truth, opens blind eyes, it makes them see, that never saw, in a spiritual sense, before; it opens their eyes that were born blind; how blind was Saul till the Gospel grace shone upon him or rather in him?

3. The Gospel through the grace of it, when received in truth, raises the dead soul to life. It is hereby we come to be quickened, the flesh profiteth nothing, it is the Spirit that quickeneth; that is, the human nature without the divine cannot accomplish salvation for us; nor shall any soul receive any saving benefit by the flesh, or death of Christ, unless he be quickened by the Spirit.

4. The Gospel in the grace of it, when received in truth, casts out that cursed enmity that is in the heart against God, and thereby reconciles the sinner to the blessed Majesty of heaven.

5. The grace of the Gospel works regeneration, makes the sinner another man, a new man. It forms the new creature in the soul.

1. It infuses new qualities.
2. It makes the proud person humble, and not to vaunt himself.
3. It makes the unclean person chaste, and to loath lascivious thoughts.
4. It makes hard-hearted sinners full of bowels.
5. It makes the impenitent soul to bear all things.

6. It makes the covetous person liberal, and to distribute to the poor.
 7. It makes the worst husband the best husband, the worst wife the best wife, the worst children the best children, the rebellious ones to be obedient ones.

6. The Gospel in the grace of it, brings the soul into union with God. No grace, no Christ. God is the fountain of this union, Christ is the conduit-pipe as Mediator; the Spirit and the grace thereof is the stream. Union is let into the soul at this door; no grace, no God, no union with him, and no communion with him.

7. The grace of the Gospel washeth the polluted soul; it cleanseth the filth of the heart and pollution of the life. "He put no difference between them and us, purifying their hearts by faith," 1 Cor. vi. 11, Tit. iii. 4, 5, Acts xv. 9.

2. The grace of the Gospel, or saving operations of the Spirit, heals the wounded soul, "He poured in oil and wine," &c. Luke x. 34.

9. Gospel grace gives the soul a right to all the blessings of a crucified Christ, is that which puts on the wedding garment. It was a pretty saying of a good man,

1. The Father weaves this garment, he was first concerned about it, he prepared the matter with which it is made.

2. The Son made it, he has wrought righteousness for us.

3. The Spirit puts it on.

10. The grace of the Gospel makes a glorious soul, a glorious man, a glorious woman, a glorious family, a glorious church, a glorious city, a glorious kingdom, where it is generally received in truth.

It makes a glorious soul; it finds it naked, and clothes it. It finds it starved, as it were, and feeds it. It finds it wounded, and heals it. It finds it cold, and warms it. It finds it unclean, and sanctifies it. It finds it poor and enriches it. It finds it in bonds, and sets it at liberty. It finds it an enemy to God, and reconciles it. It finds it condemned, and justifies it. It finds it dead, and gives it life.

11. The grace of the Gospel adorns the soul, it puts ornaments upon the head, and chains beyond those of gold, upon the neck. It decks it with jewels, "I decked thee with ornaments, I put bracelets upon thy hands, and a chain on thy neck; I put a jewel on thy forehead, ear-rings in thine ears, and a beautiful crown on thy head; thou wast decked with gold and silver, with silk and brodered work," Prov. i. 9, Ezek. xvi. 12, 13. It puts a ring on the finger, it adorns the soul with a meek and a quiet spirit, which is in the sight of God of great price, Luke xv. 22, 1 Pet. iii. 4.

12. The grace of the Gospel makes a man behold a beauty and glory in the Gospel, to love it, and to suffer for it. The Gospel is worth little in the sight and esteem of that man, that has not the grace of the Gospel. What is the word of grace without the grace of the word?

13. Gospel grace is an excellent preservative against the plague of sin. No pestilence so bad as this. "How shall I," saith Joseph, "do this thing and sin against God?" It is also a potion to work it out, as well as to preserve from it.

14. Gospel grace is good, really good, always good and glorious at all times; it is good in health, the soul cannot have health without it; good in sickness, it is good in prosperity, it is good in adversity, it is good in good times, and woe to them that want it in bad times; we are blessed that have it, but they are cursed that are without it, whatsoever profession they make. For the profession of the Gospel without the grace of the Gospel will do a man no good; it is but the name without the nature; the cabinet without the jewel; the lamp without the oil.

15. The grace of the Gospel makes men like to Christ, to love Christ, and to die for Christ.

16. Gospel grace makes men to live to God; they live to themselves that have it not; they live to God that have it. It makes men wise, to be men of understanding, to live sober to themselves, to live righteously to men, and to live holy towards God, to live in subjection to God, to obey God, to delight in God, and to live in obedience and subjection to his Church.

11. The Gospel is glorious in respect of the tenders and offers made therein to the sons of men.

Quest. What is tendered?

Ans. Repentance is tendered, pardon is tendered, peace is tendered, bread and water of life is tendered, perfect righteousness is tendered, adoption is tendered, glorious liberty is tendered; in short, God is offered, he makes a tender of himself. Christ is tendered with all his benefits, who is the pearl of great price, worth millions; yea more than ten thousand worlds; a marriage with Christ is tendered, the Spirit is tendered with all the blessings of it, a kingdom is offered in the Gospel, a crown is offered, a crown of endless glory, a crown that fadeth not away, eternal life is tendered.

Quest. Who is it that makes these tenders and offers in the Gospel?

Ans. The great God, he that has them to bestow, and a right to give them.

Quest. Whom are they offered to?

Ans. To such that were his enemies, rebels, even the worst of sinners; in a word, whoever will, he that hath a will to receive them may have them, Rev. xxii. 17.

Quest. Upon what terms are they offered?

Ans. Freely, offered without money and without price, though a man, as to righteousness, hath nothing of worth nor beauty in him, being in himself but a lump of sin and filthiness, yet he may have these things, they are offered unto such, Isa. lv. 1, 2, 3.

They are sincerely and faithfully offered, God doth not mock men and women, offer them such things as these, and yet never intend to bestow them upon them; if they have a heart and a mind to them, my life for theirs they enjoy all these and many more like glorious good things. Nay, and more than this, they have been often tendered with much affection and in bowels of compassion, God bewails, and Christ bewails, the state of such who do refuse them. O! then what fools are mortals to slight and reject these tenders!

III. The Gospel is glorious in respect of the glorious things that are brought about and accomplished thereby.

The first I shall mention is reconciliation, which is a glorious blessing; what is more fully opened and held forth in the Gospel than reconciliation with the means and manner how, and by whom accomplished? which will appear

1. By considering the parties reconciled.
2. By considering the nature of the breach that was between them.
3. By considering the means and manner how it is accomplished.
4. By considering the fruits and effects of it.

First, Considering the parties that were at variance, who by the Gospel are reconciled, God and man, the infinite God, the holy God and man, these were at enmity; it is sad when a difference rises in a family, in a congregation, in a city, in a kingdom, or between one kingdom and another: but much more sad is it to have God and sinners at enmity. Adam runs from God, hides himself, he knew God was now become his enemy; the word declares the creature to be God's enemy, whilst he stands in old Adam in the state of nature; "And you that were sometimes alienated and enemies in your mind," &c. Col. i. 21. And then God declares himself to be the sinner's enemy, he is angry with the wicked every day; he is said to fight and war against them, which plainly shows he is their enemy. But now what a glorious blessing is this to have these two parties reconciled, "When we were enemies we were reconciled to God by the death of his Son!" "You that were enemies in your minds by wicked works, (or as in the margin, by your minds in wicked works,) yet now hath he reconciled in the body of his flesh through death," Rom. v. 10, Col. i. 21, 22.

Secondly, Gospel reconciliation appears to be a glorious reconciliation, if we consider the nature of the breach that was between them.

1. It was an old breach, no sooner was man made, but straightway he became an enemy to God; nay, every soul that comes into the world, comes into it an enemy of God, or in a state of enmity.

2. It is so great a breach that all the angels in heaven, nor all the saints on earth, could not make up.

3. It was such a breach that lays the soul obnoxious to God's fearful curse.
4. It is such a breach that makes the creatures of God at enmity with one another, and mankind in danger of being devoured by them: and also hath set man one against another.
5. It is such a breach that sets man against himself, it hath caused his own conscience to be his enemy, and to accuse, and fight against him and condemn him; "If our hearts condemn us, God is greater," &c., 1 John iii. 20, 21.
6. It is such a breach, that unless made up will produce an eternal separation from God, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," &c., Matt. xxv. 41.

Thirdly, it is a glorious reconciliation, if we consider the means and manner how and by whom it is brought about and accomplished; every Person in the glorious Trinity hath a hand in it and is eminently concerned about it. "God was in Christ reconciling the world to himself." "All things are of God, who hath reconciled us unto himself by Jesus Christ," &c., 2 Cor. v. 18, 19. The Lord Jesus the second Person is employed, (or as we may see from hence,) as one fitly qualified to make up this dreadful breach: and in order thereunto he took our nature on him. There was a necessity of Christ's coming to reconcile God and man: God, his law and justice was wronged, and God was resolved to have this wrong made up and his justice satisfied, which none but Christ could do, God was there to be reconciled, yet nevertheless he will (wherein he was wronged) be righted, and have his justice fully and completely satisfied. Christ knew what would appease and satisfy both law and justice, what he hath done hath infinite worth and efficacy in it; this way tends most to glorify God the Father, the Son is glorified most this way, the Spirit is glorified this way, and there was no way like this to melt the sinner's heart, to abase him, and lay him at the feet of God. See Christ the Mediator, &c.

2. Christ doth not only reconcile God to the creature, but also reconciles the creature unto God; he undertakes to bring God near to man, and man near to God; whose heart is full of sin and enmity to his Maker, and not subject to his law; he lays his hands upon both: the first is done by his death. Christ, like Jonas, is cast into the sea, as it were, of wrath, to make a calm. The second is done by the Spirit, he breaks the heart, changes the inward qualities and evil dispositions; he takes away the heart of stone, and gives a heart of flesh.

Fourthly, Gospel reconciliation is glorious in respect to the nature of it.

1. It is a free reconciliation; it is a work of free-grace alone: it is not of man. "Not of him that willeth, or him that runneth; but of God that sheweth mercy," Rom. ix. 16. Hence the apostle saith, "All things are of God;" speaking of reconciliation.

2. It is a mysterious reconciliation, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world began to our glory," 1 Cor. ii. 7. "The Spirit searcheth all things, yea, the deep things of God;" this is one of those deep things, which many because they cannot comprehend it in their own natural wisdom, cavil against.

3. It is a certain reconciliation, 'God is at peace and fully reconciled in Jesus Christ. Christ shall not, will not lose his glorious design in coming into the world, taking our nature on him, and dying the cursed death of the cross. Those therefore that are brought to accept of the terms of peace and reconciliation as offered in the Gospel, stand in a state of real peace and friendship; neither let any one imagine that after all these glorious transactions of the blessed Trinity about this work, that the issue of the whole in order to the making it effectual, depends upon the will and power of man.

4. The soul is taken into perfect love and union with God; God hereby entirely loveth us, and is so for us, or on our side, that his friends and allies become our friends and allies, and all our enemies become his enemies; so that what is done to us, he takes as done to himself.

5. It is an honourable reconciliation; it is a reconciliation upon honourable terms, God differeth not in any of his glorious attributes; if God had passed by our offences so that we had had pardon and reconciliation without more ado, without a compensation

for sin, the devils perhaps, saith a divine,* might have cried out against him, and have said, where is the glory of thy justice? These have sinned against thee, as well as we, and the breach they have made upon thy justice, is no ways made up: but now their mouths are stopped for ever. This reconciliation will be to the glory of God in the sight of angels and men to eternity, and it is that which God rejoices in as being exceedingly pleased with it, seeing his honour is made up in this reconciliation.

6. It is an abiding, firm, and everlasting reconciliation; there is nothing can make a breach between God and his people any more; the union cannot, shall not be broken, it is beyond the power of devils, men, sufferings, nay, or sin either, to do it. "Who shall be able to separate us from the love of God which is in Christ Jesus our Lord?" Rom. viii. 39.

Fifthly, Gospel-reconciliation is glorious in respect of the fruits, effects, and consequences of it.

1. In that all that enmity that was between God and the soul comes hereby to be removed, and man consequently to have peace with God. "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh, &c. and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace." "Being justified by faith, we have peace with God through our Lord Jesus Christ," Eph. ii. 14—17, Rom. v. 1.

2. Peace of conscience is another fruit and effect of this reconciliation.

3. There are also, as the effects of this reconciliation, peace and sweet harmony in the soul between all the faculties; they do not fight as formerly one against another, the conscience drawing one way, and the will another; the will opposing that which conscience would have done; the judgment may be convinced in some measure as Balaam was, who cried out that God's ways were best, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Numb. xxiv. 5, and yet the affections may be for sin, and love the wages of unrighteousness.

4. The next thing that I might mention is joy in the Holy Ghost: when once a soul knows he is reconciled to God, then he comes not only to have peace, but also to be filled with joy in believing; "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

5. Free access to God is another fruit and effect of Gospel-reconciliation; such may go with boldness to the throne of grace. "Through him we both (i. e., Jews and Gentiles who believe) have access by the Spirit to the Father," Eph. ii. 18.

6. Hence there is a free and blessed trade opened between heaven and earth, between God and the soul; as in countries that are in war one with another, there can be no trade nor traffic between them, but when peace is made, and a sure league concluded betwixt them, trade is open again; so is it between God and the soul when reconciled.

7. By this means we come in a special manner to be under the care and protection of God; there shall not one hair fall to the ground without the leave and permission of God; he has hereby interested himself in all our concerns, and many other blessed effects attend our reconciliation with God, which are elsewhere insisted upon. See Mediator.

Sixthly, the Gospel is glorious in respect of remission or pardon of sin. Gospel-remission is a glorious remission:

I. By considering who it is that is pardoned, or who they are that God forgives?

1. Rebels, such that had broken an holy and just law.

2. Rebels to God, such that had conspired against him, joined and sided with Satan against the Majesty of heaven.

3. Such that were greatly in debt, owed ten thousand talents, and nothing to pay. See Metaphor, *poor*.

4. Such that were liable to eternal wrath.

II. By considering the causes, and chief ground or way of pardon, Christ's blood must be shed to procure it; "Without shedding of blood there is no remission of sin," Heb. ix. 22.

III. By considering the nature and effect of pardon.

1. All sins that ever the poor sinner committed are promised to be forgiven.
2. For ever forgiven.
3. The pardoned person is not only forgiven, but justified also.
4. None can condemn such.
5. They have peace with God, through our Lord Jesus Christ.

IV. And lastly, Gospel remission is glorious in respect of God that gives forth the pardon, "I am he that blotteth out thine iniquity," Isa. xliii. 25. This antidotes the soul against the venom of Satan's temptations.

1. He pardons the sinner that hath power to do it; who but God can forgive sin?
2. Who can accuse the soul? I will, saith Satan; thou art a sinner: What then, saith the soul? See what I have here, behold a pardon from the King himself.
3. None can revoke this pardon, or make it ineffectual.
4. God himself never repents the giving it to any poor believer; as others cannot, so he will never revoke free Gospel pardon and remission himself.

Seventhly, The Gospel is glorious in respect of peace, the fruit and effect of grace; not peace with God, for that we have already spoken of, but peace of conscience. "Great peace have they that love thy law," &c. "My peace I leave with you, my peace I give unto you, let not your hearts be troubled;" "Let the peace of God rule in your hearts," &c., John xiv. 27.

Eighthly, The Gospel is glorious in respect of the ordinances and institutions of it, which we shall insist upon, under its proper head; particularly that of baptism and the Lord's Supper, which will be made appear to be glorious ordinances.

Ninthly, The Gospel is glorious in respect of the promises thereof.

The promises of God in the Gospel given through Christ are great, glorious, and exceeding precious. The promises may be compared to the Land of Promise, they flow with milk and honey, they are like a rich mine, abounding with precious treasure, the further you dig, the more precious gold you will find. Or they may be compared to a lovely and choice garden, that abounds with all sorts of rare and excellent flowers; but it is a garden always green and flourishing; flowers that know no drought nor winter, that never decay; not only for pleasure, but for profit. A Gospel promise is something that God hath engaged to give to Christ, or unto us through Christ, or for his sake.

And they consist either in his free bestowing of good, or his gracious removing of evil. In his bestowing of good here, or good hereafter; or in removing of evil here, or evil hereafter. And they either are absolute or conditional.

Gospel promises are glorious promises, called precious promises; and better promises than those of the law or first Testament.

I. This appears if we consider who it is that makes and gives these promises forth, viz. the great God, Rom. i. 2. Men think they have enough when they have the promise and word of a king, touching this or that, to rely upon; but what is the promise or word of an earthly king, to the promises of the King of heaven and earth, they oftentimes fail in their promises; but this King never did.

II. Glorious, if we consider the time when given, and that was before the foundation of the world. "In hopes of eternal life, which God, that cannot lie, promised before the world began," Tit. i. 2, 3.

III. Glorious promises, if we consider the vileness, unworthiness, and nothingness of them, as they are in themselves, to whom the promises are made.

IV. Gospel promises are glorious promises, considering through whom and by what means they are given; Christ procures the promises as well as remission, by pouring forth his precious blood, he paid dear for them; that the slave might be adopted and saved, the Son is sacrificed.

V. They are free promises; not made for any merit or worthiness in us, but purely proceed from the free grace and favour of God, Tit. iii. 5, and therefore glorious. God doth not sell himself, his Son, and precious promises, to sinners, but they are given freely, "Without money, and without price;" not for thy beauty, righteousness, excellence, &c. He that hath promised to love us freely, pardons us freely. "Thou hast bought me no

sweet cane without money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins," Isa. xlii. 24, 25.

Salvation is freely promised, "Not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost," Tit. iii. 5.

VI. Gospel promises are glorious, if we consider the extent of them; they run not only to the lineal seed of Abraham, but to all believers, to Jew and Gentile, bond and free, none are excluded: "Whosoever will, let him take of the water of life freely," Rev. xxii. 17.

VII. Gospel promises are glorious promises in respect of what is given:

1. Christ is given, God hath given his Son, not only for the sinner, but to the sinner. Christ promiseth to give himself, offers to betroth himself to us for ever. The Spirit is promised with all the blessings, grace, gifts, and operations thereof, Hos. ii. 16, 19, Isa. lxii. 5.

2. God promises in the Gospel to give himself, "I will be your God, and you shall be my people." This promise is the highest, the fullest, and sweetest of all promises; Austin speaking of it, breaketh forth in admiration, "What is better than this goodness! What is or can be greater happiness than this! Can God give any thing greater than himself."

3. Whatsoever he is, has, or can do, in a gracious way, is promised to be given in this one promise. He is one eternal, all-sufficient, immutable, infinite, glorious, incomprehensible, omniscient, omnipresent, holy, and gracious God. His goodness, truth, power, wisdom, mercy, loving-kindness, faithfulness, is engaged for believers.

4. O what is in man that thou art mindful of him? Is all below thyself too little and not good enough for man, that thou givest thyself to fill and satisfy him? All that God is or hath so far as communicative is promised, &c. life, light, grace, strength, wealth, riches, pleasure, honour, is the believer's.

5. Whatsoever he can do so far as comports with his own glory and our good, is promised, viz. to feed, support, suppress fears, prevent danger, keep in or deliver out of trouble, &c.

6. The greatness of this promise will appear by considering what all other things are in comparison of God; if heaven be nothing, what is earth in comparison of him? all other things come from him as water from a fountain; what are all things without him, either spiritual or temporal? Consider the necessity of him. Men make a shift to live without enjoying God (though such are dead whilst they live) but know not how to die without him; nothing but God is a suitable good for the soul. It is not clothes that can clothe it; it is not silver, gold, nor pearl can adorn it; it is not fire that can warm it, nor bread can feed it, nor wine can cheer it, nor money can satisfy it, nor earthly friends comfort it; it is God only that can supply all the wants and necessities of the soul.

7. This is a great promise, because nothing is yours till God is yours: by union with him the soul is interested into all spiritual and temporal good things.

8. It is a part and portion which can never be spent; you may live upon God, there is enough in him for millions, and millions of millions; Psal. lxxiii. 25. See God a Portion. God is better than heaven, better than grace, better than glory, better than things present, or things to come; the promises are like a rich ring of gold, but this is the rare diamond in that ring; it is the crown, the top, excellency of all promises; his wisdom is the soul for direction, his power for protection, his grace for its acceptance, his Spirit for its consolation, his creatures on earth to serve us, his angels to guard us, his ordinances to feed and strengthen us, his grace to adorn us, his riches to advance and crown us to eternity.

This is a great promise, the greatest promise; God gives Light when he gives himself, he gives life when he gives himself. God is Light without obscurity, how sweet is that Light! He is Life without mortality, how sweet is that Life! Peace without perplexity, Love without mutability, how sweet is such love! God fills and satisfies all that enjoy him; beyond God the heart can desire nothing.

VIII. Promises of the Gospel are glorious and precious promises, if we consider the seasonableness and suitableness of them.

Rest is promised to the weary	} Soul.
Food to the hungry	
Clothes to the naked	
Pardon to the guilty	
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Were a man cast for life and condemned to die a painful and horrible death, suppose it were to be burnt or roasted alive, and a pardon should be proffered to him in the very nick of time, how sweet and precious would that be to him; even so seasonable and sweet are the promises of the Gospel to poor condemned sinners. God gives them into the soul when it sees it is just dropping into hell, to be burnt for ever in eternal flames.

IX. Promises of the Gospel are glorious in respect of the firmness and stability of them. Gospel promises are firm and sure promises.

1. Made or given forth by one who cannot lie nor deny himself. "In hope of eternal life, which God, that cannot lie, promised before the world began," Tit. i. 1; 2 Tim. ii. 13.

2. They are not yea and nay, not uncertain, doubtful, mutable, and variable, but yea and amen in Christ Jesus. God ever kept his promise with his people, 2 Cor. i.

1. He promised Noah he would not drown the world any more; and how graciously hath he kept that promise, and continued the token of it in the cloud unto this day?

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3. God promised to give the land of Canaan and rest therein to his seed; how punctual was he in performing of it, as Solomon well observes, 1 Kings viii. 56, "Blessed be the Lord, that hath given rest to his people Israel, according to all that he promised." "There hath not failed one word of all his good promise," &c. It was declared to Abraham that his seed should be strangers in the land of Egypt four hundred years; and Moses shows that at the end thereof, nay the very self-same day, the Lord brought them out of the said land, Exod. xxii. 41.

4. God promised to send a Saviour, and accordingly when the fulness of time was come, he sent him into the world.

5. And, that Gospel promises might be firm and sure to all the faithful and covenant people of God, they are put into Christ's hand, who having shed his blood to procure the good promised, hath received the promises for us as our Trustee, Acts ii. 33, "Therefore being by the right-hand of God exalted, and having received the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

6. That the promises might be made sure to all the seed, Christ hath brought himself under an obligation to make them good. And the Lord Jesus is not only engaged, but the Father also, Luke xxiv. 49.

1. In respect of his goodness and mercy, Heb. x. 23, 1 John i. 9.

2. In respect of his faithfulness and truth, 1 Cor. x. 13.

3. Nothing can hinder or obstruct God in accomplishing whatsoever he hath promised.

4. They must be made good because of the nature of the covenant, it is ordered in all things, and sure, 2 Sam. xxiii. 5. It is unto God as the waters of Noah, Isa. liv. 10. They are left in Christ's last will and Testament, that was confirmed by his blood, Heb. ix. 15, 16, 17. See Testator.

"And for this cause he is the Mediator of the New Testament, that by means of death for the redemptions of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance."

5. But if all this be not enough, God hath engaged himself by oath to make them good; he hath, if I may so speak, pawned his own being, life, power, truth, and holiness, upon the performing whatsoever he hath promised to his own covenant-people, for "when God made a promise to Abraham, because he could swear by no greater, he swore by himself, (Gen. xxii. 16, 17,) saying, surely in blessing I will bless thee, and in multiplying I will multiply thee." And so after he had patiently endured, he obtained the promise; for men verily swear by the greater, and an oath of confirmation is to them an end of all strife. Wherein God more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," Heb. vi. 13—18. May not this cause a believer to venture upon a promise of God, and to rest satisfied until it be accomplished.

X. Gospel promises are glorious promises, because they are generally and more especially soul or spiritual promises. What is it to have a promise of such or such an estate or lordship, or to be blessed in the basket and store, or with all earthly good things? these are the blessings, it is granted, that worldly men seek after; "I have goods," Luke xii. 19, saith the rich glutton, "laid up for many years:" blind wretch! but how poor and miserable was his soul! Now Gospel promises are of a spiritual, heavenly, and sublime nature, as you have heard before; soul-food, soul-strength, soul-health, soul-riches, soul-place, soul-liberty, soul-life; a Christ, a kingdom, and crown that fadeth not away, for the soul.

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The promises are the ground of faith and hope; that faith is a fancy, and that hope will be but as a spider's web, that is not grounded upon the promise of God.

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Obj. I am a vile sinner, saith the soul, mine iniquity is gone over mine head as a heavy burden; they are more than can be numbered, and are ever before me; I have sinned against light and knowledge, and hated instruction. Is there any hope or promise for such a wretch, such a rebel and monster of wickedness as I am?

Answ. See the promise, "How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? turn at my reproof: behold I will pour out my Spirit upon you, I will make known my words unto you. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly

pardon." "Come unto me all ye that labour and are heavy laden, and I will give you rest," Prov. i. 22, 23, Isa. lv. 7, Matt. xi. 28.

Here are promises that may be grounds of encouragement to the vilest sinner. Were there no promises but to righteous persons, or to men and women, so and so qualified, it were sad. But through Christ, and in closing with him in the Gospel, there is pardon offered to sinners as sinners, though they have been very vile and notorious in wickedness.

Obj. But alas, saith the soul, I have made God mine enemy; his curse and judgments are denounced against me; I may say with Job, God pursues me, Job vi. 4. And hell is ready to receive me; "Whilst I suffer his terrors, I am distracted," Psal. lxxxviii. 15.

Ans. The storm of God's wrath is over in Christ: where God remits the sin, he remits the punishment. "Go, and proclaim these words towards the north, and say, return, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever," Jer. iii. 12. "He retaineth not his anger for ever, because he delighteth in mercy."

Obj. But alas, I am ignorant of God and of Christ, and know not God; and he will come in flaming fire to take vengeance on such, 2 Thess. i. 7, 8. Woe is me.

Ans. God hath promised to teach thee the knowledge of himself, and to guide thee in the way thou shouldest go. "Good and upright is the Lord, therefore will he teach sinners in the way," Psal. xxv. 8. Nay, and though thou be blind, see what a gracious promise he makes, Isa. xlii. 16, "I will bring the blind by a way that they know not, and I will lead them in the paths they have not known. I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them."

Obj. But my heart is dead and obdurate, you know not the naughtiness of it; O! I am a filthy creature, I cannot mourn nor melt under the word of God.

Ans. "And they shall loathe themselves for the evils they have done," Ezek. xx. 43; and not only for what they have done, but also for the baseness of their vile, stubborn, rebellious, and whorish heart, as is mentioned by the same Prophet; and see what a promise God is pleased to make to those polluted and hard-hearted ones. "A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek. xxxvi. 26. God has promised to pour out the Spirit of grace, and that he will melt thee under the sense of thy sin, and cause thee to mourn in a right manner for thy sin. God will not only break thy stony heart, but will also take it away. O blessed promise, he will take it away because it is good for nought; it is not fit to be wrought upon, it is not soft or pliable, there is no mending of it, it must be new made, new cast, like a cracked bell, before God's Image can be formed in it, or engraven upon it, &c.

Obj. Aye, but I have been so vile and wicked, that I know not what evil things I could do more against God, than made I have done.

Ans. So it is said of Judah and Israel, Jer. iii. 5. "Behold, thou hast spoken, and done evil things as thou couldest;" yet mind the promise of God to them, "Return,—and I will not cause my anger to fall upon you: I am merciful, saith the Lord, only acknowledge thine iniquity," &c. ver. 12, 13.

Obj. But I cannot think there is mercy and pardon for me; it cannot enter into my thoughts.

Ans. "Let the wicked forsake his way, and the ungodly man his thoughts, and turn to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon: for my thoughts are not your thoughts, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts," &c. Isa. lv. 7, 8, 9.

But saith another soul, I have backslidden from God, there is therefore no comfort and salvation for me.

Ans. "I will heal thy backslidings, and love thee freely," Jer. iii. 12, 14, Hos. xiv. 4.

Obj. But this and the other sin and corruption will be too hard for me; "I shall one day fall by the hand of Saul," saith David; so may I say in respect of one base sin that waylays me, and doth always beset me.

Ans. Soul, thou shalt not finally be overcome, though thou fall thou shalt rise again; what saith God to thee, "I will subdue your iniquities?" Micah vii. 18, 19. "Sin

sweet cane without money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins," Isa. xliii. 24, 25.

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Here are promises that may be grounds of encouragement to the vilest sinner. Were there no promises but to righteous persons, or to men and women, so and so qualified, it were sad. But through Christ, and in closing with him in the Gospel, there is pardon offered to sinners as sinners, though they have been very vile and notorious in wickedness.

Obj. But alas, saith the soul, I have made God mine enemy; his curse and judgments are denounced against me; I may say with Job, God pursues me, Job vi. 4. And hell is ready to receive me; "Whilst I suffer his terrors, I am distracted," Psal. lxxxviii. 15.

Ans. The storm of God's wrath is over in Christ: where God remits the sin, he remits the punishment. "Go, and proclaim these words towards the north, and say, return, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever," Jer. iii. 12. "He retaineth not his anger for ever, because he delighteth in mercy."

Obj. But alas, I am ignorant of God and of Christ, and know not God; and he will come in flaming fire to take vengeance on such, 2 Thess. i. 7, 8. Woe is me.

Ans. God hath promised to teach thee the knowledge of himself, and to guide thee in the way thou shouldest go. "Good and upright is the Lord, therefore will he teach sinners in the way," Psal. xxv. 8. Nay, and though thou be blind, see what a gracious promise he makes, Isa. xlii. 16, "I will bring the blind by a way that they know not, and I will lead them in the paths they have not known. I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them."

Obj. But my heart is dead and obdurate, you know not the naughtiness of it; O! I am a filthy creature, I cannot mourn nor melt under the word of God.

Ans. "And they shall loathe themselves for the evils they have done," Ezek. xx. 43; and not only for what they have done, but also for the baseness of their vile, stubborn, rebellious, and whorish heart, as is mentioned by the same Prophet; and see what a promise God is pleased to make to those polluted and hard-hearted ones. "A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek. xxxvi. 26. God has promised to pour out the Spirit of grace, and that he will melt thee under the sense of thy sin, and cause thee to mourn in a right manner for thy sin. God will not only break thy stony heart, but will also take it away. O blessed promise, he will take it away because it is good for nought; it is not fit to be wrought upon, it is not soft or pliable, there is no mending of it, it must be new made, new cast, like a cracked bell, before God's Image can be formed in it, or engraven upon it, &c.

Obj. Aye, but I have been so vile and wicked, that I know not what evil things I could do more against God, than made I have done.

Ans. So it is said of Judah and Israel, Jer. iii. 5. "Behold, thou hast spoken, and done evil things as thou couldest;" yet mind the promise of God to them, "Return,—and I will not cause my anger to fall upon you: I am merciful, saith the Lord, only acknowledge thine iniquity," &c. ver. 12, 13.

Obj. But I cannot think there is mercy and pardon for me; it cannot enter into my thoughts.

Ans. "Let the wicked forsake his way, and the ungodly man his thoughts, and turn to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon: for my thoughts are not your thoughts, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts," &c. Isa. lv. 7, 8, 9.

But saith another soul, I have backslidden from God, there is therefore no comfort and salvation for me.

Ans. "I will heal thy backslidings, and love thee freely," Jer. iii. 12, 14, Hos. xiv. 4.

Obj. But this and the other sin and corruption will be too hard for me; "I shall one day fall by the hand of Saul," saith David; so may I say in respect of one base sin that waylays me, and doth always beset me.

Ans. Soul, thou shalt not finally be overcome, though thou fall thou shalt rise again; what saith God to thee, "I will subdue your iniquities?" Micah vii. 18, 19. "Sin

shall not have dominion over you, for ye are not under the law, but under grace," Rom. vi. 14, Psal. lxxvii. 3.

Obj. But Satan will be too many and mighty for me, he will break my bones, and devour me at one time or other.

Answ. But what says God, the promise runs, he shall but bruise thy heel, not break thy head: he has also promised to "bruise Satan under thy feet shortly," Rom. xvi. 20. "My grace is sufficient for thee," 2 Cor. xii. 9.

Obj. But I have no power to stand, I shall fall when persecution comes, I shall not be able to go through fiery trials.

Answ. I will give thee power, saith the Lord, "He giveth power to the faint, and to them that have no might." "Fear not, worm Jacob, and ye men of Israel, I will help thee, I will uphold thee, &c.; when thou goest through the fire I will be with thee," &c.

Obj. If I follow God and his ways, my friends will leave me, nay, my father and mother will forsake me, and how shall that loss be made up.

Answ. "When my father and mother forsake me," saith David, "the Lord will take me up;" "I will never leave thee, saith God, nor forsake thee," Psal. xxvii. 10, Heb. xiii. 5.

Obj. But what shall I do for a father?

Answ. "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," Jer. iii. 19, 2 Cor. vi. 18.

Obj. But I am weak, and not able to speak when I am brought before rulers for Christ's sake.

Answ. "Take no care, it shall be given to you the same hour."

Obj. But notwithstanding all this, I am afraid I shall deny the faith, and depart for ever from God.

Answ. "I will put my fear in their hearts, that they shall not depart from me."—"My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish, neither shall any pluck them out of my hands," Jer. xxxii. 40, John x. 27, 28.

Obj. But strange evils have befallen me.

Answ. "All things shall work together for good."

Obj. I am afraid I shall want bread.

Answ. "The young lions want and suffer hunger, but they that fear the Lord shall not lack any good thing."—"He will give grace and glory: and no good thing will he withhold from them that walk uprightly."

Obj. But those that live godly are in danger to be undone, to follow Christ is the way to lose all, say what you will.

Answ. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." It is the only way to grow rich; those that lose any thing for Christ's sake, shall have a hundred-fold in this life, and in the world to come life everlasting.

Obj. But I may lose my life if I keep faithful to the Lord Jesus.

Answ. "He that loses his life for my sake, shall find it;" all such shall have an heavenly life for an earthly one, an eternal life for a transitory one; and thus by the help of the Spirit, the promises sweetly tend to answer all doubts and objections that may arise in poor sinners, or in the hearts, of weak believers, which is the last thing I shall mind, as to the glorious excellent nature of Gospel promises.

Tenthly, the Gospel is glorious in respect of the privileges thereof; here I might insist upon adoption or sonship, free access to the throne of grace, a dwelling-place in God's house, right to the ministry, and all the gifts thereof; whether Paul or Apollos, all is yours, and right to partake of the prayers of the Church, and many other privileges that occasionally have been mentioned, which here I shall omit.

Eleventhly, the Gospel is glorious in respect of the salvation brought about by the Lord Jesus, as recorded and revealed therein. That Gospel salvation is a glorious salvation doth appear from what hath been said.

1. In respect of God, who in his eternal wisdom, first found it out, or was the contriver of it.

2. In respect of Christ, who is more immediately the Author thereof, Heb. v. 9.

3. In respect of the price of this salvation, viz., the blood of Jesus Christ.

4. In that all the glorious attributes shine forth in their own glorious splendour and lustre therein. They all meet together in sweet harmony: righteousness and truth meet together, justice and mercy do, as it were, kiss each other, as hath already been hinted; the Gospel shows that God in magnifying one attribute, doth not eclipse the glory of another.

5. In respect of the publishers of it.

(1.) The angels.

(2.) The Lord Jesus himself.

(3.) The Apostles.

6. In respect of all other salvations: what was that glorious salvation God wrought for Israel at the Red Sea, in comparison of the salvation of the Gospel by the Lord Jesus? Many conclude that salvation of Israel, and other great salvations spoken of in the Old Testament, were as types and shadows of this.

7. In respect of the confirmation of it by signs and wonders, and divers miracles and gifts of the Holy Ghost, the dead were raised, the blind saw, the temple rent asunder, the sun darkened, the graves opened, the Spirit miraculously given down, and all to confirm the salvation of the Gospel, Heb. ii. 3, 4.

8. Gospel salvation is a glorious salvation in respect of the workings and operations of the Holy Spirit upon the heart, in order to the initiating of the soul in the grace and blessings thereof, as hath been shown already. The Holy Trinity is employed and concerned in bringing about and finally accomplishing of this salvation.

9. In respect of the seasonableness of it; every thing therein being gloriously fitted and suited as to time, and the necessity of poor sinners; "In due time Christ died for the ungodly." See Promises.

10. Upon consideration of what we are hereby delivered from, viz., sin, Satan, the law, wrath of God, death, and everlasting burning.

11. In respect of all those things and blessings we are hereby invested with, and hope to receive.

12. Gospel salvation is glorious, because it is a free salvation; "Not by works of righteousness that we have done, but according to his mercy he saved us," Tit. ii. 5.

13. Because it is a full salvation; it supplies the soul with all things it wants, whether grace, light, power, wisdom, peace, or any thing else in order to initiate into it, or the perfect accomplishment of it.

14. Because it is a sweet soul-satisfying salvation. Every one that sees his interest in it, may say with good old Simeon, "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

15. It is a certain and sure salvation.

16. It is an eternal salvation. "Israel shall be saved in the Lord, with an everlasting salvation." "And being made perfect, he became the Author of everlasting salvation to all them who obey him," Heb. v. 9.

INFERENCES.

I. This may inform and fully convince all considerate persons, what the reason and cause is that the devil is such an implacable enemy to the Gospel, and uses all means imaginable to prevent it or hinder the light thereof from shining into our hearts; "If our Gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv. 3, 4.

II. It also shows us what a great blessing God hath bestowed upon this nation.

III. It may be a means to stir up all poor sinners to believe and obey it, to prize and esteem it.

IV. It may teach us to contend earnestly for it, and to hold it fast, in spite of all opposers whatsoever.

V. What motives might hence be inferred to prevail with all sincere believers to be earnest with God, that they may behold in this glass more of his glory, to the end it may by its reflected rays, change them into the same image from glory to glory, even as by the Spirit of the Lord. That it may shine into their hearts,

(1.) As they would be as burning and shining lights to others.

(2.) As they would live in the joy and comfort of it themselves.

(3.) As they would approve themselves Wisdom's children, by justifying and standing by, and for, this glorious Gospel held forth in the word of God, in the worst times.

VI. If the Gospel be so glorious, it may put each man upon examination, dost thou perceive and clearly behold the glory which shines forth in it? Some, it is to be feared, never saw the Gospel in the glory of it; it is as a sealed book to them; they see but the outside of the book, they are not able to discern the lustre and glory which is contained in it; "The god of this world hath blinded the minds," saith the apostle, "of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv. 3, 4.

Some men commend the Gospel only because it contains so many righteous and good laws, and holy rules of justice and morality, teaching men to live soberly, and to do as they would be done unto, but see but little more in it; which shows, these men have but little of the mystery, and glory of the Gospel opened to them; for though it be granted, this it is one part of the excellency of it, yet it is not the chief, as appears by what hath been said.

Again there are others who seemingly are much affected with the Gospel, that book of books, and yet cry up, and magnify the light within above it, as if that were a more perfect rule than the holy Gospel, and word of God; which shows how little of the Gospel glory appears to them.

In the last place, if the Gospel be so glorious, O! pray, whosoever thou art, that God would be pleased to open thine eyes, that thou mayest see it so to be, and cry mightily, that he would be pleased never to take it away from this poor nation, nor suffer its glory and brightness to be eclipsed by letting in Popish darkness again amongst us. If we once lose the Gospel, we may all cry Ichabod, the glory is departed from England: and with the Church of old, say, "The crown is fallen from our heads, woe unto us that we have sinned."

Quest. But some may say, why doth Satan endeavour to hide the Gospel?

Ans. 1. It is because he is such an implacable enemy to mankind; he cannot endure the light himself, and he would not (such is his hatred to us) have the light of the Gospel shine upon us.

2. Because of that malice he bears to the Lord Jesus, he would fain keep men ignorant of a Saviour; not only out of hatred to man, but also out of implacable enmity to the Lord Jesus Christ, that so he may as much as lies in him, hinder our Saviour's chief design and intention in coming into the world; which was to bring men out of darkness into the light.

3. Because he knows whilst he can keep men ignorant of the Gospel, he hath them fast enough, what profession soever they make of religion, though they hear, read, pray, gives alms, nay, and in many things reform their lives; yet if they see not the way of salvation as it was revealed in the Gospel, he matters it not, they still remain his captives.

4. Because it is hereby his kingdom is like to fall; it is the light of the Gospel, that tends to the utter overthrow and ruin of the kingdom of darkness.

What wonderful things hath the Gospel done in the world, and what power is there in it, by the help of the Holy Spirit to dethrone Satan, and break all his chains to pieces! therefore he bestirs himself to hinder the breaking out of the light and knowledge in every nation, and causes fierce opposition to be made against those who endeavour to supplant him, and lay open his grand designs. This informs us how it comes about there is so much ignorance and gross darkness in the world; not only in Popish countries, but also where the Gospel is preached. Though men hear it preached every day, yet, O! how blind and ignorant are many sinners. Men are satisfied with the bare notion of things, and name of Christians, never minding religion in good earnest, but in a most dreadful manner, are grown so fool-hardy, and venturous, as to venture and expose their souls to eternal ruin. The devil hath blinded their minds; this also shows us from whence it is, there are, and formerly have been, so many false and detestable opinions, errors, and cursed heresies in the world. Alas, the devil this way, endeavours to obstruct and hinder the Gospel from being received, he has indeed striven for a long time wholly to overthrow the very foundation of

the Christian religion, and to bring in another Gospel; he strives to cheat men of the true Saviour, and in his stead to preach another, of whom the scripture is wholly ignorant; how many have impudently asserted the Light in all men to be the true Christ, and Saviour of the world? He doth not strive to take away his glorious sovereignty, and set up another universal head, who hath power to make laws, and repeal them in matters of religion at his pleasure, as the followers of the beast affirm, but now of late endeavours to take away the very Person of the Holy Jesus. Also to change the ordinances, or wholly to deny them, hath been, and is another of his stratagems, which witness to the true Christ, his death, burial, and resurrection. And lastly, Satan hath always endeavoured also to bring into contempt the ministers of the gospel, or else raise up persecutions upon them; and all these things he doth to hinder the gospel from shining, or obstruct the promulgation thereof.

THE KISSES OF CHRIST'S MOUTH.

"Let him Kiss me with the Kisses of his mouth, for thy love is better than wine," Cant. i. 2.

"LET him," that is, Christ, "Kiss me." By these expressions, (saith Ainsworth and others*) the Church desireth to have Christ manifested in the flesh. Others by Kisses, understand most friendly, familiar, and sensible manifestations of love, for they are so amongst friends; as it was betwixt Jonathan and David, and so it is between husband and wife. It is evident that Kisses are mentioned on sundry occasions used for divers ends, and signifying several things.

1. We read of a Kiss of salutation, 1 Sam. xx. 41, 1 Thess. v. 26.
2. A Kiss of valediction, Ruth ii. 9.
3. A Kiss of reconciliation, 2 Sam. xiv. 33.
4. A Kiss of subjection, Psal. ii. 12.
5. A Kiss of approbation, Prov. xxiv. 26.
6. A Kiss of adoration, 1 Kings xix. 18.
7. A traitorous Kiss, Matt. xxvi. 49.
8. A Kiss of affection, Gen. xlv. 15.

And since the Church desires in the plural number, Kisses of Christ's Mouth, it may refer.

1. To a Kiss of reconciliation, or manifestation of peace, unity, and friendship.
 2. A Kiss of affection, which is very sweet, to have Christ express or manifest his gracious love to her.
 3. A Kiss of approbation, which is, saith Mr. Guild, sweetest of all.
- The text is purely allegorical, as the whole song is acknowledged to be by all divines.

METAPHOR.

I. KISSES betoken love and good-will to the party they are given to.

II. They betoken a hearty conjunction, and cordial union of two parties.

III. They betoken such a friendship, as allows a liberty of access and communication at all times.

"With my soul have I desired thee in the night," Cant. v. 2, Isa. xxvi. 9.

IV. They leave such impressions, as engage the affections to a future remembrance to the object.

PARALLEL.

I. THE spouse in the text desires of the Lord Jesus, tokens, or further manifestations of his love and good-will to her.

II. The Church desires further tokens and assurances of that blessed conjunction and union, that is between herself and the Lord Jesus Christ.

III. Gracious souls desire a more near access unto Christ, and spiritual intimacy and communion with him: "O when wilt thou come unto me!" "It is the voice of my Beloved that knocketh."

"With my soul have I desired thee in the night," Cant. v. 2, Isa. xxvi. 9.

IV. The spouse desires such favour, and manifestations of Christ's love and grace, that she may never forget his love: "We will remember his love more than wine," Cant. i. 4.

* Ainsworth, Guild, Sibbs, Durham, Wilson, Glassius, Illyricus, in locum.

V. They oblige the giver to show further favours, and acts of love and kindness, to the party he bestows them on.

elect. Let him seal up his love to us promises, and we are sure enough.

VI. They are a confirmation of the endeared love and reality we profess.

VII. They are the privilege and right (in a more peculiar manner) of covenant relations, as husband and wife, &c.

VIII. In reconciliation, after a seeming breach between dear relations, they are highly prized and longed for by the party offending.

IX. A Kiss is looked upon as a very high honour, when received by an inferior person from a great king or prince, and begets in others a longing after the like manifestation of sovereign grace and favour.

X. They are very sweet and comfortable to very dear friends, after long absence.

XI. They are the first ceremony or initiation of kind and comfortable entertainment; as in the case of the profuse and extravagant Prodigal, Luke xv. 20.

XII. To be admitted to Kiss the hand of a prince, is a great honour, because of his royalty and grandeur; but to Kiss his Mouth, is extraordinary, and only allowed to great favourites.

V. The spouse desires, as doth every gracious soul, that Christ would lay himself under such obligations of love and friendship to her, that he may never forget her. The death of Christ is the greatest expression of his affection to his by the Kisses of his Mouth, viz., by his gracious

VI. The spouse desires the greatest confirmation of Christ's love and gracious affection to her, to have clear evidence of her union with him, and eternal life.

VI. Manifestations of Christ's love do belong properly to the Church, and covenanted people of God. Hence the spouse presumes to speak thus unto her beloved, "Let him Kiss me with the Kisses of his Mouth." I have the liberty and privilege to request it of him.

VIII. Manifestations of Christ's love are greatly prized by gracious persons, after there hath been a seeming strangeness or breach in their apprehension between them, knowing they were wholly in the fault, and the only cause of the breach.

IX. The love-tokens, or expressions of Christ's blessed favour to the spouse, makes the daughters of Jerusalem to long after Christ's favour as well as she: "Whither is thy beloved gone, O thou fairest among woman, that we may seek him with thee?" Cant. vi. 1. This was after she had declared, "his Mouth is most sweet, he is altogether lovely," cant. v. 16.

X. How sweet and exceeding comfortable are the Kisses of Christ's Mouth, or evidence of his love, after a long time of spiritual desertion.

XI. Manifestations of Christ's and the Father's love are glorious tokens or acts of acceptance of poor sinners, who having been very vile and rebellious, return home at last to their Father's house, and embrace a precious Saviour.

XII. The Kisses of Christ's mouth, who is the only King and blessed Potentate of heaven and earth, are in an infinite honour; can a poor creature be more eminently dignified?

"Let him Kiss me with the Kisses of his mouth."

By Mouth, annotators generally understand, is meant his holy Word, or his own lovely and gracious doctrine; that is, let me have expressions, or give evidence of thy love to me from thy word: "Kiss me with the Kisses of thy Mouth," by metonymy of the cause, viz. *cum causa organica, sive sermonis formandi instrumentum, pro ipso sermone sive loquela ponitur*: That is, when the organical cause, or the instrument that forms speech, is put for the speech itself; as the Mouth is put for testimony, Deut. xvii. 6, and xviii. 19, Matt. xviii. 16, which is expounded, John viii. 17, "It is also written in your law, that the testimony of two men is true." The mouth is also put for a command or appointment, as Gen. xlv. 21, where the Mouth of Pharaoh (so it is in the Hebrew) signifies the command of Pharaoh: so the Mouth of the Lord is put for his command, word, and appointment, Exod. xvii. 1, Numb. iii. 16, 39, xxiv. 13, and xxvii. 14, Deut. i. 26, 43, and xxxiv. 5. Where the Hebrew *פִּי* *juxta os Domini*, at the Mouth of the Lord, with us translated, word, is by the Targum

attributed to Jonah. Uzziel rendered על נשיקה מפי אדוני, *ab osculum verbi Domini*, to the Kiss of the word of the Lord. "Lying lips do not become a prince;" that is, lying words. Now the reason why the Church desires Kisses of Christ's Mouth, may be as followeth.

METAPHOR.

I. Kisses of the mouth are expressions of high favour, much more than to kiss the hand.

II. Kisses of the Mouth have virtue in them; they tend to increase love in the object, or beget more ardent affection.

Lord Jesus; "Woman, thy sins are forgiven thee," Luke vii. 49.

III. Kisses of the mouth are plain and visible evidences of cordial affections, and many times put a person out of doubt about the reality of the giver's love.

upon which thou hast caused me to hope," Psal. cxix. 49.

IV. The Mouth is the instrument or medium to convey the inward conceptions of the heart and mind, whether it respects thoughts or actions, to the knowledge and understanding of others.

Matt. xi. 29, Heb. xi. 2, John x. 10, and xx. 30.

METAPHOR.

I. Others many times kiss them they do not love out of compliment.

II. Others give sometimes a flattering and dissembling Kiss; like that of Absalom's kissing the people, thinking thereby to steal away their hearts from David his father.

III. Others salute persons oftentimes with an unchaste and wanton Kiss.

IV. Others Kiss when they design to murder. Thus Joab kissed Abner, and slew him: Judas our Saviour, and thereby betrayed him.

PARALLEL.

I. Christ in a high manner expresses his favour and exceeding great affection unto his people in his word; "I lay down my life for my sheep." "Greater love than this hath no man," John x. 15, and xv. 13.

II. Evidences of Christ's love from his word and gracious promises are full of life and virtue; they wonderfully draw out the soul in love and longings after Christ. How did that sweet word (or Kiss) of Christ to Mary endear her to the

III. Evidences or manifestations of Christ's love to a believing soul, are clear demonstrations of Christ's real affection. When a promise is set home, and imprinted upon the soul or spirit of a doubting Christian, it causes all his fears to fly away: "Remember thy word unto thy servant," Psal. cxix. 49.

IV. The word of Christ is the way or glorious medium he makes use of, to convey or make known those gracious, high, and eternal conceptions of his heart and mind to his elect; also hereby he opens and explains to us the end of his coming into the world, and his design in dying, and in all things he did, which otherwise would have been hard to us to have found out, John i. 1,

DISPARITY.

I. Christ never vouchsafes any the Kisses of his Mouth, but to those that he dearly loves.

II. Christ always, when he vouchsafes his gracious favour to any soul, doth it in all simplicity and integrity of heart; in his heart is no guile or deceit.

III. All Christ's Kisses are holy, chaste, heavenly, harmless, and innocent.

IV. Christ's design is to save those whom he kisses: "He came to seek and to save that which was lost." "I come that ye might have life."

INFERENCES.

I. From hence we may perceive what a vast difference there is betwixt the godly and the wicked. The one have their hearts set upon heavenly objects, the other on carnal; the desires of the one are holy, heavenly, and spiritual; the desires of the other are fleshly, earthly, and sensual.

II. If the Kisses of a Saviour, or evidences of his love be so sweet, methinks this should stir up all to desire Kisses of Christ's Mouth.

III. It may be some souls are ready to enquire, how may I come to attain this great happiness and honour, to be embraced in the arms of the Lord Jesus?

1. Wouldest thou have the Kisses of his Mouth? Thou must with Mary Magdalene, fall down, and kiss his feet, and bedew them with the tears of a broken heart; be humbled for thy sin.

2. If thou wouldest have him give thee a Kiss of reconciliation and affection, do thou kiss him with a Kiss of subjection: "Kiss the Son lest he be angry," Psal. ii. 12.

If thou want motives, take these following:—

1. The Father presents his Son, the Lord Jesus Christ, before your eyes in the Gospel (as he doth the like himself) as a person every way deserving your love and affection, to see whether you will respect him or not.

2. The Father highly honoureth the Son; he hath given all things into his hand, he is his heir.

3. The Father hath sent him into the world to seek himself a spouse.

4. He became flesh, that he might be a fit object for sinners.

5. Christ hath a great desire to give himself unto you, and so become yours for ever.

6. He hath abundance of love, great and strong affection.

7. Christ left his glory, and came into the world in a low and contemptible condition, and denied himself for thy sake, and wilt thou not accept of him?

8. Shall he die, and come through a sea of blood to engage thy affection, and wilt thou yield him a Kiss of subjection?

9. Shall he send his ministers, as spokesmen, to entreat you, and will you say nay?

10. Shall he move you by the motions of his Spirit, and checks of conscience; and will you still refuse to close in with him?

11. Shall he knock loud and long, and cry continually to you, and can you still stand it out against him?

12. Will not your gain and preferment be great? What honour and dignity, excelling union with Christ, can you think to meet withal?

13. Are you not like to be miserable at last, if you die before you have an interest in him: "If any love not the Lord Jesus Christ, let him be Anathema Maranatha."

IV. But some may say, how comes it to pass the spouse is so bold, and thus familiarly speaks to Christ, "Let him kiss me?" Should not fervour of affection have with it humility of reverence?

To this says Bernard, *Ne causamini præsumptionem, ubi affectio urget; reclamatione pudor, sed urget amor, qui nec consilio temperatur, nec pudore frænatur.* Do not plead presumption, where affection presses forward; be neither kept back by advice, nor restrained by bashfulness, in your approaches to Christ. Besides, saints, who truly love Christ, may boldly come to Christ. Tokens of love, and evidences of divine favour, are the proper rights and privileges of believers; they may be bold with their dearest friend.

THE WORD OF GOD COMPARED TO A NET.

"Again, the kingdom of heaven is like a Net cast into the sea," Matt. xiii. 47.

Some understand by the Net, and kingdom of heaven, that our Saviour intends the Church, others the Gospel. It may have respect to both, but in my opinion it is more clearly applicable to the Gospel.

METAPHOR.

I. A Net is made or prepared, as a convenient thing to catch fish.

II. A Net is made use of by skilful fishers; it requires wisdom rightly to use it, to the end it is

PARALLEL.

I. The Gospel, or word of God, is appointed to catch or convert the souls of men; "Fear not, from henceforth thou shalt catch men," Luke v. 10.

II. The word of God is made use of by skilful and able ministers; and it requires much spiritual wisdom, rightly to use it for the conversion of

PARABLE.

PARALLEL.

appointed. A fisher uses oftentimes much policy and craft, in putting in and drawing of his net.

III. A Net is cast into a multitude of waters, at an adventure, the fisherman not knowing whether it may catch many, or few, or any at all.

IV. A fisherman works hard with his Net, sometimes a great while together, and catcheth nothing.

laboured all night, and have taken nothing," Luke v. 5.

V. A Net takes fish of every sort, some great ones, and some little ones, some good, and some bad; as it is expressed in this Parable.

Magdalene and Paul were before converted; and some that are not such great and capital offenders; for though every man is a great sinner in a proper sense, yet comparatively some are greater, or more guilty, and profane than others; "And there was a woman in the city that was a sinner." Not but that all the women in the city were sinners, but this woman was a notorious one, or one noted and eminent for wickedness. Also the Gospel and church of God takes some bad professors, and counterfeit Christians, as well as such as are sincere.

VI. A Net takes fishes out of their own natural element; and as soon as they are taken out of the water they die.

VII. A Net takes or compasses sometimes a multitude of fishes at once. When Simon Peter put in his Net at the special command of Jesus Christ, he enclosed a great multitude of fishes, Luke v. 6.

VIII. A Net, though it be cast into the sea, and has taken many fishes, yet it is not known of what kind or sort they be, until the Net is drawn up.

IX. After the fisherman hath drawn his Net about so long, that he concludes it hath taken all it is like to enclose and compass in, he then draws it to the shore, and severs the good from the bad; the good he puts into vessels, and the bad he throws away.

cast into the sea, that taketh of all sorts, which when it is full, men draw it to land, and gather the good into vessels, and cast the bad away; so shall it be at the end of the

sinners. Paul being crafty, tells the Corinthians, he took, or caught them with guile, 2 Cor. xii. 16.

III. The Gospel is preached by a faithful minister to a multitude of people, who are compared to waters in many places of scripture, and yet he knows not, when he preaches, or casteth his Net in, whether he shall take many or few souls, nay, whether one sinner shall be reached or converted thereby, or not.

IV. So a minister sometimes labours a long while together, and takes much pains in preaching the Gospel, and yet converts not one soul; "Who hath believed our report?" &c., Isa. liii. 1. They may sometimes say with Peter, "We have laboured all night, and have taken nothing," Luke v. 5.

V. So the Gospel Net takes hold of some of every sort and degree of men; some great and honourable, rich and mighty in the world, though not many such; some little ones, such as are mean and poor in the world. Again, some great and notorious sinners are taken, such as Mary

VI. The Gospel or word of God, the spiritual Net, takes sinners out of their natural element; and as soon as they are savingly taken thereby, they die to sin, and to all sensual objects, and carnal delights of the flesh, and this world, and to their own righteousness, Rom. vi. 2, 6, 11.

VII. The Gospel Net also sometimes takes hold of, or incloseth many sinners at one cast. At one sermon three thousand souls were converted, by that glorious preacher, and famous fisher of men, the Apostle Peter, Acts ii. 37, 41.

VIII. So the Gospel and Church of God, though it take many souls, yet it is not fully known of what sort they be, until the time come that Christ draws the Net up.

IX. The Gospel and Church of God having taken many sinners, or all being brought in, that are to be taken by this spiritual net, Christ will, as it were, at the last day draw it to shore, and then he will sever the good from the bad, the sheep from the goats, the sincere ones from hypocrites; and the one shall be saved, and the other thrown away, viz., be damned. "Again the kingdom of heaven is like unto a net that is

world; the angels shall go forth, and separate the bad from the good, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth," Matt. xiii. 47—50.

PARABLE.

I. A fisherman has one Net prepared to take small fishes, and another to take great ones.

II. A Net many times proves defective, and comes to be broken, and by that means the fisherman loses his draught of fishes.

III. A Net takes fishes out of their own natural element, to their great hurt; the fisher's design in taking them, being to kill and to destroy them.

DISPARITY.

I. The Gospel, or word of God, is but one and the same Net; which takes the great and small metaphorical fishes.

II. There is no deceit in the word, the Gospel Net is never faulty; nor is it from thence so few sinners, or spiritual fishes are taken, but rather from themselves, and Satan, who endeavours to obstruct, as much as in him lies, their being thereby, 2 Cor. iv. 3, 4.

III. The Gospel-Net takes sinner's out of their natural state, viz., ways of sin and wickedness, for their great good and advantage; it being the design of God, and his servants, the ministers of his word, to save their souls alive thereby, Isa. lv. 3, Prov. viii. 35, and xxii. 4, John iii. 36, Rom. viii. 1.

INFERENCES.

I. This parable informs us, how useful the Gospel, and the ministry thereof is, to take and gather in souls to Jesus Christ.

II. Moreover, That all who seem to be wrought upon by the word are not sincere converts; a Net takes bad fishes as well as good.

III. It also shows us what will become of the false professors at the last day. The bad fishes shall be cast away; the rotten and unsound professor, as well as the openly profane person, that never made any profession, shall be both cast into a furnace of fire, there shall be wailing and gnashing of teeth.

THE WORD OF GOD COMPARED TO GOLD.

"More to be desired are they than Gold, yea, than much fine Gold," Psal. xix. 10.

"The law of thy mouth is better to me than thousands of Gold and Silver," Psal. cxix. 72.

Though these scriptures do not directly compare the word of God to gold, but rather set out the great excellency of it above Gold, and show the great disproportion there is between Gold and it; yet we shall (as some divines have done) run a parallel between Gold and the word, and then in our usual method show the disparities.

SIMILE.

I. Gold is a precious sort of metal, and it is esteemed the chiefest of all minerals.*

II. Gold contains much in little; a small quantity of Gold is worth much brass, &c. †

Him should all fulness dwell," 1 Tim. iii. 16; Col. i. 19. Very much is contained in one of these short sentences.

III. Gold is a weighty and firm sort of metal.

PARALLEL.

I. The word of God is very precious, and so esteemed by all true Christians: "Thy word is very pure, therefore thy servant loveth it." "I esteem the word of thy mouth above my necessary food," Psal. cxix. 140, Job xxiii. 12.

II. The word contains much in little. "Fear God," O how much is contained in that! "God manifest in the flesh;" "Christ the image of the invisible God;" "It pleased the Father, that in

III. The word of God is ponderous, and very weighty. The words of men are oftentimes

* See Plin. lib. 13. p. 465.

† Greenhil.

airy and empty, and, when weighed in the balance, as light as vanity, and not to be regarded; but what God speaks, is firm. And such as find it not heavy and weighty now, so as to let it sink into their hearts, shall find it will one day sink them down to hell: "The words that I speak shall judge you at the last day," John xii. 48.

SIMILE.

IV. Gold hath much beauty and splendour in it; the colour shines and is glorious.

V. Gold is made use of to deck and to adorn with. The father of the prodigal called for a ring to put upon his finger. Nay, more than this, the crowns of kings and princes are usually made of Gold.

of old, "The crown is fallen from our head, woe to us that we have sinned," Lam. v. 16. The law of God is said to be "An ornament unto the head, and chains about the neck," called (Cant. i. 10) "Chains of Gold."

VI. Gold is used to make vessels. We read, that God appointed under the law many vessels to be made of pure Gold; divers such were in Solomon's temple, all which were figurative.

VII. Gold is durable, it abides the fire; it will not lose or waste by being put into the furnace, as other metals will.

away, but my word shall not pass away," Matt. v. 18. "All flesh is grass, and all the glory of man as the flower of the field: the grass withereth, and the flower thereof fadeth away. But the word of the Lord endureth for ever: and this is the word which by the Gospel is preached to you," 1 Pet. i. 24, 25.

VIII. Gold enriches him that finds much of it; it is esteemed as a precious and principal treasure,* and as such, both in former and later times, hath it been hid and laid up: "Thou shalt heap up gold as the dust," &c., Job xxii. 24. "Tyrrus heaped up silver as the dust, and fine Gold as the mire of the streets," Zech. ix. 3.

IX. Men take much pains to get Gold, they dig through hills and mountains for it, and endure much labour and pain before they can obtain it.

they must do it carefully, vigorously, virtue, and excellency of the word, so as to make it their own, they must seek for as hidden treasure, Prov. ii. 4.

X. Gold is a sort of metal that is often tried, to see if it be what

PARALLEL.

IV. So is the word of God. The Gospel is said to be glorious, it is indeed transcendently excellent; its glory shines forth, and may be demonstrated many ways, 2 Cor. iv. 4. See metaphor Light.

V. The word of God most gloriously decks and adorns every true Christian, that hath store of it in his heart, in whom it dwells richly. The Church is said to be clothed with wrought Gold; the word of God, and the graces thereof, are doubtless intended thereby. The Gospel is the saint's crown and royal diadem; should God suffer it to be taken away, they may cry out with Israel

VI. The word of God is made use of by Jesus Christ, to make many golden vessels, golden saints, golden churches; called by the Spirit "golden candlesticks," Rev. i. 20. No people in the world are so glorious, precious, and amiable, as God's people. See Candlestick and Vessel.

VII. The word of God is durable. All the endeavours of wicked men from time to time have been to destroy the word; it hath been in many fires, as I may say, and yet it remains and abides the same. "Heaven and earth shall pass

VIII. The word of God is of a soul-enriching nature; it enriches the mind with the wisdom and glorious knowledge of Jesus Christ, and blessed experience of his rich love and grace: "Let the word of God dwell in you richly, in all wisdom," Col. iii. 16. No treasure is like to the treasure of God's word: "We have this treasure in earthen vessels," 2 Cor. iv. 7. (See metaphor Treasure.) David hid it, Psal. cxix. 11, and Mary, as a precious treasure, laid it up in her heart.

IX. So those that would be enriched with the word of God, have much of it in their heads and hearts, must take pains; they must dig in these golden mines, as it were, for it. "Search the scriptures," saith Christ, John v. 39. It is a word taken from miners, such as seek for gold; and resolvedly. If they would find the power,

X. The word of God is called a tried word; it has been tried by many thousand Christians,

SIMILE.

it is taken to be, whether it be so good, pure, &c.

never failed them that trusted to it. "As for God, his way is perfect." "The words of the Lord are pure words, as silver is tried in a furnace of earth, purified seven times," Psal. xviii. 30, and xii. 6.

XI. Men that get much Gold, are sometimes set upon by thieves, and are in great danger of being robbed; and from hence take care to secure it, and themselves, as well as they can.

is it beset by bold, impudent, and bloody Romanish thieves? What is the reason? Why, England is rich, it hath got much Gold in it, much of the word of God; here are a rich people, many rich churches, rich souls; and therefore this grand thief hath consulted with many of his company, to set upon us, and rob us of all our treasure. And hence it is we take, or ought to take such care, to secure the word of God, and ourselves from being undone by losing it.

XII. Gold is known to be a rich and sovereign cordial, and excellent good to cure several diseases of the body, particularly the king's evil.

SIMILE.

I. Gold and earthly treasures are, by the permission of God, at the will and command of men. Daniel tells us, that the vile person shall have power over the treasures of Gold and silver, &c. They may take away, and dispossess us of the best of earthly things.

II. Gold may canker and corrupt: "Your Gold and silver, is cankered, and the rust of them shall be a witness against you," James v. 3.

the word of God, which liveth and abideth for ever," 1 Pet. i. 23.

III. Though Gold will do many things for the body, yet it cannot profit the soul; it will beautify and enrich the outward man, but it cannot beautify, purge, or enrich the inward man.

IV. Gold and silver will not satisfy or fill the craving desires of man: "Neither is the eye satisfied with riches." "He that loveth silver, shall not be satisfied therewith," Eccles. iv. 8, and v. 10.

PARALLEL.

and found to be what it is taken to be, viz., pure Gold, sacred truth; yea, and "sweeter than the honey, or the honey-comb," Psal. cxix. 103. It "As for God, his way is perfect." "The words of the Lord are pure words, as silver is tried in a furnace of earth, purified seven times," Psal.

XI. Those people, or particular souls, that do possess and enjoy much of the glorious word of God, are in danger of being set upon by spiritual thieves and robbers; Satan, and many others his emissaries, will be sure to assault such. What experience hath England had of this for many years, but more especially of late? How do possess and enjoy much of the glorious word of God, are in danger of being set upon by spiritual thieves and robbers; Satan, and many others his emissaries, will be sure to assault such. What experience hath England had of this for many years, but more especially of late? How

XII. So the word of God is by all true Christians known, and by common experience found, to be a most sovereign cordial for the soul, to revive and comfort a desponding and drooping spirit; excellent good to cure inward distempers.

DISPARITY.

I. The word of God received into the heart, viz., into the affection and understanding, &c., no man can take it from us; it is not in their power to rob and dispossess us of this sacred Gold. They may take away our Bibles out of our hands, but cannot take the word of God out of our hearts, as it is engraven upon the fleshly tables thereof.

II. The word of God is incorruptible, so pure, that it can never canker, neither lose any of its excellent glory, beauty, and virtue, it admits not of any rust or pollution: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," 1 Pet. i. 23.

III. The word of God enriches, beautifies, and purges the soul: "Now are you clean, through the word that I have spoken unto you," John xv. 3. He is spiritually the richest man, that hath most of the word of God abiding in him, who hath store of precious promises laid up against a time of need.

IV. The word of God received in truth, is of a soul-satisfying nature: "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied," &c., Prov. xix. 23. This is that water of life, that whosoever drinketh thereof shall thirst no more; have no more an inordinate and unsatiable desire after worldly things. See Water.

INFERENCES.

I. From hence you may see who are the richest men in the world.

II. It reproves them that desire Gold above the word, and that labour for it above the

blessings of the word, and grieve more for the loss of it, and of other earthly treasure, than for the loss of the word, and other spiritual good things.

III. It may also stir up all to hold fast the word, and every part and parcel of it. Let the saints of God in England consider the worth of the word, and that it is more precious than Gold. How will men expose themselves, before they will be robbed of thousands of Gold and silver?

IV. Esteem the precepts and promises, and every jot and tittle of God's word above Gold. Be not careless of it, nor throw it by, but lay it up as carefully as you lay up Gold, hide it in your hearts.

THE WORD OF GOD CALLED MILK.

"As new-born babes desire the Milk of the Word, that ye may grow thereby," 1 Pet. ii. 2.
"For every one that useth Milk is unskilful in the Word of Righteousness, for he is a babe,"
 Heb. v. 13.

By Milk here, we must understand the doctrine of the Gospel, which is easily taught unto the capacities of such as are children in understanding.

METAPHOR.

I. Milk is good to nourish the body; and physicians tells us, where it is well digested, it maketh good blood.

II. Milk is proper food for children, and new-born babes; it nourisheth them exceedingly; they grow and thrive thereby, though they have nothing else to feed upon.

III. New-born babes greatly desire and long after the Milk of the breast.

IV. Milk is a restorative, excellent good in consumptions, or for them that be lean.*

V. Milk was one of those choice blessings that Canaan did abound with; it is called "a land flowing with Milk and honey;" as much as to say, it is a land of rare and choice good things.

PARALLEL.

I. The Word of God is good food for the soul: "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God," Matt. iv. 4. Where the Word of God is received, and well digested in the understanding, it tends to make a sound Christian.

II. The Word of God is proper food for those that are born again by the Spirit, or are truly regenerated. Such, like new-born babes, grow and thrive by feeding spiritually upon the Word, precepts, and promises of God; and many have lived upon it, and have been satisfied thereby, when they have had nothing else to feed upon.

III. So, upright and faithful Christians greatly thirst after and desire the Word of God: "As new-born babes, desire the sincere Milk of the Word," 1 Pet. ii. 2.

IV. The spiritual Milk of the Word is an excellent restorative for a consumptive, wasted, and decayed Christian: "they that wait upon the Lord shall renew their strength," Isa. xl. 31.

V. The holy Word of God is one of the choicest blessings God hath bestowed upon his Church and people. Those that would see the excellency of the Word and Gospel of Christ, may read the metaphor Light.

APPLICATION.

You may know by this, whether you are born again or no. Do you cry for, and greatly desire the pure Word of God, the sincere Milk of the Word, without human mixtures and ceremonies? The Word of God feeds best, when it is without any composition of human invention.

* *Schola Salernit*, cap. 43.

THE WORD OF GOD COMPARED TO STRONG MEAT.

"But Strong Meat belongeth to them that are of age," &c. Heb. v. 14.

As the Word of God is called Milk, so it is also Strong Meat. By Strong Meat, is meant the more profound, perfect, and mysterious doctrine of the Gospel, which is to feed strong Christians.

METAPHOR.

I. Strong Meat is not meet or convenient food for babes; if they could eat it, yet they want strength to digest it.

taken in) is for them; Strong Meat belongs to strong Christians, men of experience, Heb. v. 12, 13, 14.

II. If children, after they are grown up, and arrived to years of maturity, refuse Strong Meat, and cannot feed upon any thing but milk, there may be cause to fear they are some way defective or diseased.

III. Strong Meat yieldeth strong and perfect nourishment; such as can feed upon, and well digest it, are more able and capable for business, than those that only feed or live upon milk.

PARALLEL.

I. There is something contained in the Word of God, that young Christians, who are like new-born babes, cannot receive it, so as to understand it; it is not proper for them. The milk of the Word, (such things as are easily

II. So if Christians, who have been a great while converted, and in the profession of the Gospel, and yet cannot take in, nor feed upon any thing but the milk of the Word, Strong Meat being offensive to them, it argues some great defect in their understanding, or that they are spiritually distempered.

III. So those Christians that can feed upon the Strong Meat of the Word, who in their understandings can in some measure relish and digest the mysteries of the Gospel, or those deep things of God, get most spiritual strength, and are more fit for business than the weak, who only live upon milk, 1 Cor. ii. 10.

THE WORD OF GOD COMPARED TO HONEY.

"Sweeter than Honey, and the Honey-comb, to my taste," Psal. xix. 10.

"How sweet are thy words unto my taste! yea, sweeter than the Honey unto my mouth!" Psal. cxix. 103.

"But it shall be in thy mouth as sweet as Honey," Rev. x. 9.

SWEETER than Honey, or the Honey-comb; not only the most fine and delicate Honey, but all things which be delightful and pleasant to the taste, by a Synecdoche. Because nothing is so precious and pleasant as gold and Honey, thence comparisons are taken from these rather than other things, to express the very great worth and sweetness of God's Word. Wilson.

SIMILE.

I. Honey is exceeding sweet to the taste; "What is sweeter than Honey?" Judg. xiv. 18.

II. Honey, if it be added or put into other things that are bitter, it will take away, in a great measure, the bitterness thereof, and so cause a man to receive it down with less difficulty.

PARALLEL.

I. So the Word of God is very sweet and pleasant to the taste of gracious souls. What is more desirable to a sincere believer, than the sacred precepts and promises of the Gospel?

II. So if the soul be under affliction, temptation, persecution for Christ's sake, which are bitter things in themselves, yet if God be pleased to add or put into this bitter, but some of the sweet promises of the Word, how wonderfully is the bitterness abated, and with what ease can a Christian bear up under them!

SIMILE.

III. But notwithstanding Honey is so sweet and pleasant, yet there are some men that do not care for it: "The full soul loatheth the Honey-comb."

trash of this world, that they loathe the Honey-comb.

IV. Naturalists affirm, that Honey is good to dissolve and dissipate tumours and swellings, and to mollify hardness; and that it is of an healing nature, and serveth for an infinite number of uses.

V. Honey is also of a purging quality.

through the word that I have spoken unto you," Psal. cxix. 9, John xv. 3.

SIMILE.

I. There are several hurtful qualities in Honey, which may be prevented by taking the advice of the learned physician.

II. There is much dross in Honey.

PARALLEL.

III. Though the word of God is so precious and desirable, yet there are many wicked and ungodly ones, that cannot endure it. A vile Papist, in the massacre of Ireland, took up a Bible and cursed it, saying, "that hath done all the mischief." Sinners are so glutted with the filthy

IV. The Word of God is of most sovereign virtue to dissolve and dissipate all spiritual tumours of the soul, and to mollify and break in pieces the hardness of the heart. How did it mollify the hearts of the three thousand Peter preached unto, Acts ii. 36, 37. See Hammer.

V. The Word and Spirit of God, when they operate together in the soul, are the best spiritual purgation in the world: "Now, are ye clean,

DISPARITY.

I. There are no hurtful qualities in the Word of God; that needs no human skill to correct or clarify it.

II. There is none in the word of God: "Thy word is very pure, therefore thy servant loveth it." Psal. cxix. 140.

INFERENCES.

Hence let us learn, with the industrious bee, to gather some Honey out of every flower of God's word. How doth that little creature labour in the summer, to store herself with food against winter! Let every Christian learn of them, but more especially the ministers of God's word, that their lips may drop like the Honey-comb. And let examine, whether we ever as yet experienced the word sweet as Honey to our taste?

THE WORD OF GOD COMPARED TO FIRE.

"His Word was in mine Heart, as a burning Fire," &c., Jer. xx. 9.

"Is not my Word like as Fire," chap. xxiii. 29.

"Quench not the Spirit," 1 Thess. v. 19.

The Holy Spirit and word of God, is, and may be fitly compared to Fire.

METAPHOR.

I. Fire is of an illuminating or enlightening quality.

"The entrance of it gives Light," Psal. cxix. 130. "By it the eyes of our understanding are enlightened:" by which we know the riches of his glory, Eph. i. 17, 18. See metaphor Light.

II. Fire is of a warming and heating quality; there is not only illumination, but calefaction.

III. Fire will burn any combustible matter it can seize upon, separating metal from rust and dross; it discovers whether metals be of a current or counterfeit

PARALLEL.

I. The Word and Spirit is Light. "The commandment is a lamp, and the law is Light; enlightening the eyes," Psal. xix. 8, Prov. vi. 23.

II. The Word and Spirit of God, give heat and warmth to the benumbed soul of a poor sinner; they give zeal and fervency, that is, heat of spirit to serve the Lord.

III. The Word and the Spirit of God burns and consumes all that is fit fuel for it; when thoroughly kindled upon the souls and consciences of men, it destroys the hay, stubble, word, chaff, &c., of sin and corruption; and

METAPHOR.

PARALLEL.

out, to the damage of those for whom it was kindled.

hurt and damage of Christians. "Quench not the Spirit," 1 Thess. v. 19.

METAPHOR.

DISPARITY.

I. Fire is an external element, and only useful for the profit and comfort of the outward man.

I. The Spirit of God and his Word are divine, sacred, and heavenly; profitable to the soul of man.

II. Fire is a bad master; when it has got to a head and violently breaks out, it doth much mischief, and destroys wonderfully.

II. The Word and Spirit of God never hurts or injures those that it gets the mastery and victory over; if it destroy it is only sin, and such things that would ruin and spoil the soul; happy are those, in whom the Word of God and his Spirit doth reign and predominate.

INFERENCES.

If this be so, take heed you do not quench the Word or Spirit of God; which you may be said to do:

I. By abating of the Spirit's heat in its operations, or by diminishing or lessening the graces and good motions thereof, when the Spirit loses the vigour of his operations, as when zeal decays, convictions wear off, and affections die; this is like slaking the heat, and lessening the burning of Fire.

II. When men do not only diminish and lessen the burnings and operations of the Spirit in the graces, influences, and motions thereof, but yield to sin and the devil, so far as to put the Fire quite out: the common motions and operations of the Spirit may be quite extinguished. "Give us of your oil, for our lamps are gone out," Matt. xxv. 8. We read of some twice dead, plucked up by the roots."

Quest. Which way may the Spirit and the Word of God be quenched?

Ans. By withholding of Fuel. "Where no wood is, the Fire goes out," Prov. xxvi. 20. We feed that Fire which we would not have extinguished; we labour to add fit matter to it, that we may keep up the heat and burning of it. Persons may be said to quench the Spirit, when they neglect the means which God hath appointed for the keeping, feeding, and preserving of it in its full vigour, heat, and operations in the soul; when they neglect prayer, reading, hearing of the Word, meditations, the Fire of the Spirit, zeal and fervency soon decays.

2. The Spirit of God may be quenched, by neglecting to stir it up. Paul exhorts Timothy "To stir up the gift that was in him." If Fire be not stirred and blown up, it will soon lessen its burning, and go out. "No man stirreth up himself to take hold of thee," Isa. lxiv. 7. It is not enough to pray, read, and hear the Word; but to stir up ourselves to do these duties of religion fervently: if there be never so much wood on the Fire, yet, if it be not blown and stirred up, the dead ashes will obstruct the burning. So in like manner, though men be never so much in the performance of religious duties, yet if they let the ashes of formality and deadness remain upon their hearts, the Fire of the Spirit decays.

3. Fire is quenched by opposing somewhat of a contrary nature and quality to it, as water, or the like. Fire and water are contrary the one to the other, by reason of their contrary qualities; a little water will weaken and lessen the burning of Fire, and if a man pour in much of it, it will soon quite extinguish it; so in like manner the Word and Spirit, by suffering a little sin and corruption to remain in the heart or life, will soon decay in its operations. Sin is unto the Spirit, as water to the Fire. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrary the one to the other," Gal. v. 17.

But now, if a man yield to some sins, to some heinous sins, or once lay the reins loose as it were upon the neck of his lusts, plotteth and premeditates sin; regards it, likes it, and watcheth an opportunity to sin; this will soon, like much water, quench the fire; also sin reiterated and often committed, though not so notorious or scandalous, hath the like effect. The frequent acting of sin, is like a continual dropping upon the Fire, nothing more dangerous than a trade in sin.

That you may escape this great evil, of quenching the Word and Spirit, observe these following particulars :

(1.) Consider, it is a Divine spark, which is kindled in your souls, it is heavenly Fire, it is a holy and sacred thing ; men know not what they do when they quench the motions of the Spirit, and will not suffer the Word to kindle in them.

(2.) Consider, who it is that hath kindled this Fire in thee, or strives to do it ; is it not the Almighty, the ever blessed God ? Wilt thou adventure to put out the Fire which the Majesty of heaven and earth hath kindled in thee ?

(3.) Consider, how much pains God hath taken to kindle it ; how long was it, and what means did the Lord make use of before he could cause (to speak after the manner of men) the Word to take hold of thee ? Did he not send a spark upon thee at one sermon, and then blow upon it, that it might break out into a flame ? and then send another spark, another sermon, and then another, and another, and may be after all, he brought thee into affliction, and used many ways to effect this great and good work of his own Spirit and grace upon thy heart ; and wilt thou adventure to mar and spoil this work, and quench this Fire ? Which is thus of the Lord's kindling. If a father, mother, or any eminent superior should take much pains, and be at great charge to kindle a Fire, and a child should know this, and yet adventure to throw water upon it, and put it out ; or yield to a cursed foe of theirs so to do, would it not be judged a notorious offence ?

(4.) Consider the gracious design of God in kindling this divine Fire in the soul ; it is that he might raise thee to life, give thee light, melt thy hard heart, and make it fit to receive an heavenly impression ; it is to cement and unite thy heart to himself, that thou mightest glorify him, enjoy him, and be glorified with him for ever.

(5.) Consider, if this Fire go out, thou canst never kindle it again ; it is beyond thy skill and wisdom. If thou quench another Fire, it may be thou mayest kindle that again, and make it burn as before ; but it is not in thy power to make this Fire burn. "Of his own will begat he us, with the Word of truth," James i. 18. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 12, 13. He is said, to begin this good work in us, "He is the Author and Finisher of our faith," Phil. i. 6. "Lord, thou wilt," saith the prophet, "ordain peace for us, for thou also hast wrought all our works in us," Isa. xxvi. 12.

(6.) Consider, thou knowest not whether God will ever set about this work again, or no, shouldest thou hearken to thy lusts and Satan's temptations, to quench the Spirit and put out those good motions and desires that are in thy mind ; remember that word, "My Spirit shall not always strive with man," Gen. vi. 3. And also what our Saviour in the Gospel spake concerning Jerusalem, "O ! that thou hadst known, even thou at least in this thy day, the things that belong to thy peace, but now they are hid from thine eyes," Luke xix. 42.

(7.) Consider, it is grievous to the Spirit to be quenched, the Spirit is thy great Friend, thy Comforter ; the Spirit helps thee at every dead lift, "And maketh intercession for thee with groanings, which cannot be uttered," John xvi. 17, Rom. viii. 26. And therefore do not grieve him ; wilt thou quench and put out the motions of such a friend ? "Grieve not the holy Spirit of God, whereby ye are sealed to the day of redemption," Eph. iv. 30.

(8.) Consider, the Spirit is thy Light, put out the Spirit, and thou wilt become a dead man ; or lessen his burnings and gracious operations, and thou wilt become a dying man : wouldest thou not have thy eyes out of thy head nor thy life out of thy body ? then do not quench the Spirit, the eye and life of thy soul.

(9.) Consider, what the cause and reason is, men quench the Spirit.

1. Is it not because they would be indulged in their sins, and lie down on the bed of sloth and carnal security ? Men put out their Fire when they have a mind to go to bed.

2. Is it not because the Fire burns too hot for them ? it hath kindled such a Fire in their consciences, that scorcheth them so sorely, that they know not how to endure it ; and from hence wickedly go about to quench the Spirit. Thus it was with Felix, he heard Paul preach of righteousness, temperance, and judgment to come, and he trembles, his conscience smote him ; but now to quench the Spirit and allay that

heat he might find within, he sends away Paul: "When I have," saith he, "a convenient time, I will call for thee."

3. Is it not because this Fire of the Word and Spirit is too chargeable and costly for them? They, like men, grudge that which the Fire consumes, or will, if it be kept burning. The young man in the Gospel was not willing to sell his possession, and part with all for Christ. When men see they must part with so much to the minister, "God having ordained that they who preach the Gospel, should live of the Gospel," and as much to the poor saints, and besides all this be exposed to suffer the prosecution of such and such penal laws: this great charge they see already fall upon them, and what further they know not may fall upon them by keeping up the Fire of the Word and Spirit, the thoughts of which they cannot bear; and from hence wickedly go about to quench the Spirit.

4. Do not men quench the Fire, or lessen its burning when it makes the pot boil over, when they fear that all that is in the pot or vessel will be lost? Even so some men, when the Fire of the word and Spirit is so hot and strong, that it is like to boil out a beloved lust which they have prized for its profitableness, like a right-hand, or for pleasure, like a right-eye, then they hasten to lessen the Fire; and like Judas, think there needs not be so much waste. Now what a vile thing, saith one, is this, to quench the fire of the Spirit, * rather than the scum and filthiness of sin should be worked and boiled out thereby? See how God threatens such, Ezek. xxiv. 6, "Woe to the pot whose scum is therein, and whose scum is not gone out of it?" Therefore saith God, ver. 11, "set it empty upon the coals, that the brass of it may be hot and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, her scum shall be in the Fire. In thy filthiness is lewdness." Her obstinacy was such, that though God had made use of means to purge her, she refused to be purged. And therefore God pronounced that dreadful threatening against her, "Thou shalt not be purged from thy filthiness any more." Some are not willing to part with their sins, they would keep the poisonous liquor and scum in the vessel, and for this the vessel and scum must be burnt together, and shall never be parted.

5. Do not men quench the Fire, and put out their candle when it is like to expose them to danger, when thieves and cursed enemies are abroad? Out of fear they keep all close, and are not willing any should see Fire-light nor candle-light, nor any thing that should discover them. So out of fear in time of common danger, some men quench the Fire of the word and Spirit; the word like a candle, is thrust under a bushel or under a bed, and the motions of the Spirit for a public testimony are put out.

6. Men quench the Fire, saith the same author, when it is like to set the house on Fire; so some professors quench the Spirit, when they see what fiery trials they are like to pass through, if they continue in the heat of their zeal.

7. Some men quench the Fire when they are warm enough without it; they warm themselves by the spark of their own kindling, these, saith God, "shall lie down in sorrow," Isa. l. 11. They conclude their own righteousness, and their old ways and conversation will be sufficient, and so "Turn with the dog to his vomit, and with the sow that was washed, to her wallowing in the mire," 2 Pet. ii. 22.

8. Some men let the Fire go out, saith he, through a multitude of business; their minds being taken up with other things, they forget it: so some men forget the word, Spirit, and religion, being like Martha, "troubled about many things." Now what a wicked thing is it from all, or any of these causes, to quench the Spirit, Luke x. 11.

(10.) Consider, it is by the Spirit thou must "mortify the deeds of the flesh," which thou must do or be damned, Rom. viii. 13. And how canst thou do that, when the Spirit is quenched? It is no marvel if corruptions prevail, when the Spirit is put out that should burn them up.

(11.) Consider, it is by the Spirit and word, which is called the sword of the Spirit, by which you should wrestle, and resist all the temptations of Satan; but when the Fire of the Spirit is quenched, it puts an opportunity into Satan's hand, to kindle the Fire of pride, malice, and lust of concupiscence in thy heart; when the Spirit is

* See *Theophilus Palachele*, of quenching the Spirit, page 33.

quenched, and the sword thrown away, what execution can be done upon this spiritual enemy.

(12.) Consider, it is by the help and influence of the Holy Spirit thou must perform all duties of religion, or they will never be accepted of God; and how can that be done when the Spirit is quenched, and the motions and operations thereof cease?

If the word and Spirit be compared to Fire, let us bless God for kindling this Fire in our hearts and nation, and pray that he would be pleased to blow more and more upon it, that it may burn up all the chaff and dross of our corruptions, and inflame our souls with a greater degree of love to God, and zeal to religion.

And let us take heed we do not quench the Spirit in others. Wicked men would fain put this Fire quite out; what unwearied attempts have they made from time to time in this and other nations, to extinguish the light of the word? Ungodly Papists cannot endure the heat of this Fire, they are not more ready to kindle other Fires, to the spoiling and impoverishing of the kingdom, than they are to put out this: they will not suffer it to burn in themselves, so they, as much as in them lies, endeavour to quench it in others; like those men whom our Saviour reprehended in the days of his flesh, who would not go into heaven themselves, nor suffer them, who would go thither, to enter in.

But in the last place, let them, and all other wicked persons, take heed how they quench this divine Fire; for if it burn not up their sins and corruptions, and kindle grace and holiness in them, they must burn one day in hell: for either this Fire must be suffered to burn in them, or they be condemned to eternal burning for quenching of it.

THE WORD OF GOD COMPARED TO A HAMMER.

"Is not my Word like as a Fire, saith the Lord? and like a Hammer that breaketh the rock in pieces?" Jer. xxiii. 29.

In these words, the Word of God is compared to Fire, which we have already spoken of.

2. As the Word is compared to Fire; so likewise to a Hammer.

3. The heart of a sinner is compared to a rock. We shall here only speak of the Word as it is compared to a Hammer.

SIMILE.

I. A Hammer is a fit instrument to break rocks, and beat stones in pieces, &c.

II. A Hammer can do nothing of itself without the hand that uses it.

III. According to the strength, design, and wisdom of the workman, a Hammer doth effect this or that, &c.

IV. A hammer is not only a fit instrument to break things in pieces withal; but also to drive home nails, &c., and to clench and fasten them also.

goads and nails, given from one shepherd," Eccles. xii. 11.

PARALLEL.

I. The Word of God is prepared by the Almighty, a fit means to break in pieces the stony and rocky hearts of sinners.

II. The Word of God cannot of itself break in pieces the sinner's heart: God must use it by the hand of the Spirit, if ever it accomplish that for which he sent it.

III. So according to the design, wisdom, and strength the Holy Ghost is pleased to put forth upon the heart of a sinner, is the nature of the work that is effected or accomplished thereby.

IV. So the Word of God in the hand of the Spirit is very useful to drive home and fasten (1.) the nails of conviction: (2.) To drive home and fasten precepts; (3.) To drive home and fasten promises. God is the "great Master of assemblies, who fastens the Words of the wise as

INFERENCES.

1. Examine yourselves: have you experienced the Word to be like a Hammer? (1.) Have you been broken in pieces by it? Have you been under grief and trouble for your sins?

- (2.) Are you broken off from your sins ?
 (3.) Are your hearts soft ?
 (4.) Hath the word and Spirit of God fastened convictions so upon you, that you cannot get free of them ? Do they abide like a nail in a sure place ? Have the precepts of God in like manner been drove home, that you cannot rest till you have submitted to them ? have promises been so fastened, as that you believe, and stedfastly apply them to your own souls ?

II. If you would have the word of God break your hard and rocky hearts, then,
 (1.) Consider the severity of it, touching the threatenings thereof, Gal. iii. 10, Mark xvi. 16, Luke xiii. 5.

(2.) Consider what hath been executed upon such who break the Word. 1. Adam. 2. The old world. 3. Korah and his company. "Those that broke Moses' law, died without mercy under two or three witnesses," Heb. x. 28.

(3.) Consider the truth of the word, Matt. v. 18, Job xxxvi. 17, Luke xxi. 22.

(4.) The power and authority of the Word.

(5.) The torment of the damned.

(6.) Read often, and consider the sufferings of Christ.

(7.) Cry to God, that he would be pleased to take the Hammer of the Word into the hand of the Spirit, and smite your rocky hearts. See Simile, Stony and Rocky Heart.

THE WORD OF GOD THE SWORD OF THE SPIRIT.

"And the Sword of the Spirit, which is the Word of God," Eph. vi. 17.

Two things may be enquired into, and in both these respects we shall run the parallel.

1. Why the Word of God is compared to a Sword ?

2. Why the Word is called the Sword of the Spirit ?

1. Some take, as Mr. Gurnall observes,* the abstract here to be put for the concrete, *πνευμα* for *πνευματικόν*, Sword of the Spirit, for the spiritual Sword ; as if it were no more but to take the spiritual Sword which is the Word of God, according to that of the apostle, 2 Cor. x. 4, "The weapons of our warfare are not carnal, but mighty ;" that is, spiritual weapons : indeed Satan being a spirit, must be fought with spiritual weapons ; and such is the Word of God, viz., a spiritual Sword ; but this though true, reacheth not the full sense of the place, where *πνευμα* is taken *personaliter*, for the person of the Holy Spirit.

METAPHOR.

I. A Sword is a weapon generally made use of by all soldiers of every rank and quality : the captain, as well as the ordinary soldier, hath and ought to have his Sword.

II. A Sword is a weapon by which they do not only defend themselves, but also do great execution upon their enemies.

enemies of the soul. (1.) The Word is a defensive weapon. Saith David, "By the Word of thy lips, I have kept me from the paths of the destroyer." "Unless thy law had been my delight, I should have perished in my affliction," Psal. xvii. 4, and cxix. 92. (2.) Offensive ; by it our blessed Captain made the prince of darkness fly. "It is written, thou shalt not tempt the Lord thy God," Matt. iv. 7.

PARALLEL.

I. The Word of God, the spiritual Sword, every Christian, of what rank or quality whatsoever, maketh use of, and cannot, ought not to be without it ; the Captain General fought with this weapon himself ; ministers, as well as every private Christian, ought always to be armed herewith, Matt. iv. 4—8.

II. So the Word of God is a spiritual weapon, by which a Christian doth not only defend himself from the danger of sin, and Satan, the world &c., but by it he offends, yea, cuts down and overcomes and vanquishes all these and other cruel

* Gurnall's Christian's Armour, page 297.

METAPHOR.

III. A Sword is a keen, sharp, piercing weapon; it will enter into the body, and pierce the very heart of a man.

preached the word to them, it is said,

IV. A Sword is an honourable weapon, and of great antiquity; it hath been in use from the beginning, a weapon that no enemy hath any just cause to quarrel with.

any cause to except against it, or to quarrel with the holy scripture.

V. Some Swords have two edges, they will cut both ways, they will cut backwards and forwards, as they go in and as they come out.

reprobate in order to damning, to such it may be called a killing letter. "To the one we are the savour of life unto life, to the other the savour of death unto death," 2 Cor. ii. 16.

VI. A Sword will cut off a member; many a leg and arm have been cut off therewith.

VII. Some wounds of a Sword are so mortal, that there is no cure for them.

VIII. A Sword is borne oftentimes before a magistrate, to signify authority and justice. "He bears not the sword in vain," Rom. xiii. 4.

IX. A Sword is a victorious weapon, it hath done great execution in the world. Joshua made great slaughter upon the seven nations of Canaan with the Sword; it is said, he puts all the souls in several cities to the edge of the Sword.

PARALLEL.

III. "The Word of God is sharper than any Sword," Heb. iv. 12. If the Spirit use it, it will soon enter into and pierce the heart of a sinner, as appears by that notable instance concerning those Jews that put the Lord Jesus to death; whilst Peter they were pricked in their hearts," Acts ii. 37.

IV. The Word of God is an honourable weapon, our Saviour and all holy prophets and good men would never else have made use of it: it is also of great antiquity, the writings of Moses, as it is observed by divers, were before any human records. No devil nor vile heretic hath

V. "The Word of God is quick and powerful, sharper than any two-edged Sword;" it hath a two-fold operation at one time, as it is used by the ministers of the Gospel, it wounds the souls of the elect in order to healing, and it wounds the

reprobate in order to damning, to such it may be called a killing letter. "To the one we are the savour of life unto life, to the other the savour of death unto death," 2

VI. The Word of God hath cut off many a member of the old man, it will cut off a right-hand lust of profit, or a right-eye lust of pleasure.

VII. So some wounds that many sinners receive, are such, that there is no cure for them, viz., such who have sinned the unpardonable sin. "There is a sin unto death," 1 John v. 16.

VIII. He that bears the Word of the Spirit, shows he is a man that hath great authority for what he says, and that he is a person for right and justice; it is that which decides all doubtful cases, &c.

IX. So the Word of God, the Sword of the Spirit, is a glorious and victorious weapon, which will appear, if we consider how many it hath struck down dead, and sentenced to eternal death; how many strong enemies hath been slain and subdued by it, strong lusts, strong devils, strong and vile heretics; it is a victorious Sword. It is called the Sword of the Spirit.

1. Because it is a spiritual weapon, but that is not all.

2. Because the Spirit is the Author of it, a weapon it is, saith Gurnal, page 297, which his hand alone formed and fashioned, it came not out of any creature's forge, "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. ii. 21.

3. The Holy Spirit is the only true interpreter of the word, whence we have that known passage of Bernard; *Quo Spiritu factæ sunt scripturæ, eo Spiritu legi desiderant ipso etiam intelligendæ*. The scriptures must be read, and can be understood by no spirit, but that alone, by whom they were made.

4. Because the Spirit only can give the Word its efficacy and power in the soul; it is the office of the Spirit, *Sigillare animum rerum creditarum*. Except he lay his weight on the truths we read, and hear, to apply them close, and as it were cut their very image in our minds and hearts, they leave no more impression than a seal sets upon a stone or rock. The Spirit will do nothing for believers without the word, and they can do nothing to purpose without him, the Word is the Sword, and the Holy Spirit of Christ the arm that wields it: so that,

5. The like use that a sword is of to a soldier in war; the same is the Word to the Spirit in order to the cutting down, and spoiling all his and other's enemies.

INFERENCES.

I. This may teach believers, what excellent use the Word is of in all their spiritual wars with the devil, sin, and all other mortal enemies of their souls.

II. It may inform us what the great design of Satan is, in seeking so many manner of ways to take away the Word of God from us, or in making it of little or no use to us.

III. This justly reproveth the cursed Papists and Church of Rome, in respect of their cruelty to the souls of men, in disarming them of their weapons; a people disarmed are soon overcome, and made a prey to their enemies; how can we defend ourselves when our Sword is taken out of our hands? They have some fig-leaves, saith one, to hide their shameful practice; they endeavour to persuade men they do them a kindness thereby, lest they should cut their fingers with it, &c. How doth the apostle condemn speaking in the church in an unknown tongue? All men are exhorted to read the scriptures, "search the scriptures;" but the Pope makes it no less than death, if not damnation, for the laity to have them in their own language to read or search, fearing lest it should spoil his trade.

IV. It reproveth them for casting such contempt upon the scriptures, as if they were insufficient to direct us in the way of salvation. What horrid blasphemy and reproach is this, saith the same author, to the great God, to send his people into the field, and put such a wooden Sword in their hands, as is not sufficient to defend themselves or vanquish their enemies? and how much contrary is it to that of the apostle to Timothy, who saith, "It is able to make us wise unto salvation through faith in Christ Jesus; perfect, thoroughly furnished unto all good works," 2 Tim. iii. 15, 17.

V. Let us bless God and be truly thankful, we have this weapon left us yet; this is in our hands, and that all the world may know it hath done great things in our hearts. Let every Christian and true Englishman resolve to die upon the spot, rather than lose the Word, or suffer their Sword to be taken from them.

VI. Let it also caution all Christians to take heed how they engage their enemy without their Sword.

VII. Labour also to know the right use of it, and how, and when to offend your enemy hereby. Satan is a cunning warrior: sometimes when thou art tempted to sin, may be he will tell thee it is a little one, what is a merry jest? to sport and game, to drink and carouse a little? when thou art thus beset draw thy Sword. "Make no provision for the flesh;" "If ye live after the flesh, ye shall die." "Put off the former conversation." "Without holiness no man shall see God." "How shall I do this thing, and sin against God?" Rom. xiii. 14, and viii. 13, Heb. xii. 14.

VIII. Again, on the other hand, may be he will aggravate thy sin, to drive thee into despair, and tell thee by his evil suggestions, that there is no mercy for thee; then draw thy Sword again. "But he that confesseth and forsaketh his sin, shall find mercy," Prov. xxviii. 13. "I desire not the death of him that dieth," Ezek. xviii. 32. All manner of sin and blasphemy against the Father and the Son shall be forgiven unto men," &c. Matt. xii. 31, "Such were some of you," &c. 1 Cor. vi. 11.

IX. Yield up all your sins, though never so pleasant and profitable, to the edge of the Sword.

X. Prize and highly value the holy scriptures, the Word of God, and say, as David once did when he wanted a Sword, and it was told him there was none but the sword of Goliath, "none like that." Satan will, it is feared, ere long, make a diligent search for arms; do as David hid, hide thy Sword: "Thy Word have I hid in my heart, that I might not sin against thee," Psal. cxix. 11. Get many promises ready against thou be beset.

THE WORD OF GOD COMPARED TO LEAVEN.

"Again, the kingdom of heaven is like unto Leaven, which a woman took and hid in three measures of meal, till the whole was leavened," Matt. xiii. 33.

SOME understand by Leaven in this place the Word of God, others grace; the one concludes it is the word of grace, the other the grace of the word; a third sort understand the Church of God is intended by it.

The Word and grace of God may be compared to Leaven in three or four considerations.

PARABLE.

I. Leaven is of a diffusive quality; it infuses itself into every part, till the whole lump be leavened.

II. Leaven is of an assimilating quality; it turns the meal in which it is hid into its own nature.

qualities thereof, and works divine and glorious and visible change in the heart and life.

III. "The woman took the Leaven and hid it in the meal." Leaven must be hid, so that it may leaven the meal the better.

IV. Leaven secretly and invisibly worketh and altereth the meal, and maketh a change therein, turning of it into dough.

V. Leaven doth not change the whole three measures of meal, all at once, but it accomplishes its work by degrees.

yet the work of conversion, and holiness before it be perfected.

VI. "A little Leaven will leaven the whole lump," 1 Cor. v. 6, Gal. v. 9.

PARABLE.

I. Leaven is taken in the scripture in an evil sense for hypocrisy, evil doctrine, malice, and wickedness, from that sour quality that is in us.

II. This may further inform us, touching the nature of the Word and grace of God. And from hence we may be able to make some judgment, whether conversion be truly wrought in our souls? or whether the kingdom of God, where Christ spiritually rules, which is righteousness, and peace, and joy in the Holy Spirit, be in truth begun in us or not?

PARALLEL.

I. The Word and grace of God is of a diffusive nature; it will where it is received in a spiritual sense, leaven every faculty of the soul, until the whole man, body and spirit, be leavened therewith. By three measures of meal, some understand the body, soul, and spirit to be meant.

II. The Word of God, where it is in truth received, such is the assimilating nature thereof, doth convert by its powerful operation the whole soul into its own likeness, it changes the evil spiritual qualities in the room of them, making a

III. The Word of God must be received into the heart, it must be hid as it were there like seed that is covered in the earth; that so it may have its blessed effect, in order to leaven the soul in a spiritual sense the better: "Thy Word have I hid in my heart," Psal. cxix. 11.

IV. So the workings and operations of God's Word are secret and invisible; our Saviour alludes to this, when he compares the work of the Spirit in regeneration to the wind, as is well observed, the Word and Spirit work secretly, their operations are invisible to the outward eye.

V. So the Word and grace of God, work not that blessed change in the soul all at one instant; but grace is carried on in believers by degrees. I deny not, but at the first infusion of grace or act of faith, a man is really and actually justified; is gradually carried on, and may be a great while

VI. So a small quantity, or but a dram of true grace will spiritually Leaven and change the whole man; hence grace in the beginning is compared to a grain of mustard seed.

DISPARITY.

I. The Word of God hath no unpleasant or scouring quality in it, but contrariwise it is the only means through the Spirit to purge out that old Leaven, whether it be evil doctrine, hypocrisy, malice, or wickedness, that soureth and corrupteth the whole man.

THE WORD OF GOD COMPARED TO A GLASS.

"Beholding as in a glass the glory of the Lord," "And like unto a man, beholding his natural face in a Glass," 2 Cor. iii. 18, James i. 23.

BERNARD understands by Glass here, to be meant the Gospel, with divers others; and we see no cause to question this exposition.

SIMILE.

I. A Glass is a medium, that represents persons and things unto the sight of our external eyes.

II. Some Glasses show us such things, that we cannot see, nor discern without them, as common experience shows, which are called perspective Glasses.

manner of being, or the glorious Trinity; the conception, birth, life, death, resurrection, and ascension of the Lord Jesus Christ; as also God's positive law and instituted worship.

III. A Glass seems to bring such things near to us that are at a great distance. Some by looking in a Glass have discovered things and persons many miles off, as if they were just by them.

IV. A true Glass shows or represents unto a man his own natural face; by looking therein he may see what manner of man he is; he may take a plain view of himself whether fair or deformed.

V. A Glass is used by some as a thing to dress themselves in; by it they know how to put on their attire, and to deck themselves with all their ornaments; if any thing be wanting or amiss, which they would have on, they soon perceive it by looking in a Glass.

VI. A Glass is a thing that some persons take much delight to look into.

VII. He that would have a full or plain sight of a person or persons that he hath a desire to behold in a Glass, must look therein with open face, he must not look askint upon it.

were upon it, seem to look towards God, when his heart is more upon other things and objects: "We with open face," &c. "If thy eye be single, thy whole body is full of light."

VIII. A man that beholds his natural face in a Glass, and goes his way, soon forgets what manner of man he was; if he saw spots or blemishes, or other deformity in his face, or any uncomely features, he soon forgets them.

PARALLEL.

I. The Gospel is the best medium which represents God the Father, the Lord Jesus Christ, and Holy Spirit, angels and saints, with things past, present, and to come, to our spiritual sight, or to the eyes of our faith.

II. The Word of God shows us such things and mysteries, that without it we could not see nor have the least knowledge of; as the manner of the creation of the world in six days; the cause why God sets his bow in the cloud; the glorious attributes of God, together with God's

III. The word and Gospel of God brings things that are afar off, very near; it represents to our faith the judgment-day, and shows us how matters and things shall be managed then; who shall be cleared, and who condemned; it brings near to the eye of our faith, the glorious kingdom of Jesus Christ, and many things of like nature.

IV. So the Word of God shows forth, not only the glory of God in the face of Jesus Christ, as also what this world is, what sin is, &c., but it shows what man is before grace, how wretched, blind, naked, deformed, polluted! and also after grace through Christ, how happy, adorned, beautiful, and glorious.

V. So the Word of God is absolutely needful or necessary for all Christians to look into, who would dress and deck themselves with the ornaments of grace, that they may be comely in the sight of God. By looking into the Word they may see what ornaments are wanting, and how to put them on so as to be completely dressed, and every way ready for the Bridegroom's coming.

VI. The Word of God is a thing that all true Christians take much delight to behold, daily pry and look into by reading and meditation; "His delight is in the law of the Lord, and in his law he doth meditate both night and day," Psal. i. 2.

VII. So he that would have a clear sight of God in his glorious attributes and perfections, must look into the Gospel with open face; he must look with a full and single eye, as one that is resolved by the help of the Spirit, according to the nature of his sight, to see what may be beheld therein; and not cast a squint look as it

VIII. So he that doth cast but a transient look into the Word of God, or is but a bare hearer thereof, may, whilst the Word is a preaching, see, or have some sense of his sin, and deplorable condition he is in by nature, and be somewhat troubled for it awhile; but not putting into practice what he hears, but turning to

his former course again, he soon forgets what a deformed and miserable wretch he is, which is the principal imports of that text in James.

SIMILE.

IX. If a man look into a Glass, he sees there but the image, resemblance, or representation of a person or a thing, not the person or the thing itself.

SIMILE.

I. One Glass hath not all the properties which we have here mentioned.

II. Some persons use too frequently to look into a Glass, as others do, to an evil end, viz., to paint, patch, and spot their faces, and to see their vain beauty, which tends to increase pride, and foolishly to lift themselves up.

There are divers other disparities which we pass by; they are the contrivance and workmanship of man, and brittle things, &c., besides many of them are false, not giving a true representation of persons and things, &c.

PARALLEL.

IX. So a Christian that looks into the Word and Gospel to behold the glory of God, hath but the sight of the image, resemblance, and representation of God shining therein before his eyes.

DISPARITY.

I. The Gospel or word of God is a spiritual perspective Glass, as well as a looking Glass.

II. A Christian cannot look too often into God's Word, provided he do not neglect his particular calling in so doing, or let one duty interfere with another; neither doth his looking into the Word of God tend to lift him up, but rather to humble and abase him; for the more we see of God, the more with Job and Isaiah, we shall abhor and be ashamed of ourselves.

INFERENCES.

I. Let this teach every soul the folly of spending so much time in looking into a carnal Glass to see their own faces, and vainly to trim and deck their heads and bodies, whilst they greatly neglect looking into this Glass, wherein the glory of God in a glorious manner may be seen. See Metaphor Light. And thereby they may learn how to make themselves ready for Christ's coming, as also what their happy condition is, if truly in Christ.

II. When you see a Glass, or enjoy the useful benefit thereof, remember the Glass of God's Word; and as you slight not, nor throw away that Glass by which you obtain your end, viz., a medium to behold what you desire: be persuaded never to slight or throw away the Word of God, but improve it to the end, for which God gave it, till you come to have the faculty so suited and fitted to behold the object, that shall see as you are seen, and know as you are known; which will be in a state of glory, and not till then.

III. To inform the poor, dark, and blind world, that as a Glass of what nature soever it be, yet it is altogether useless to a blind man, till his eyes be opened; so till God open blind eyes, poor fallen man cannot see the glory of God, nor understand this glorious Gospel or Word of God.

IV. Let it persuade all Christians, who do steadfastly believe that the holy scriptures or Word of God, are, or may be compared to a Glass in many of the particulars aforegoing, to look more into it with earnest prayer, that as it is a Glass as clear as crystal; so the eyes of their understanding may be opened, to the end they may, in a Glass, "Behold the glory of the Lord, and be changed into the same image, from glory to glory, even as by Spirit of the Lord," 2 Cor. iii. 18.

PROFESSING THE GOSPEL COMPARED TO THE PLOUGH.

"He that puts his hand to the Plough, and looks back, is not fit for the kingdom of heaven," Luke ix. 62.

"He that puts his hand to the Plough," &c. Our Saviour means, preaching, owning, or professing the Gospel.

The professing the Gospel may in divers respects be compared to a Plough.

METAPHOR.

I. A Plough is an instrument made fit for the husbandman, to break up and till his ground.

II. The Plough cannot break up the ground of itself; it must be held and drawn, or nothing can be done by it.

III. It is a hard and difficult thing to plough up some ground, especially that which is rocky, full of roots, or hath long lain fallow.

IV. The Plough pierces deep into the earth, makes, as it were, deep gashes or wounds in the heart of it, discovering what sort of earth it is.

V. The work of the Plough is but *opus ordinabile*, a preparative work in order to sowing the seed.

VI. It is best Ploughing, when the earth is prepared and mollified by the showers of heaven, then the work goes on sweetly.

VII. The Plough turns up by the roots, and kills those rank weeds that grow in the field.

VIII. That field is not well Ploughed up where the Plough jumps and skips over some part of it, making baulks; and it must turn up all the whole field alike.

IX. New ground is much more easily Ploughed, than that which hath lain a long time untilled.

X. In the last place, and more directly to the main drift and scope of the text, the Plough must be held throughout the whole journey; a man must not put his hand to it, and presently grow weary, and look back

confesses the Gospel, and looks back, is not fit for the kingdom of heaven," Luke ix. 62.

PARALLEL.

I. The Gospel is an instrument, prepared and made fit by the Almighty, to break or Plough up the fallow ground of our hearts, Hos. x. 12.

II. The Gospel must be believed and professed by us; we must lay our hand on it, and by the power of the Spirit it must, as it were, be drawn upon our hearts, or it can do nothing.

III. So it is a very difficult thing to convince and humble the hard and obdurate heart of a sinner, which is compared to a stone, and as firm as a rock: "Shall horses run upon the rocks? will one Plough there with oxen?" Ezek. xxxvi. 26, Amos vi. 12.

IV. The Gospel pierces the heart of a sinner by powerful convictions: "When they heard this they were pricked," *κατενυσαν*, *punctim cædo*, *pungendo penetro*, or pierced point blank, to the heart, Acts ii. 37. Then the word divided, as it were, between the soul and spirit, laid the heart open, made a discovery of what was hid within.

V. So the Gospel and Word of God, as a Plough, by its powerful convictions upon the conscience, is but a preparative work, in order to the sowing the seed of grace in the heart, Hos. x. 12, 13.

VI. Never doth the Word of God so kindle work in Ploughing up the fallow ground of the heart, as when the Gospel-clouds dissolve, and the true grace and love of Jesus Christ comes sweetly showering down upon it.

VII. So the word God by its powerful convictions and operations upon the heart kills sin at the root, causing the soul to loathe what it formerly loved.

VIII. That heart is not savingly wrought upon, where one lust is spared, and left untouched, or when it reacheth not to changing the evil qualities of every faculty. The Word must not reach the conscience only, but the judgment, will, and affections also.

IX. So youth, before evil habits, or a custom and course of sin, be taken, and more abundantly cleave to them, are, as it is found by experience, sooner wrought upon by the word of God, than old sinners, when sin hath got root in their hearts.

X. So the Gospel, and the profession thereof, must be held, owned, acknowledged, and professed, in truth, and in uprightness of heart, constantly, to the end, even through the whole journey, length, and race of our lives: we must not "grow weary, nor faint in our minds," Gal. vi. 9. "He that sets his hand to the Plough, *i. e.*

INFERENCES.

I. This may convince all persons, what need there is of the Spirit to join in, and work with the word: "For our Gospel came not to you in the word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. i. 5.

II. See that your whole soul be wrought upon, that there be a work upon every faculty thereof.

III. Take heed of a long continuance in a course of sin. Let the old sinner tremble, but if wrought upon in his old age, admire the infinite grace of God.

IV. From hence you may perceive the hardening nature of sin.

V. Tremble at the thoughts of apostacy, and take heed you do not shrink your hands off in the day of trial, or refuse to Plough, because it is cold, or because the sun shines hot, &c.

Mr. JOHN FLAVEL's Poem upon the PLOUGH.

There's skill in Ploughing, that the Ploughman knows :
 For if too shallow or too deep he goes,
 The seed is either buried, or else may
 To crows and rooks become an easy prey.
 This, as a lively emblem, fitly may
 Describe the blessed Spirit's work and way,
 Whose work on souls with this doth symbolize ;
 Betwixt them both thus the resemblance lies :
 Souls are the soil, the Gospel is the Plough ;
 God's workmen hold, the Spirit shows them how.
 The Spirit draws, and in good ground doth bless,
 His workmen's pains with sweet and fair success.
 In hearts prepared God scatters in the seed,
 Which in its season springs. No fowl or weed
 Shall pick it up, or choke this springing corn,
 Till it be housed in the heavenly barn.
 When thus the word Ploughs up the fallow ground,
 When with such fruits his servants' work is crowned,
 Let all the friends of Christ, and souls say now,
 As they pass by these fields, God speed the Plough.

THE WORD OF GOD COMPARED TO SEED.

"The Seed is the word of God," Luke viii. 11.

METAPHOR.

I. Good Seed is prepared by the husbandman, and is reserved out of the choicest wheat and principal barley ; it is that which the husbandman highly esteems and values.

II. The ground before the Seed be sown, is ploughed up, and made fit to receive the Seed.

III. The husbandman either sows the Seed himself, or employs a Seedsman to sow it, one that hath skill in that employment.

IV. When Seed is cast into the earth, it must be covered, or else the birds may pick it up ; besides, it will not otherwise so well take root.

our hearts : "Let the word of God dwell in you richly," Col. iii. 16. We ought to labour to understand it, to love it, and keep it in our memories, yea, and to let it be well rooted in every faculty.

PARALLEL.

I. The word of God is a choice and precious thing, and that which God highly values, and accounts of : "He hath magnified his word above all his name," Psal. cxxxviii. 2. "Thy Word is very pure," Psal. cxix. 140.

II. Our hearts are naturally hard, and have need to be ploughed up, which is also done by the word and conviction of the Spirit ; hence the Gospel is called a plough. See Plough.

III. Jesus Christ is the spiritual Seedsman : it is he that sows the Seed, who wants neither care nor skill to do it : "The sower is the Son of man," Matt. xiii. 37.

IV. So the Word of God ought to be hid or covered in our hearts, that Satan may not steal it away from us, and that it may take good root downward, and bring forth fruit upward. David hid the word of God in his heart, Psal. cxix. 9.

It is not enough to have it in our heads, but in

METAPHOR.

V. Seed lies some time in the ground, before it spring up; clods also sometimes hinder it from springing up.

VI. Frost and snow conduce very much to the well-rooting of the seed; they tend also to kill the weeds, which otherwise might choke it under the clods; by which means it roots, spreads, and flourishes more abundantly.

VII. The earlier the seed is sown, the better it is rooted and enabled to endure the sharpness of the winter.

much to the strengthening of grace, enabling the soul to hold out in an evil day. It was a great advantage to Timothy, that he knew the holy scriptures from a child, 2 Tim. iii. 15.

VIII. Some Seeds which the sower sows fall upon stony places, and some on thorny ground, as experience shows, which Seed brings not forth fruit unto perfection; and some also falls by the high-way-side, which the birds devour.

the Word, and it becometh unfruitful. The other hear the Word, and understand it not; then cometh the devil, called the fowl of the air, and catcheth away that which was sown in the heart; this is he that receiveth Seed by the highway side."

IX. Fruitfulness of Seed depends much upon the sun shining, and the rain falling upon it; by this means it is quickened, and abundantly springs up.

X. Weeds many times come up with the Seed, and if they be not plucked up, or weeded out, they will hinder the growth of the Seed, if not quite choke it.

of the grace of God; lest any root of bitterness spring up, and trouble them," Heb. xii. 5.

XI. The good ground only brings forth fruit unto perfection.

XII. Men are very diligent and industrious in sowing their Seed, they are up early, and labour hard, morning and evening.

XIII. Wind and storms do not prevent sowers in the sowing of their Seed; but let the wind be high or low, blow from the north, or from the south, yet they do and will sow.

XIV. Men usually are not sparing of their Seed, but scatter it

PARALLEL.

V. The Word of God does often, like Seed, lie hid for a while in the heart of a sinner, before it eminently show itself. Clods of corruption, and temptations, hinder its growth and springing up.

VI. So affliction, when sanctified to gracious persons, which they meet with after their conversion, and many times in their very seed-time, tends to kill the weeds of corruption, and breaks and mollifies the heart by which means they come to be better rooted in grace, and strengthened in holiness.

VII. So when the Word of God is early received in the love of it, (when a young person is sanctified in the bud) grace many times flourishes more abundantly. Such have great advantage above others. Long experience tends

VIII. The Seed of God's Word, which the Son of man by his faithful ministers soweth in the ministration of the Gospel, falls oftentimes, upon "a hard and rocky-hearted sinner, who, though he receive the Word with much seeming joy, yet in time of persecution falls away: because of the Word he is offended," Matt. xiii. 21. "Others like thorny ground, receive the Seed; but the cares of this world, and the deceitfulness of riches, choke

IX. So the fruitfulness of the word in men's hearts, depends upon Christ's gracious blessing, and shining upon it, and the Spirit's bedewing and watering it: "It is God that gives the increase," 1 Cor. iii. 6.

X. So when the word of God is received in truth into the heart, sin and corruption will, if not carefully weeded out, spring up, and hinder the growth of the spiritual Seed, Matt. xiii. Hence the apostle gives charge to the saints, "That they should look diligently, lest any fail

XI. So none but honest and sincere Christians stand in the day of trial, and bring forth fruit unto eternal life, Matt. xiii. 23.

XII. So much as God hath set to preach his Word, do diligently attend their ministry, early and late, in season and out of season, "As knowing that their labour shall not be in vain in the Lord," 1 Cor. xv. 58.

XIII. Even so hath the seed of the Word been sown in all ages, notwithstanding the storms have beaten, and the wind of persecution hath blown very roughly, sometimes one way, and sometimes another; yet this hath not in the least prevented the sowing of the spiritual Seed of the word.

XIV. How plentifully hath the word of God been preached in England, and in other countries.

METAPHOR.

abroad so plentifully, that all and every part of the field which they intend to sow, may be sown therewith.

you, since the day ye heard of it, and knew the grace of God in truth," Col. i. 6.

METAPHOR.

I. Some men, either through want of judgment or to save charge, sow bad Seed, such as will not bear much fruit, although the ground whereon it is sown be never so good.

II. No seed that men sow can be at all fruitful, or yield increase, except the plough go before to break up the ground, which the Seed cannot do of itself by any art of man.

III. Many men have sowed good Seed, and that upon good ground, and it hath taken root, and flourished, and yet by some accident or other, they have had a bad harvest, brought but little corn into the barn, or sometimes none at all, Hag. i. 6, 9.

IV. The Seed which men sow is not quickened, except it die, 1 Cor. xv. 36.

PARALLEL.

And how plentifully was this spiritual Seed dispersed by the apostles and servants of Christ. They went every where preaching the Word. "Which is come unto you, as it is all in the world, and brings forth fruit, as it doth also in

you, since the day ye heard of it, and knew the grace of God in truth," Col. i. 6.

DISPARITY.

I. But the Seed of the Word of God is good Seed, and was never sown into good ground, that is, a good and honest heart, but it took root, and became fruitful, as all true believers have experienced.

II. But the Word of God, through the mighty operation of the Spirit, is not only Seed, but also the spiritual plough, by which the fallow ground of the heart is broken up, and made fit for itself to sink into, and take deep root there.

III. But never was the Seed of God's Word sown in a good and honest heart, taking root there, and flourishing, but a blessed harvest always followed; nay, "though they sow in tears, they shall reap in joy: he that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psal cxxvi. 5, 6.

IV. But the Word of the Lord dieth not, but liveth and abideth for ever: "The words that I speak unto you, they are spirit, and they are life," John vi. 63.

INFERENCES.

I. It may inform us, that the cause why some persons fall away, and "turn with the dog to his vomit, and with the sow that was washed, to her wallowing in the mire," is because they were never sincere, nor upright in heart. The honest and upright soul falls not away, cannot fall so as never to rise again, but brings forth fruit to everlasting life, as our Saviour clearly shows.

II. O then let men and women take heed to their own hearts, and see whether they were ever thoroughly broken in the sight and sense of their sin. The Word and Gospel must first be a plough unto them, to break up the stony and fallow ground of their hearts, before, like Seed, the word can be received by them.

III. Remember, that notwithstanding a poor soul may meet with many storms, and go through much difficulty and trouble, both within and without, rise early, and lie down late, whilst he keeps his hand on the Lord's plough, in this Seed-time of the world, yet the harvest will make amends for all: "You that have sowed in tears, shall reap in joy." Nay, the day is at hand, wherein both the sower and the reaper shall rejoice together.

THE WORD OF GOD COMPARED TO RAIN.

"My doctrine shall drop as the Rain," &c., Deut. xxxii. 2.

SIMILE.

I. RAIN is the immediate and proper work of God; He gives us Rain from heaven, and

PARALLEL.

I. THE word of God, and the blessings that attend it, are all from God, it is he that makes the divine Rain to fall upon men's souls

METAPHOR.

fruitful seasons." "Are there among the vanities of the Gentiles they that can cause Rain? or can the heavens give showers? Art not thou he, O Lord?" Jer. xiv. 22.

II. Rain falls by divine direction and appointment; God causes it to rain upon one city, and not upon another, Amos iv. 7. You often see a cloud dissolve and spend itself upon one place, when there is not a drop within a few miles of it; one land may have rain and a fruitful season, when another may have none.

III. There is a great deal of difference in the showers of Rain that fall upon the earth, sometimes you have it in small drops; a drizzling Rain which comes gently, but continuing long, it waters the earth and the fruits thereof thoroughly, going to the very root; at other times it comes down in a hasty and violent manner, causing the streams to run, but it is gone presently, and doth but little good.

IV. Some people in the world have no Rain, as the Egyptians; for it is said, that it seldom or never rains there.

V. Rain comes down successively and gradually, now a little and then a little; it doth not fall at all one time, before it give over, but it comes now a shower and then a shower, as the earth and fruits thereof need it.

then another, now one promise is rained down, then another. 1. Christ would that his people should have a constant dependance on himself. 2. He would have them wait upon every sermon, upon every ordinance and opportunity. 3. He would not have them surfeit upon his Word, therefore he observes a successive distillation of the blessings thereof upon them. 4. He would have every doctrine, and precept, and promise soak into their hearts. 5. Christ would endear every drop of his grace, and morsel of his Word to his people; he would have them lose nothing be bestows, and therefore gives it them as they are able to receive it. 6. The souls of believers are like narrow-mouthed vessels, they cannot receive much at a time without spilling. 7. We are such bad husbands, Christ will not trust us with all at once.

VI. The Rain comes down, as is noted of dew, irresistibly; when God doth, by his Word of command, speak to the clouds to distil it down upon the earth, it is not in the power of all the creatures to hinder its falling.

PARALLEL.

you are not to look upon those truths that ministers dispense as the mere effects and fruits of their inventions and parts: "He is the minister of God," &c., the office is from heaven, the doctrine he preaches is from heaven, the efficacy and success of it is from heaven: "what I received of the Lord, I delivered also unto you," 1 Cor. xi. 23.

II. So the Word of God is sent to one people and not to another, to one kingdom and not to another; what glorious influences of the Gospel hath God sent to this land! and what a drought and scarcity is there of it in many others not far off: and what precious showers have some places had in England beyond what others enjoy? "To you is the Word of this salvation sent," Acts xiii. 26; it comes not by chance, but by commission and the special command of God.

III. The Word of God in like manner sometimes comes down moderately, yet continuing long before God takes it away from a people or soul, at length it proves effectual, and thoroughly waters and soaks their barren hearts, and makes them fruitful; but at another time, the Word in a sermon, comes like a sudden spout of Rain, seeming to carry all before it, and startles the sinner, but it is soon over, and doth but little good, it abiding not upon the conscience.

IV. So there are some people, nay, many in the world, that never had the Gospel preached as yet to them.

V. So the Word drops and distils like Rain and showers that water the earth, now a little and then a little, as the condition of the soul requires; a drop in this sermon, and a drop in another sermon; "precept must be upon precept, and line upon line; here a little and there a little," Isa. xxviii. 10; now one comforting influence and then another; now one quickening impulse and then another.

1. Christ would that his people should have a constant dependance on himself. 2. He would have them wait upon every sermon, upon every ordinance and opportunity. 3. He would not have them surfeit upon his Word, therefore he observes a successive distillation of the blessings thereof upon them. 4. He would have every doctrine, and precept, and promise soak into their hearts. 5. Christ would endear every drop of his grace, and morsel of his Word to his people; he would have them lose nothing be bestows, and therefore gives it them as they are able to receive it. 6. The souls of believers are like narrow-mouthed vessels, they cannot receive much at a time without spilling. 7. We are such bad husbands, Christ will not trust us with all at once.

VI. The Word falls upon sinners. When God gives command with mighty power, the influences of the Word and Spirit work with mighty efficacy upon the heart; the Word is quick and powerful, it breaks the heart in pieces; in conviction it causes the sinner to cry out, Lord, what wilt thou have me do? it shall accomplish that for which it was sent. See Light.

METAPHOR.

VII. Rain is most beneficial to the earth, when there come sweet, warm rays of the sun with it, or as clear shining after it, then herbs, flowers, and corn, as also other fruits, grow abundantly.

VIII. Rain is necessary at seed-time, to make the earth ready and fit to receive the seed; "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn; thou waterest the ridges abundantly, thou settlest the furrows thereof; thou makest it soft with showers, thou blessest the springing thereof, thy paths drop fatness," Isa. xxx. 23, Psal. lxxv. 9, 10. This is called the former Rain, and as it is necessary at or about seed-time, so also it is needful at earing-time, to ripen the corn, and to bring it to perfection; both these are needful to produce a good harvest, both the former and latter Rain.

IX. Rain makes the earth soft and tender, which otherwise would be very hard and dry, and unfruitful, as we see in time of great drought.

X. After much Rain, sometimes comes a great drought.

shuts up heaven. Ministers are like clouds without Rain.

XI. Clouds let down the Rain upon the earth; God makes use of them as vessels to retain the water, and that also at his pleasure, they may let it out, and distil it down upon the earth.

XII. Rain hath been sent down from heaven as the answer of prayer; prayer hath as it were opened the windows of heaven, that it might Rain upon the earth.

mouth boldly, to make known the mystery of the Gospel," Eph. vi. 19, 2 Thess. iii. 1.

XIII. Rain cometh down from heaven, and returneth not thither, without answering the end for which it is sent.

METAPHOR.

I. Rain is not necessary at all times; there are seasons when the husbandman craves none; he is sometimes afraid of a shower, and prays for fair weather; Rain in harvest is not welcome.

PARALLEL.

VII. So it is in respect of the Gospel, when the Sun of righteousness shines upon the soul, under the Word and blessed doctrine thereof, O! this makes a believer, and all his graces, to flourish exceedingly!

VIII. The Gospel hath a two-fold use and benefit, it is necessary as the former Rain at the beginning or first working of grace upon the heart; so it is needful afterwards, to ripen and prepare the soul for heaven. "Be glad then ye children of Zion, and rejoice in the Lord your God, for he hath given you the former Rain moderately; and he will cause the Rain to come down, the former Rain and latter Rain," &c. We cannot be without either; we shall soon decay in our spirits, if we have not spiritual moisture of the grace and Word of God upon our souls; the ministry of the Word is not only appointed to implant grace in us, but also to perfect grace so rooted and implanted.

IX. So the Word of God makes the hard and flinty hearts of sinners very soft and tender; it is of a mollifying fructifying nature, it makes the saints fruitful in grace and good works.

X. So after great plenty of divine and spiritual Rain, when people are glutted with a fulness of Gospel-mercies, God sometimes sends a drought,

XI. Ministers are the spiritual clouds that God hath appointed to retain the Word and saving knowledge of divine things, so that they may also at his command let the water of life down, or distil it upon men's souls. See Clouds.

XII. Divine Rain hath been sent down as the answer of fervent prayer; the prayer of the godly hath prevailed with the Almighty, for sending of the Word and Spirit down upon the world, and Church of God! hence Paul earnestly begs the saints' prayers, that he "might open his mouth boldly, to make known the mystery of the Gospel," Eph. vi. 19, 2 Thess. iii. 1.

XIII. "So," saith the Lord, "shall my Word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. lv. 10, 11.

DISPARITY.

I. The Word of God is necessary at all times: "preach the Word, be instant in season and out of season:" there is indeed no time, but this divine Rain is needful, and we cannot say we want it not, for we cannot be without it one day.

METAPHOR.

II. Rain is no distinguishing argument between good and bad men; it falls promiscuously upon the righteous and the wicked; for though it does not fall every where, in every city and place, yet where it comes, it usually falls alike.

DISPARITY.

II. But the word of God and blessings thereof, are a distinguishing sign of God's special favour: the peculiar drops of divine grace are not communicated to all alike, though all may have the word preached to them: "My word, saith Christ, hath no abiding in you."

INFERENCES.

I. PRAY that the divine clouds may be filled with spiritual Rain.

II. And know from hence the necessity of the Word, that there is as much need of the Word, for the growth and comfort of the soul, as there is of Rain for the growth of the fruits of the earth.

III. How blind are they who are offended at the doctrine of the Gospel!

IV. Hath the word, like Rain or dew fallen upon your souls? Consider the effects of Rain, and examine yourselves thereby.

V. When ye see it rain upon the earth, think upon the Word and doctrine of the Gospel, with secret groans and desires of heart, that your souls may be made fruitful by it.

VI. And lastly, take heed you do not provoke God to shut up heaven, that there be no more Rain. God can make spiritual clouds empty, or scatter them in a way of judgment; now your eyes behold your teachers, and they seem like clouds filled with water; but he can soon cause them to be driven into corners, as a punishment for your sins, or make them like clouds without Rain, that so you may know what it is to abuse the spiritual plenty you have so long enjoyed, by feeling want and scarcity, that may be over all the land: "Behold, the day is come, saith the Lord, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord," Amos viii. 11.

THE WORD OF GOD COMPARED TO THE DEW OF HEAVEN.

"My doctrine shall drop as the rain, my speech shall distil as the Dew," Deut. xxxii. 2.

METAPHOR.

I. Dew falls insensibly and invisibly; you may be in the field all night, and not perceive the dew fall, and yet find great dew upon the grass.

II. As Dew comes down undiscernibly, and invisibly, so also very sweetly, and in a mild manner.

III. Dew is of a fructifying nature; for falling especially on herbs and tender plants, it soaks into the roots of them, and makes them fruitful.

the Dew unto Israel, and he shall grow

PARALLEL.

I. So the operations and blessings of the Word, and graces thereof, are invisible; we feel the work, but the manner of the working thereof is unknown to us. No man can see the conversion of another, saith an eminent minister,* nor can well discern his own. The word works by little and little, like as the Dew falls.

II. So the Gospel comes upon some men in a sweet and mild manner; it distils as it were upon them like Dew, although on others, it is true, the Word comes like a mighty and fierce rain. See Rain.

III. So the Word of God causes the soul to grow in grace, it makes the precious plants of God's vineyard to be green, and flourish in all the fruits of the Spirit. The saints at Thessalonica, after they received the word, their faith grew exceedingly, 2 Thess. i. 3. "I will be as the lily," Hos. xiv. 5.

* Dr. Sibbs.

METAPHOR.

IV. Dew comes down irresistibly ; who can stop or hinder the Dew from falling on the earth ?

V. Dew doth usually fall in the night.

Dew will fall no more ; no more preaching, nor means of grace will then be afforded to sinners, neither will saints have need of it : " For when that which is perfect is come, then, and not till then, will that which is in part be done away," 1 Cor. xiii. 10.

METAPHOR.

I. DEW is not sufficient to water some ground, nor to make the new-mown grass to spring and grow ; that needs a plentiful rain.

PARALLEL.

IV. Who can hinder or stop the Word from operating upon the sinner's heart ? If God will work, who shall let ? " My Word shall not return to me in vain, it shall accomplish that for which I sent it," Isa. lv. 11.

V. So the Word only comes upon men's hearts like Dew, whilst the night of this world continues. In the state of glory, the perfect day, this

DISPARITY.

I. THE Word of God is not only a Dew, that sweetly waters and refreshes the tender herbs ; but also it is sufficient to soak and well water the driest ground : hence it is compared to rain, as you heard before.

THE GOSPEL COMPARED TO A TREASURE.

" *But we have Treasure in earthen vessels,*" &c., 2 Cor. iv. 7.

We shall first show, that the Word and Gospel of Christ is a Treasure, yea, most choice Treasure, though it be never so much slighted by wicked men.

Secondly, We shall run the parallel, &c.

Argu. 1. That which is set forth by the choicest and rarest things in the whole world, must needs be a Treasure ; but the Gospel is set forth by the choicest and rarest things, as gold, silver, precious stones, &c., therefore the Gospel is a Treasure.

2. That which is of such value, that its worth cannot be known or computed, must needs be a Treasure : but the Gospel is invaluable, *Ergo*, &c.

3. That by which the grace and love of God is communicated, must needs be a Treasure, or that which is of great worth : but the Gospel is that by which the grace and love of God in Christ is communicated, *Ergo*, &c.

4. That which the best, wisest, and holiest men have esteemed and prized above all earthly and worldly things, must needs be a Treasure : but such have so prized the Gospel, and Word of God, *Ergo*, Psal. cxix. 14, 127, Job xxiii. 12.

5. That which good and holy men have died for, rather than to part with, must needs be a Treasure, or that which is of great worth ; but holy men have rather chosen death, than to deny or part with the Gospel ; *Ergo*, Phil. i. 7, Heb. x. 29, and xi. 26, Acts xx. 24.

6. That which enriches all that really partake of it, or enjoy it, must needs be a Treasure : but the Gospel doth so, Rom. xi. 12, *Ergo*, &c.

METAPHOR.

I. RARE or excellent Treasure is more in quality than quantity, more in worth than show.

II. Treasure enricheth those that have it.

III. Treasure hath a great influence upon the hearts of the sons of men.

PARALLEL.

I. The Gospel is much in little ; it hath been of that esteem, that in the time of its scarcity, a load of hay hath been given for one leaf of the epistle of James in English. See the Word of God compared to Light.

II. So doth the Gospel. How many, poor, miserable, wretched men and women have not only been supplied, as to their need, but enriched thereby.

III. So hath the Gospel, through the Spirit ; and therefore the lip of truth said, " Where your Treasure is, there will your heart be also," Matt. vi. 21.

METAPHOR.

IV. Treasure is much sought after with great care and pains; and when obtained, men are very loathe to part with it.

V. Treasure is usually kept in some strong or secure place, to the end it may be safely preserved.

VI. Treasure sometimes signifies store and plenty of good things, Prov. xv. 6.

VII. Much Treasure makes men great and honourable in the world.

VIII. Treasure will carry a man a great way, in and through great straits, afflictions, sorrows, and sufferings.

METAPHOR.

I. All Treasures here, be they ever so rich or rare, yet they are but earthly, or from the earth.

II. Earthly Treasures are corruptible, and many times are spoiled; they become worth little or nothing. "Lay not up Treasure on earth, where moth and rust doth corrupt," Matt. vi. 19, 21.

III. Earthly Treasures, though they may go far, and supply many bodily wants, yet they cannot supply soul-wants.

IV. The poor have but little of worldly Treasure, and therefore it is they are accounted poor; it is mostly in the hands of the great men of the earth.

V. Men by their natural care and industry may get worldly Treasure, and grow rich thereby.

VI. Worldly Treasure may be taken away by thieves, as well as eaten by moths.

PARALLEL.

IV. What pains did the holy men of old use, in seeking after a discovery of the truth of the Gospel, and of the things therein contained! And what a cloud of witnesses are there, who rather than they would part with this Treasure, parted with their lives, and all they had.

V. So the Word and Gospel of God hath been preserved in the worst of times, when the great design of men and devils hath been to destroy or corrupt it: "Thy word have I hid in mine heart," Psal. cxix. 11.

VI. There are store of good things held forth in the Gospel, viz., Christ, grace, glory, and every good thing else, with him and by him.

VII. Faith in the Gospel raiseth to great honour. O! what dignity ariseth from that noble birth that is from above! until which, how mean and disgraceful an object is fallen man!

VIII. So the Gospel and the grace of it, O how far, and through what difficulties, will it carry a man! With what contentment have Christians behaved themselves in the want of all outward enjoyments, having had a little of this Treasure!

DISPARITY.

I. But such is the glory of the Gospel, as that it is a Treasure from heaven, and of an heavenly product and extract.

II. But the Gospel, and grace thereof, is a Treasure incorruptible, it cannot putrify, or be spoiled; its splendour and glory is durable: "But of incorruptible,—the word of God, which liveth and abideth for ever," 1 Pet. i. 23.

III. But the Gospel, or Word of God, extendeth to the supply both of the soul and body. The Gospel heard and received by faith, makes up a full supply to the soul of whatever it needs: "My God shall supply all your wants," &c., Phil. iv. 19.

IV. But it is evident, that the poor receive the Gospel; and James saith expressly, that "God hath chosen the poor of this world, rich in faith," &c., James ii. 5. The poor of this world have generally most of this sacred Treasure, and so are the rich men.

V. No man whatsoever, though ever so worldly wise, ingenious, careful and industrious, in laying out all his natural parts, can enrich himself with this sacred Treasure: "What hast thou which thou hast not received?"

VI. But the Gospel is a Treasure that cannot be taken away by thieves, nor can the moth corrupt it; it is called the everlasting Gospel, Luke xii. 33, Rev. xiv. 6.

I N F E R E N C E S.

I. This shows who are truly rich men and women in the world, and what is indeed the true Treasure, that will make them so here, and to eternity, James ii. 5, 2 Cor. vi. 10.

II. It shows the folly and madness of those that slight and despise the Gospel, Heb. ii. 2, 3, Jer. viii. 8, 9.

III. What strong motives might I produce in order to the getting of this Treasure?

1. Would you have riches for ever, would you have durable riches? &c.
2. Would you be defended, and know how to subsist another day? then get much of this Treasure!

Quest. But is not this the way to be in the more danger? For it is not the poor that the thief cares to meddle withal, but the rich: we see what assaults they meet withal that have this Treasure, therefore it is best to be at ease and quiet, and forbear to meddle with it.

Answ. God's power and strength is laid out for its preservation, and of the vessels in whom it is. It is God's Treasure, and the vessel too, for his people are his peculiar Treasure: "He will keep it night and day, lest any hurt it," Isa. xxvii. 3, meaning his people, whom he hath enriched with this Treasure.

Quest. But why is this Treasure put into such earthen vessels; is it not in the greater danger therefore to be lost, they being so subject to be broken?

Answ. 1. They are, though mean in the world's eye, and also in their own, yet, chosen and sanctified vessels, and fitted for the Lord's use; so that the Treasure can suffer no loss by the vessel.

2. The power of God is the more manifested, in preserving this Treasure in an earthen vessel.

Object. But these vessels may be, nay, have been, and are often broken, and turned to dust.

Answ. Yet God never wanted a vessel for this Treasure; nay, those that are turned to dust are not destroyed; they are but dissolved, that the Treasure might be the more diffusive, and spread itself. The blood of the saints hath been the seed of the Church, 2 Cor. iv. 8—11, 1 Cor. vi. 14.

METAPHORS, ALLEGORIES, SIMILIES,

TYPES, ETC.,

RESPECTING THE

GRACES OF THE HOLY SPIRIT,

AND THE

BLESSED ORDINANCES OF THE GOSPEL.

BOOK IV.

GRACE COMPARED TO SALT.

“*Have Salt in yourselves,*” &c., Mark ix. 50, *ἔχετε ἐν ἑαυτοῖς αλάς,* &c.

TOUCHING the several metaphorical notations of this term, Salt, we shall refer you unto the eleventh chapter of *Philologia Sacra*.

By Salt in this place, is meant the blessed and most precious grace of the Spirit.

METAPHOR.

PARALLEL.

I. SALT is of a searching quality; if it be laid or rubbed upon meat, it will pierce and search it to the very bone.

be any sin hid, it will search and find it out.

II. Salt is of a purging, cleansing, and purifying nature, it will work out blood, filth, &c., as common experience shows.

III. Salt hath a preserving quality; it will not only purge corruption out of meat, but also preserve meat, and other things, from corruption and putrefaction.

IV. Salt seasons things, causing that to taste savoury, which otherwise would be no way pleasant, wholesome, or good for the body. “Can that which is unsavoury be eaten without Salt?” Job vi. 6.

V. Salt is of universal use throughout the world; it is the one thing needful among men;

I. TRUE grace, or the spiritual operation of the Spirit, is of a searching nature; it will, when received in truth, infuse itself into every faculty of the soul: “The Spirit searcheth all things, yea, the deep things of God,” 1 Cor. ii. 10. If there

II. Grace is of a purging and purifying virtue; it will not only search corruption out, whether it be in the heart or life, but also in a blessed manner purge and work it forth: “He that hath this hope, purifieth himself, even as he is pure,” 1 John iii. 3.

III. Grace preserves the soul from all manner of sin and defilements; it will not suffer a saint to “Run with others to the same excess of riot;” “But teacheth us to deny all ungodliness, and worldly lusts, and to live righteously, soberly, and godly in this present world,” 1 Pet. iv. 4, Tit. ii. 12. “How shall I do this thing, and sin against God?”

IV. Grace seasons a Christian; it makes him savoury to God, and to all good men, savoury in his words, savoury in his dealings and commerce, savoury in all his whole conversation; not only savoury himself, but seasoning others also; hence called the Salt of the earth. “Let your speech be alway with grace, seasoned with Salt: that ye may know how to answer every man,” Col. iv. 6.

V. Grace is absolutely necessary; it is the one thing needful to salvation, without which there is no getting to heaven. The advantages all

METAPHOR.

it is said to season all things; we receive great advantage by it. It is known to be exceeding necessary both by sea and land.

VI. Salt, as Pliny, and other naturalists say, is exceeding good against the sting of serpents, and will destroy worms that breed in the body, and hath many other medicinal virtues in it.

VII. Salt was made use of under the law in sacrifices: "And every oblation of thy meat-offering shalt thou season with Salt. With all thy offerings thou shalt use Salt," Lev. ii. 13.

METAPHOR.

I. SALT is natural, or else made by art, or salt water, ashes, fire, &c. Pliny says,* that in India they have Salt out of quarries of stone.

II. If meat be quite corrupted, putrified, stink, and is loathsome, Salt cannot recover it, nor make it savoury.

III. Salt may lose its saltiness or savour, and become good for nothing, but to be trodden under the foot of men.

IV. Things may be over-salted or seasoned, so that they may be spoiled, and become unwholesome to human bodies.

PARALLEL.

believers receive thereby are wonderful. All men, of what rank or quality soever, stand in need of grace; they had better be without gold, than without grace. It is good in every place and condition: men need it as well at sea as at land, in sickness and health.

VI. Grace is a most sovereign remedy against sin, that sting of the old serpent, and there is nothing like it to kill the worm of conscience, that is bred by means of corruption of the inward man, and there gnaws, and greatly torments the soul; and many other soul-medicinal virtues it hath.

VII. Grace must be made use of in all our spiritual sacrifices and offerings unto God. We must pray with grace, and sing with grace, and do all in God's worship with grace in our hearts; nothing we do will be accepted without it. "Every one shall be Salted with fire," or seasoned with affliction, "and every sacrifice shall be Salted with Salt," viz., grace, Mark ix. 49.

DISPARITY.

I. GRACE is supernatural. No man hath the divine influence and operation of the Spirit of God naturally, nor can he get in by any human contrivance or art whatsoever; it is the gift of God, John i. 14.

II. But if the soul be wholly, or in every faculty thereof corrupted, stinks, and is loathsome in the nostrils of God, yet grace can quickly recover it, and make it very savoury and sweet to God and good men.

III. Grace cannot lose its excellent savour. Christians, may lose much of their Salt, or decay in grace; but grace, be it little or much, will never lose its own precious virtue.

IV. But no man can be over much seasoned with grace; never had any Christian too much of this spiritual Salt in him. The more you receive and take in of this, the better you will be seasoned thereby.

INFERENCES.

I. From hence we may infer, that grace is the principal thing.

II. How unsavoury are all graceless persons! "The whole world lieth in wickedness." They are like putrified or stinking carrion in a common-sewer, as the Greek word there signifieth.

III. This may stir up all ungodly ones to look out and cry mightily for grace, the excellent nature of which is set forth under the metaphor Light.

IV. Let all who profess themselves Christians, examine themselves thoroughly, whether they be Salted with grace, or not. Are you savoury men and women? What is your communication, your speech, your conversation? &c.

V. Take heed you lose none of this divine Salt; you will soon become unsavoury, if you have not Salt in yourselves.

VI. You that should season others, should have much Salt in your own hearts and lives. "Ye are the Salt of the earth."

* Plin. lib. 31. p. 414, 415.

THE GIRDLE OF TRUTH.

"Stand therefore, having your loins girt about with Truth," &c. Ephes. vi. 14.

A Girdle is properly a Belt, used to be worn by soldiers, to preserve the breast and belly.

Truth hath various acceptations in the holy scriptures, some of which, (according to Wilson and others,) you may take as follows.

1. The most perfect divine essence, which is truth itself, and the Author of all Truth, in his creatures: "Thou hast redeemed me, O Lord God of Truth," Psal. xxxi. 5.
2. Jesus Christ: "I am the Way, the Truth, and the Life," John xiv. 6.
3. The statutes, precepts, and promises of the law of Moses: "Thy commandments are Truth," Psal. cxix. 151, 142.
4. The whole word of God, both law and Gospel: "Thy word is Truth," John xvii.
17. "Whereof ye heard before, by the word of the Truth of the Gospel," Col. i. 5.
5. The light of nature in man since the fall, to help him to know God so far, as to leave him without excuse: "Which hold the Truth in unrighteousness," Rom. i. 18.
6. True religion taught and contained in the Gospel: "Who hath bewitched you, that you should not obey the Truth?" Gal. iii. 1, Tit. i. 1.
7. Truth of grace, sincerity, void of deceit in the heart and life. I have walked before thee in Truth," Isa. xxxviii. 3. "Thou lovest Truth in the inward parts," Psal. li. 6.
8. Fidelity and faithfulness between man and man, Jer. v. 1, 2.
9. Judgment and true justice, "Truth is fallen in the streets."
10. Most true, far from all deceit. "The judgments of the Lord are Truth," Psal. xix. 9.
11. Truth signifieth sincerity from the heart, with assent of the mind, as one truly purposeth, &c., without hypocrisy.

(1.) But that which is principally intended by the Girdle of Truth according to expositors, is, first, the doctrine of the Gospel, called the word of Truth.

(2.) Truth of grace and sincerity of heart, called, "The unleavened bread of sincerity and Truth." 1 Cor. v. 8.

By loins is meant the mind, "Gird up the loins of your mind," &c. A Christian should be of a sound judgment; he should be girt about, as with a Girdle, with truth and sincerity, "Hold the mystery of faith in a pure conscience," 1 Tim. iii. 9. Maintain the true religion, and be sincere and upright in the profession of it. Why Truth in both these respects is compared to a Girdle, will appear by what follows.

METAPHOR.

I. A Girdle was used in former times by soldiers, it was part of their habit and armour.

II. A Girdle cleaves close to a man when it is well girt to him, and it is not easily unbuckled by an adversary.

III. A Girdle compasseth a man about.

rightness; God hath set bounds to his people, out of which they must never go: we must not swerve aside to the right-hand or left, nor play the hypocrite, for such that do so, cannot be said to be girt about with Truth.

IV. A Girdle strengthens the loins of a soldier, or him that is well girt therewith: "Gird up thy loins, and arise and speak unto them all that I command thee; be not dis-

PARALLEL.

I. The true doctrine of the Gospel, or the holy principles of religion and sincerity, are of great use among Christ's spiritual soldiers, in order to the arming them completely.

II. So the Truth of Christ, should be fastened in our hearts and judgments, that we may not be wavering in our minds; "Stand fast in the faith," &c. 1 Cor. xvi. 13. Sincerity ought to cleave to our inward parts, as a Girdle doth to the loins of a man.

III. So the Truth of Christ, and sincerity of heart, should compass Christians about, they ought to keep always in the bounds of Truth and up-

IV. The true doctrine of the Gospel, or that religion that is according to godliness, joined with sincerity of heart, is the strength of every Christian or soldier of Christ; if he have not this Girdle on, his loins are loose and weak, and

METAPHOR.

mayed," Jer. i. 17. As much as if God should say, be strong for thy work. "Thou hast girded me with strength," &c. "Their loins shall be loosed;" "I will loose the loins of the kings: "He weakeneth the strength of the mighty," Job xii. 21, the Girdle of the strong: so the Heb.

V. A Girdle was used to gird on the other parts of the soldier's armour, "Let not him that girdeth on his harness boast himself, as he that putteth it off," 1 Kings xx. 11.

VI. Girding up the loins, notes a preparation for battle and war. Thus David spake of Christ, "Gird thy sword on thy thigh, O most Mighty," Psal. xlv. 3. "Let not him that girdeth on his harness boast," &c

We should be ready to dispute, fight, make war, as good soldiers of Christ. Opponents are like combatants; controversial divinity, saith Mr Caryl, on Job xxxviii. page 35, is called polemical divinity. Disputes are word-wars; and there have been as hot wars made by the pen, as ever were by the sword. "Gird up now thy loins," &c. saith God to Job. The Lord seems to send him a challenge to the battle, by a further debate: arm thyself like a mighty man, get ready for the duel, for I am resolved to try what a man thou art in arguing. A saint being girt with Truth and sincerity, is fitted for any conflict.

VII. We read of girding up the loins for travel, or when a man is to take a journey. Thus Elisha said to Gehazi, "Gird up thy loins and take my staff in thine hand, and go thy way," 2 Kings iv. 29. It was the fashion in those Eastern countries, where they wore their garments long, and ordinarily loose, to gird them up, by which they could travel better.

VIII. There is mention made of girding up the loins, in order to serving, and attending on business: "Which of you, saith Christ, having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, go and sit down; and will not rather say, gird thyself, and serve me?" &c. From hence we may see, girding is preparatory to serving or waiting: it also denotes preparation for our labour or work.

PARALLEL.

"he is as unstable as water," as Jacob speaks of Reuben, Gen. xlix. 2, 3. Let Truth go, let one Truth go, and how doth it weaken our hands? Or profess it with a false and deceitful heart, and how unable to stand against the assaults of the enemy? On the other hand, when a person is well girt with Truth in both these respects, he is thereby made strong and courageous.

V. Truth is that which fasteneth or girdeth every part of the Christian's armour, sincerity completes and perfects all; what will a man's faith, hope, righteousness, signify without the Girdle of Truth, unless he keep within the bounds of Christian doctrine, and is sincere and upright in the profession thereof.

VI. So the apostle would have saints stand, or be ready to engage their spiritual enemies, "Having their loins girt about with Truth," Eph. vi. 14. Such a person is prepared to encounter with all adversaries of the soul. We should be girt with the Truth, and girt for the Truth; that is, as another apostle speaks, to "Contend for the faith once delivered to the saints," Jude 3.

VII. So Christians should have their loins girt about with Truth and uprightness, that they may be fitted and prepared to travel heavenwards. God's people are strangers and pilgrims whilst in this world, and are travelling to their own country; and to have their minds well girt up with Truth, will be a great help to them in their journey. A storm of persecution may soon blow away the loose garment of profession, if a person be not girt with the Girdle of Truth and sincerity.

VIII. Truth and sincerity prepares and fits the mind for Christ's work and service: "Let your loins be girt about, and your lights burning, and ye yourselves like unto men that wait for their Lord," Luke xii. 35, 36. He is always well girt with Truth and uprightness, that is ready to wait upon, or do work for the Lord Jesus. Careless, slothful, and unsound persons are ungirt, and so unblest. A saint in doing of his work, whether it be heart-work, or hand-work, ought to be well-girt, viz., perform all in Truth and uprightness. Ministers must preach nothing but Truth; and as they must preach nothing but Truth, so they must preach in Truth, or in sincerity of heart. "Some preach Christ," saith the apostle, "but not sincerely," Phil. i. 16. Their minds were not girt with Truth. All our prayers ought to be put up in

Truth: "God is near to all that upon him in Truth," Psal. cxlv. 19. All works of charity ought to flow from a pure heart, viz., to be done in uprightness and simplicity, according to the direction given by the Lord in his word, both for matter and manner.

METAPHOR.

IX. A Girdle is a great ornament, used to be put on uppermost, to cover the joints of the armour, which if seen, would cause some uncomeliness; for though the armour was closely knit and clasped together, yet some gaping was subject to be betwixt piece and piece; and therefore they used to put over these parts a broad belt or Girdle, which did serve not only to fasten the other armour together, but it made the soldier appear more comely in his harness and accoutrements.

2. Mean parentage, or a low descent, is much despised in the world; but how base soever the stock, and ignoble the birth be, when true grace and sincerity comes, it makes the house and person illustrious, and very glorious: "Since thou wert precious in mine eyes, thou hast been honourable," Isa. xliii. 4. Sincerity sets a mark of honour upon a person, or a people. If you see this flourishing, though in a mean cottage, it tells you a great prince, nay, an heir of heaven dwells there. Sincerity brings the creature into alliance with the Most High and glorious King of heaven and earth. Who dares say, a child of God, the spouse of Christ, and heir of heaven is of an ignoble birth and pedigree?

3. It covers poverty, which exposeth to great contempt. There is none so rich as a godly sincere person; he is daily let into God's treasury, Christ's storehouse is always open unto him: "All is yours," 1 Cor. iii. 22.

4. To want parts, and to be a person of no name, and of small endowments, exposeth to disdain; none are more contemptible in the eye of the wise and vain glorious world, than such. But alas! an honest heart, one that is sincere, excels beyond all comparison the proudest, most renowned, and applauded for human wisdom, parts, and elegancy in the world.

5. It covers all sinful comeliness, and all the godly man's failings, whether they be sins of omission or commission; for sincerity is that excellent quality to which pardoning mercy is annexed. It is Christ in a proper sense that covers all sin, but he will cover the sins and failings of none but such as are sincere: "Blessed is the man whose sins are covered," &c., Psal. xxxii. 1. The upright man's righteousness is accepted through Christ, though he be never so infirm, or attended with miscarriages: though God does not like his sin for his sincerity, yet God will not unsaint him because of his sin.

X. The priest under the law wore a Girdle,* which was made of fine linen, and of blue, purple, and scarlet; the Hebrew doctors say, it was about three fingers broad; it was curiously woven, as Josephus observes, with pictures of flowers.† This Girdle (saith Ainsworth) signified the girding up the loins of our minds with

PARALLEL.

IX. Sincerity is a glorious ornament. A Christian hereby appears very comely in the sight of God, and it greatly tends to hide and cover all the infirmities of this life; for the saints' graces are not so close, nor their lives so exact, but in the best are found defects and weaknesses, which are so many gaps in his armour: but sincerity covers all, so that he is not put to shame by them.

1. Sincerity covers all outward blemishes, or want of outward beauty, that great idol of the world. Sincere persons, if they be not so fair and comely as some others, yet being holy and upright, sincere and virtuous ones, how amiable are they rendered hereby in the sight of all good men; it covers all things that seem to render a saint dishonourable or uncomely.

X. Truth and sincerity is not only an ornament, but a most glorious ornament, being that which was figured out by the priest's Girdle, rarely made with curious flowers. This is as a choice golden Girdle, curiously wrought by the Spirit of God, which all the priesthood of Christ have on, 1 Pet. ii. 5. It is made of a complication of every grace. Sincerity is not alone; many choice divine flowers interwoven together, in making of the Girdle of truth.

* Ainsworth.

† Josephus *Antiquit.* Book 8. chap. 2.

strength, justice, and virtue, Eph. vi. 14. Also we read of Christ's being girt with a golden Girdle, Rev. i. 13.

METAPHOR.

I. BESIDES other great disparities between other Girdles, and the Girdle of Truth, this is one, viz., other Girdles may be lost; or be corrupted; they may rot, and pass away, like that which Jeremiah had, Jer. xiii. 7, which was "Marred and profitable for nothing."

II. Other Girdles are only made for the body.

DISPARITY.

I. BUT the Girdle of Truth can never be lost. Sincerity in the heart of a believer is so fast tied to him, or twisted about him, that he can never lose it. I never yet read of a man that was perfect and upright in heart and life in the sight of God, that ever lost his sincerity, so as to die an hypocrite; though he may in some things be guilty of hypocrisy, yet he cannot absolutely become an hypocrite. This Girdle cannot rot, or be corrupted.

II. But Truth and sincerity is a Girdle for the soul, by which the mind is stayed and strengthened.

INFERENCES.

THIS should teach every professor to labour after, if they have not yet got the Girdle of Truth.

1. Because the design of Satan is, to corrupt men in their judgments, and make them zealous for false ways. Paul's jealousy of the Corinthians was, "Lest the old serpent should beguile them through subtilty, and corrupt their minds from the simplicity of the truth," 2 Cor. xi. 1, 2, 3.

2. Because of the damning nature of heresy and hypocrisy, which our Saviour, as well as the apostle, often warns us of, Luke xii. 1, 2 Thess. ii. 10.

3. Because those who are well girt about with Truth, are established ones. Deceivers are subtil, and false doctrine is of a bewitching nature; the wary and established soul nevertheless is not soon overcome. "In vain is the net spread in the sight of any bird." "Be no more tossed about with every wind of doctrine." Children are most in danger of the poison, 2 Pet. i. 12, and iii. 15, Gal. iv. 1, Prov. i. 17, Eph. iv. 14.

4. And as false doctrine is of a corrupting nature, so likewise is hypocrisy, hence compared to leaven, Luke xii. 1. As sincerity leaveneth in a good sense, so hypocrisy is compared to leaven in a bad sense, from that souring, infusive, and corrupting quality which is in it.

Directions about putting on the Girdle of Truth.

1. Take heed of a counterfeit Girdle; see that what you own and practise for Truth have the stamp of God upon it.

2. Take up nothing upon trust: do not receive this or that, because such and such men believe so, and practise so; neither men nor ministers are your rule, but the word of God.

3. Put not this Girdle of Truth on in notion only; what will the knowledge of Truth signify in thy head, if the loins of thy mind be not girt with it?

4. Take heed of being prejudiced against the Truth, because of the unworthiness of them who posses it.

5. If thou hast not yet gotten the Girdle of truth, buy it now; as Solomon adviseth "Buy the Truth, and sell it not," Prov. xxiii. 23. The price of Truth may quickly rise high.

6. Let falsehood go, let thy sins go, let thy own righteousness go, in point of reliance or dependance upon it, so as to trust it it for justification and eternal life.

7. Come up to the price of Truth; do not cheapen it only, but come up to the price, though it cost thee a right-hand lust of profit, or a right-eye lust of pleasure; thou must deny thyself.

Labour to know the excellency of Truth.

1. It is pure, Psal. cxix. 140.

2. It will cleanse and purify the heart, John xvii. 17, 19; and cover all the infirmities of thy life, as was hinted before.

3. It will make you free: "Ye shall know the Truth, and the Truth shall make you free," John viii. 32.

4. It is strong; Truth is too hard and strong for all its opposers; as the young man said, "Great is the strength of Truth." There is no breaking of this Girdle.
5. Consider what God's people have suffered before they would part with Truth, what torments and tortures they have endured.
6. There is no managing the spiritual war without the Girdle of Truth.

Marks of sincerity.

First, Negatively.

1. He is not a perfect and sincere Christian, whose heart is not changed, who is not renewed, or who hath not a principle of divine grace or spiritual life in him.
2. He is not a perfect and sincere person, that wants any essential part of a Christian; as he is not a perfect natural child, that wants an arm, an eye, or a leg. See Matt. xix. 21. "One thing thou lackest," if thou wouldst be perfect, or approve thyself sincere, "go thy way, and sell what thou hast," &c.
3. He is not a sincere person, whose heart is lifted up in him, Hab. ii. 4.
4. He is not a sincere man, that is not upright in all his dealings and converse with men; if he want moral uprightness, his religion is good for nothing.

Secondly, In the affirmative.

1. A sincere and upright Christian is known by the way he goes in: "The high-way of the upright is to depart from evil," Prov. xvi. 17.
 - (1.) He escheweth all evil, the smallest, as well as the greatest.
 - (2.) He leaveth it willingly, he hates it; he doth not part with it as a man parteth with his friend, but as a man parteth with his most deadly and mortal enemy.
2. A sincere person hath a right faith, and a good and well enlightened judgment. Rotten principles make rotten Christians. There are some men who are of "Corrupt minds, reprobate, or of no judgment, concerning the faith," 2 Tim. iii. 8.
3. He hath an holy and upright end; he desires to live to God's glory, and to serve him in sincerity. Paul resolved, "Christ should be magnified in his body, whether it were by life or by death."
4. He walks by a true and exact rule; "As many as walk according to this rule, peace on them, and mercy, and upon the Israel of God," Gal. vi. 16.
5. He labours to keep all God's commandments. Thus did David, who was "a man after God's own heart," Psal. cxix. 9; and thus did Zachary and Elizabeth, who "walked in all the commandments of the Lord blameless," &c. Luke i. 6.
6. He desires to be sanctified, as well as to be saved; to be made holy, as well as to be made happy.
7. He is as willing to do for God, as to receive from God; for the work, as well as the wages.
8. He strives as much against the evils of his heart, as he does against the evils of his life.
9. He is a man always for God, in bad times as well as in good times.
10. He is the same in private as in public; he is at home what he seems to be abroad.
11. He loves and prefers God and Christ above all. Thus David, Psal. lxxiii. 25, and Paul, Phil. iii. 8, 9.
12. He can go on in God's ways and services with abundance of content, without respect to any outward profit or applause, or being taken notice of by men. His satisfaction consisteth not in the approbation of men, but by the approbation and commendation of God. His own conscience gives testimony and evidence of the sincerity of his heart. Thus Paul, "This is our rejoicing, the testimony of our conscience," &c. 2 Cor. i. 12.

THE BREAST-PLATE OF RIGHTEOUSNESS.

"And having on the Breast-Plate of Righteousness," &c., Eph. vi. 14.

1. There is a moral, legal, and evangelical Righteousness.
- Now a moral or legal Righteousness will not save or defend the saint, or spiritual soldier of Jesus Christ, from his enemy: "Except your Righteousness exceed the Right-

eousness of the Scribes and Pharisees, ye can in no wise enter into the kingdom of heaven." Matt. v. 20 Paul valued not his own righteousness that was of the law. All our Righteousness, viz., that which flows not from faith, or from a renewed principle of the Spirit, is but as filthy rags. Therefore that cannot be the Righteousness here intended.

II. Evangelical Righteousness is two-fold :

1. Imputed.
2. Imparted.

First, The Righteousness imputed is that which was wrought by Christ for the believer in the days of his flesh, by his active and passive obedience to the law of God, which is put upon the soul by faith, called "the Righteousness of God by faith," Phil. iii. 9.

Secondly, the Righteousness imparted is that which is wrought by Christ in the soul; it is a supernatural work, or a new life planted in the heart of every believer, by the powerful operations of the Holy Ghost, whereby he is made holy, and enabled to approve himself to God and men, in all purity of life and conversation.

By the Breast-plate of Righteousness in the text, we understand the Righteousness of sanctification is principally intended; for otherwise this piece of Christian armour would interfere with the shield of faith, which comprehends the Righteousness of justification. See Shield. It is, we say, a principle of new life, which the Spirit works in the heart of a believer; hence the several graces of holiness are called "The fruits of the Spirit," Gal. v. 22. Man by the fall had a double loss; first, the love of God; secondly, the image or likeness of God: Christ restores both to his children; the first, by his Righteousness imputed; the second, by his Spirit imparting the lost image of God to them, which consists in Righteousness and true holiness. Who but a man can impart his own nature and beget a child like himself? So who but the Spirit of God can make a creature like God, by causing him to partake of the divine nature?

1. This is that principle of new life, viz., an inward disposition, and divine qualities, sweetly, powerfully, and constantly stirring up and inclining to that which is holy, and spiritually good.

2. The work of the Spirit in this respect was not to recover what was dying, but to work life *de novo* in a soul quite dead; hence called a creating, quickening, forming, and renewing work.

3. It is a supernatural principle, by which we distinguish it from Adam's righteousness, which was co-natural to him, as sin is to us. Holiness was as natural to him, as health was to his body; they both resulted *ex principiis recte constitutis*, from principles pure and rightly disposed.

Why Righteousness is called a Breast-plate, will appear by the following parallel.

METAPHOR.

I. A Breast-plate is a main and principal piece of armour, that belongs to a soldier.

II. A Breast-plate is a piece of armour that every soldier ought to have on when he engages his enemy; he must not come into the field without it.

III. A Breast-plate preserves the principal part of the body, viz., the breast, where the very vitals of a man are closely couched together, and where a shot or a stab is more deadly, than in other parts, that are more remote from the fountain of life. A man may outlive many wounds received in the

PARALLEL.

I. Righteousness in like manner is a principal thing belonging to all Christians, who are called soldiers of Christ: "Endure hardness as a good soldier," &c., 2 Tim. ii. 3.

II. Righteousness is so necessary for every believer, that he ought not, cannot be without it; there is no engaging an enemy of the soul without a principle of holiness be wrought in him.

III. Righteousness and holiness preserve the principal part of a Christian, viz., his soul. Satan aims to hit him there where he may dispatch him soonest. A wound in a man's credit, estate, relations, &c., hazard not the life of his soul; but sin exposes it to imminent danger. This is that dart, that "struck the young man through the liver, as a bird hasteth to the snare, that knoweth not it is for his life," Prov. vii. 23. And this is

METAPHOR.

arms or legs, but a stab in the heart is a certain messenger of death.

IV. A Breast-plate is made and prepared for a soldier, before he puts it on. It is not his own work, but the work of a skilful artist.

V. A Breast-plate much emboldens a soldier, and makes him fearless, that as he cannot be easily killed, so hereby he cannot be soon cowed. When a soldier sees himself unarmed, he begins to tremble; but when he hath on a good helmet, and a plate of proof on his breast, he is not quickly dismayed, but adventures upon the point of the sword.

VI. The Breast-plate and girdle were both joined or buckled together.

having on the Breast-plate of Righteousness," Eph. vi. 14. Which is taken twofold, as hath been showed: first, for the truth of doctrine, or a good and orthodox judgment; all the principles of true religion, that are essential to salvation. Secondly, grace, or sincerity of heart. In both these respects, truth must be clasped to, or joined with Righteousness, and a holy life. Solomon saith, "two are better than one:" so may I say here, a good doctrine with a good conversation, is better than a good doctrine without a good conversation, or a good conversation without a good doctrine; as a man must have the one, so he must not be without the other; "woe to him that is alone," for the Spirit will not be his strength. An evil and corrupt doctrine may be of as dangerous a nature as an evil and debauched life. See 2 Pet. ii. 1, 2, "Who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," &c. In vain is a man's outward holiness, or moral sincerity, if he be tainted with heretical and damnable principles; and as vain is it for a man to hold the true doctrine of the Christian religion, if he be not sincere, and live a holy life.

INFERENCES.

This may inform us, what need there is for every Christian to get and keep on the Breast-plate of Righteousness; not only to get a renewed principle of grace in his heart, but also to maintain the power of godliness in his life and conversation. This he ought strenuously to labour after, and that for several reasons.

First, In regard of God, whose main design in giving grace, and implanting a divine principle in his people, is to make them holy; to this end he hath put this Breast-plate upon them.

1. In regard of the design he hath to bring them into union with himself, and in marrying them to Jesus Christ, which is, that they might bring forth fruit to God.

2. They are regenerated by the Spirit, that they might be holy: "A new heart, and a new Spirit will I put within you, and cause you to walk in my statutes, and keep my judgments, and do them," Ezek. xxxvi. 26, 27. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 10.

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that which Satan strives to tempt, entice, and draw a saint to yield unto. Hence he should be careful to put on his Breast-plate of Righteousness, which whilst he has on, he is safe from the deadly stab of the enemy.

IV. Righteousness, which is the saint's Breast-plate, is wrought in him by the Holy Spirit, who is a most wise and skilful workman. Our own Righteousness is good for nothing, hence called dead works, because they are works from one dead in sin, and spring not from a principle of inward spiritual life.

V. Thus Righteousness defends and animates the soul and conscience, when a man in the midst of the greatest danger can lift up his hands without spot. Holiness fills a soul with courage, so that he can look in the very face of grim death; whereas guilt, which is the nakedness of the soul, puts the stoutest sinner into a shaking fit of fear. "The wicked flee, when no man pursueth; but the righteous are as bold as a lion," Prov. xxviii. 1. No sooner did Adam see his Breast-plate was off, and that he was naked, but he was afraid, and ran away, to hide himself from God.

VI. So Righteousness and truth must meet, and be joined together in every Christian which is held forth by the copulative And, "Stand therefore, having your lions girt about with truth, and

3. It is the design of God in all his ordinances. The word of God is both seed to beget, and food to nourish holiness begotten in the heart. Every part of it contributes to this design abundantly. The preceptive part affords a perfect rule of holiness; the promises present us with admirable encouragements, to entice and allure us thereunto; the threatenings, are to deter and keep back from that which is contrary to it.

4. It is the design of God in all his providences, to make his people more holy. The afflictions he brings upon them, are to refine and purify them: "This is the fruit of all, the taking away of your sin." See Refiner.

5. Saints are called God's witnesses; they should from hence endeavour to shine forth in their testimony for him. What he speaks in his word, touching his justice, holiness, and utter hatred of sin and ungodliness, they ought not only with their lips, but also with their lives, to bear witness unto.

Secondly, In regard of Satan, whose great design is against the holiness of the Saints. How doth it behove them to walk with all circumspection, since they are continually besieged and assaulted by so strong an enemy? As God's great design is to further and prompt to holiness; so Satan's great design is to hinder and obstruct it: and what should be our chief care to defend, but that which our adversaries' thoughts and plots are most laid to assault and storm?

Thirdly, saints should labour to have this Breast-plate on, viz., be holy, in regard of the world: "Ye are the light of the world. Let your good works so shine before men," &c., Matt. v. 14, 16.

1. If these lights become darkness, or are darkened, no marvel if men stumble: "Woe unto the world because of offences; but rather woe to him by whom the offence cometh." "Ye are the salt of the earth;" But if the salt have lost its savour, it is no wonder if the world stink and be unsavoury.

2. Wicked men, saith a worthy minister, know not the principle by which you walk, they cannot possibly discern the excellency of that way and religion which you profess; but they can discern and make some judgment of your conversations; nay, and their eyes are upon you, they watch to see your failings. Spots are soon espied in your coats; for though they love not holiness themselves, yet they expect that those that profess themselves to be saints should be holy. How should this teach you to get on this Breast-plate!

3. This may greatly work upon the ungodly, with whom you live and daily converse; nay, those that will not be won by the word, possibly may, and many times have been, won and converted this way, 1 Pet. iii. 1, 2.

4. This will however convince them, that you are the servants of God, and heaven-born souls; it will silence them, and stop their mouths; "That whereas they speak evil of you, they may be ashamed that falsely accuse your good conversation in Christ," 1 Pet. iii. 16.

5. This will leave the world without excuse in the great day.

Fourthly, You should labour after holiness, in regard of the Gospel itself which you profess. That will this way gain much credit in the world. Nothing brings religion into greater contempt, or causeth it to be more slighted by the ungodly, than the loose, carnal, and unholy lives of those who profess it.

Fifthly, You ought to labour after a godly life, in regard of the sincere and holy ministers of the Gospel, and other faithful saints and soldiers of Christ. What can comfort and delight their souls more than the holy, humble, and fruitful lives of believers? The saints, those excellent ones, were all David's delight, Psal. xvi. 3, and Paul accounted them his joy and crown. But if they be proud, peevish, covetous, carnal, and walk like other Gentiles, what wounds and grieves them more! This made David weep, yea, "Rivers of water to run down his eyes;" and Jeremiah to "Wish his head were water, and his eyes a fountain of tears, that he might weep day and night," Jer. ix. 1. "Many walk, saith Paul, of whom I have told you often, and now tell you weeping, they are enemies to the cross of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things," Phil. iii. 18, 19.

Sixthly, Christians, in regard of themselves, ought to labour after Righteousness, and true holiness; for this only will be the best evidence to them of the truth of grace received, and of their interest in Jesus Christ. What will all other attainments and privileges signify, if they be not holy?

1. By this means they will be able to hold up their heads in the day of trial: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly

sincerity, not by fleshly wisdom, but by the grace of God, we have our conversation in the world," &c., 2 Cor. i. 12.

2. These are the men it will go well with, whatever comes: "Say unto the righteous, it shall go well with them," &c. Isa. iii. 10.

3. These shall have peace in Christ, though they shall have trouble in the world; peace whilst they live, and peace when they die: "Mark the perfect man, and behold the upright; the end of that man is peace," Psal. xxxvii. 37.

4. These need not fear the assaults of Satan, they have armour of proof on, a Breast-plate, that will preserve their souls from death: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. viii. 1.

Seventhly, Christians should labour to have on this Breast-plate of Righteousness, in regard of the excellency of it. It is that which God himself is clothed with; it is that which makes angels to shine gloriously in heaven. A man is hereby capacitated to have communion with God: "Shall the throne of iniquity have fellowship with thee?" &c. Psal. xciv. 20.

Eighthly, and lastly, in regard of the necessity of it: for "Without holiness no man shall see the Lord."

Quest. How should we put on the Breast-plate of Righteousness?

Answ. 1. In heart; we must be inwardly holy, holiness must begin there. First "make the tree good," &c.

2. In life. Negative holiness doth not only consist in the leaving all gross sins, but in abstaining from all appearance of evil, and to leave and abstain from it from right principles; and not only to leave it, but to loath it.

Again, it consisteth in keeping up all holy and religious duties, viz., reading, hearing, praying, distributing to the poor, conforming to all moral and positive precepts; to be holy at home, in the family, in the church, in the world, to exercise a good conscience towards God, and towards men, Acts xxiv. 16. This is to put on the Breast-plate of Righteousness.

I might give many directions about putting it on, and also show some of Satan's cunning stratagems, in endeavouring to make useless this blessed piece of the Christian's armour, in laying discouragements in the way of true piety; or by persuading persons they have this Breast-plate on, when it is a counterfeit one. He persuades men, that moral Righteousness will serve their turn, and sufficiently preserve them from eternal death. But this shall suffice in this place.

THE SHIELD OF FAITH.

"Above all take the Shield of Faith, &c., Eph. vi. 16.

FAITH is a grace, a most precious and excellent grace of the Spirit of God, whereby the soul is enabled to believe, or go out of itself, and wholly to rely and rest upon Christ crucified, or on his active and passive obedience, upon the warrant of the promise for justification and eternal life.

METAPHOR.

I. A Shield is a piece of armour that soldiers were wont to carry with them into the field, when they were to engage their enemies.

II. A Shield is a piece of armour made for defence.

III. A Shield is not for the defence of any particular part of the body, as almost all other pieces are. The helmet is fitted for the head, the breast-plate is designed

PARALLEL.

I. Faith is a part of a Christian's spiritual armour. All Christ's soldiers ought to carry this weapon into the field with them, when they engage the enemy of their souls: "Above all, take the Shield of Faith."

II. Faith is of excellent use to defend the soul from all spiritual dangers of sin and Satan, and other enemies.

III. So the grace of faith defends the whole man, every part of a Christian. First sometimes Satan's temptations are levelled against his head, and if he can hit him there, he wounds sorely. He will be disputing against this truth,

METAPHOR.

for the breast; so others have their several parts which they are fastened to: but a shield is a piece that is intended for the defence of the whole body. It was wont to be made very large, for its broadness called *Suppe* of *Supn*, a door, because so long and large, as in a manner to cover the whole body; to which that place alludes. "Thou, Lord, wilt bless the righteous; with favour thou wilt compass him about as with a shield," Psal. v. 12.

blind reason: what I cannot comprehend, I will believe. Thus Abraham, "Not being weak in Faith, considered not his own body now dead," &c., Rom. iv. 19. Sense and reason would have made sad work at such a dead lift, but Faith brought him off victoriously.

Secondly, Sometimes Satan strives to hit the conscience, all his assaults and fiery darts are at another season aimed at that, to wound that, to cause horror and terror within, by setting the evil of sin, and of his own heart, and the infirmities of his life, before him. Satan sets our sins before us, not to humble us, but to wound us; he shows our sins to us, but hides a Saviour from us. Satan hath sometimes tempted gracious persons to lay violent hands upon themselves, when the heinous nature of their sin hath appeared to them, and the danger they are in thereby; as it was with the poor jailor, Acts xvi. But now Faith prevents and keeps off all the danger, and quencheth this fiery dart. Christ died for sinners, for the chiefest of sinners; and though thou be a sinner, a great sinner, the worst of sinners, yet saith faith, thou art but a sinner, and there is mercy for such. "Believe on the Lord Jesus Christ, and thou shalt be saved:" if thou canst believe, and throw thyself on Christ, thy sins shall not be thy ruin.

Thirdly, He labours to ensnare the affections of the soul, or deaden its fervent love to Jesus Christ, by presenting the pleasures and profits of this world to it. Thus he served our Saviour himself. But now Faith shields off this dart also, by showing the excellency of the Lord Jesus to the soul; and that all things without him, and in comparison of him, are nothing, nay, less than nothing: and also by setting the world to come, and the glory thereof, before the eyes of the soul. "Faith is the substance of things hoped for, and the evidence of things not seen," Heb. xi. 1.

IV. A Shield, though heavy, and somewhat unwieldy, to such as have not skill and strength to use it; yet it is a moveable piece of armour, which an expert soldier, with a watchful eye, can turn this way, and that way, to stop a dart or brow from lighting on any part that they were directed to by the enemy.

V. A Shield doth not only defend the whole body, but it is a defence to other parts of a soldier's armour also; it keeps off the dart from the helmet and breast-plate likewise.

holiness in the soul, will avail any thing

VI. A Shield hath been of wonderful advantage to soldiers in former times, when it was in use; it hath preserved them in the time

PARALLEL.

and that truth, and make a Christian doubt concerning them if possible, because his own reason cannot comprehend them: as perhaps it may be about the Deity of Christ, or the holy Trinity, how they can be three, and yet but one; or about satisfaction, how the debt is paid, and yet the sinner freely pardoned, &c. Now Faith is as a Shield to a saint at this time, and interposeth between a Christian, and this arrow of Satan; it comes in to the relief of the saints' weak understanding, as seasonable as Abishai the son of Zeruiah did to David, when the giant Ishbi-benoh thought to have slain him. I will trust the Word of God, saith the soul, rather than my own pur-

blind reason: what I cannot comprehend, I will believe. Thus Abraham, "Not being weak in Faith, considered not his own body now dead," &c., Rom. iv. 19. Sense and reason would have made sad work at such a dead lift, but Faith brought him off victoriously.

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IV. Faith is a piece of Christian armour, which unskilful professors are not ready to use, but an experienced soul can turn it any way to keep off the arrow and fiery darts of Satan from hurting or wounding him. He observes what part the enemy aims to hit, or how the temptation is laid. It is a great point of Christian wisdom rightly to exercise the Shield of Faith; a man must be sure to have a watchful eye upon his adversary, or else, for all his Shield, he may soon be wounded.

V. Faith doth not only defend the whole soul, but also it is a safeguard to all the other parts of a Christian's armour; it is that which secures hope, the helmet of salvation, for without Faith, hope would soon be broken to pieces. Also it secures the breast-plate of righteousness; for neither Christ's righteousness, nor any inherent

VI. Faith hath been of wonderful use to the saints of God in all ages; it is that which hath preserved them when hard beset, in the greatest danger imaginable: "I had fainted unless I had

METAPHOR.

of battle from death, and many mortal wounds. Hence God is pleased to call himself a Shield, signifying thereby his sure and safe protection to his people in time of trouble and temptation. "Fear not, Abraham, I am thy Shield."

Chron. xii. 10, 2 Sam. viii. 7, Ezek. xxvii. 11.

METAPHOR.

I. A SHIELD that soldiers use in battle is an instrument made by man.

II. A Shield is not used by soldiers in all countries.

III. A Shield may be broken and utterly lost.

IV. A Shield can only save and defend from temporal enemies.

PARALLEL.

believed," Psal. xxvii. 13. If he at that time had not had Faith to Shield him, he had been lost. All the mighty men of God, saith Ainsworth,* by the Shield of Faith in God and Christ, have done many mighty works, as the apostle bringeth a cloud of witnesses in to prove, Heb. xi. And hence Shields, saith he, were hanged up in David's tower, for monuments and signs of victory, 2

DISPARITY.

I. FAITH is a precious grace or fruit of the Spirit of God: "The fruit of the Spirit is Faith," &c., Gal. v. 22.

II. Faith is of use by all spiritual soldiers in every nation; and it is as much in use now by them who truly believe, as ever it was.

III. A Saint's Faith may receive some detriment, but it cannot be utterly broken or lost. "I have prayed for thee, that thy Faith fail not," Luke xxii. 32.

IV. Faith shields and defends the soul from all the fiery darts and assaults of Satan.

INFERENCES.

I. FROM hence we may infer, that Faith is an excellent grace; and not only so, but we may perceive the necessity of it in all our spiritual conflicts.

II. Labour to find out the right use of it in time of temptation and under all the assaults of Satan.

III. It shows how safe and happy all they are, who truly believe, or have obtained the Faith of God's elect; and how miserable such be that are without it.

IV. Labour therefore above all to take the Shield of Faith; for though all other graces are necessary, as the Girdle of Truth, the Breast-plate of Righteousness, &c. Yet these and all other graces have their efficacy, as they work, and are in conjunction with Faith. We receive benefit from them, as they receive power, and are influenced from hence; so that Faith hath the precedency.

FAITH MORE PRECIOUS THAN GOLD.

"That the trial of your Faith being more precious than Gold that perisheth, though it be tried with fire," &c., 1 Pet. i. 7.

THERE are divers acceptations of the word $\pi\acute{\iota}\sigma\tau\iota\varsigma$, Faith.

1. Faith or fidelity, or faithfulness in keeping promise, whether respecting God or man: "Shall the faith of God be made of none effect?"

2. It is taken for the doctrine of the Gospel: "Many were obedient to the Faith," Acts vi. 7.

3. It is taken for the dictates of conscience, allowing of things indifferent in themselves: "Hast thou Faith? have it to thyself," Rom. xiv. 22.

4. Credence, or the belief of the history of the scriptures. "King Agrippa, believest thou the prophets? I know thou believest," Acts xxvi. 27. This is called by some, historical or dogmatical Faith; by others, the Faith of credence.

5. A certain and steadfast belief of some strange and wonderful effects. "These signs shall follow them that believe: 'in my name they shall cast out devils,'" &c., Mark xvi. 17. "And though I have all Faith, so that I could remove mountains, and have not charity, I am nothing," 1 Cor. xiii. 2. This is called the Faith of miracles.

* Ainsworth on Cant. iv. 4, p. 32.

6. A naked knowledge of God, joined with an outward and bare profession of the Gospel. "Even so Faith, if it hath not works, is dead," James ii. 17.

7. It is taken for a strong belief or confidence in prayer. "The prayer of Faith shall save the sick," James v. 15.

8. It is taken for a holy, firm, and well-grounded belief, and steadfast reliance upon the merits and righteousness of Jesus Christ, for justification and eternal life; or a going out of ourselves, fetching all our hope and comfort from him, and his glorious undertakings. This is that most noble and precious grace, that is wrought in the soul by the Spirit, which is compared to Gold, &c.

Faith is as precious as Gold, nay, more precious; tried Faith is better than tried Gold, than Gold tried or refined in the fire.

METAPHOR.

I. GOLD is precious in some countries upon the consideration of the scarcity of it; there is but little of it to be had, and that hard to come by. Things are esteemed precious upon this account: "In those days the word of the Lord was precious, there was no open vision."

II. Gold is very desirable. Men that know the worth of it, search diligently for it; they work in mines, labour hard, undergo much difficulty to obtain it.

III. Gold must be tried. Many take that for pure Gold, that is counterfeit metal, and thereby cheat themselves, or are deceived by others.

IV. Gold is tried by a touch-stone; men can soon discern if it be naught, when they prove it that way.

scriptures, and he will soon discover what Faith he hath.

V. The best Gold is very precious, a most rare and choice thing, in respect of its own intrinsic virtue; and from hence it is so much prized and coveted by the children of men. It is called precious, from the excellent nature and worth of it. It is a most sovereign cordial.

elect," Tit. i. 1. (4.) It is called "Unfeigned Faith," 1 Tim. i. 5, 2 Tim. i. 5. (5.) It is called "Faith that works by love," Gal. v. 6. (6.) It is called "Faith of the operation of God," Col. ii. 12. (7.) It is called "Precious Faith," 2 Pet. i. 1. (8.) It is called "Holy Faith." (9.) It is called the "Faith of the Son of God." Its excellent names set forth its transcendent nature.

2. Faith is precious in respect of the means of its procurement, or the price that was laid down for the obtaining of it, viz., the precious blood of Christ; for had not Christ died, we should never have had one drachm of it; it is given to us as the fruit and effect of his glorious undertaking.

3. Faith is precious in respect of the Fountain from whence it proceeds.

4. Faith is precious in respect of the means by which it is wrought in the soul, viz., by the word and Spirit of God in a wonderful manner, even like as God "wrought in Christ, when he raised him from the dead," Eph. i. 19, 20.

PARALLEL.

I. TRUE Faith is precious upon the account of the scarcity of it. Though there is great talk of it everywhere, it is in all people's mouths yet the right kind is very precious; few have so much as one drachm of it in their hearts; it is very hard to obtain.

II. All understanding men, who are convinced of the nature and usefulness of Faith, seek for it as for hid treasures; they endeavour to improve all opportunities for the obtaining of it.

III. So Faith must be tried; for there is nothing men are more mistaken or deceived in. There is abundance of counterfeit Faith in the world.

IV. Faith must also be tried by the true touch-stone, viz., the Word of God. If a man fear his faith be not of the right kind, let him bring it thither; i.e. examine the nature and quality of it, by the marks laid down in the holy

V. True faith is a most precious grace in respect of its own intrinsic virtue, and from hence true Christians esteem so of it. The price thereof is above rubies, it is far more precious than Gold that perisheth; which will appear by the induction of the following particulars.

1. In respect of the names or appellations given to it in holy scripture. (1.) It is called lively Faith. (2.) It is called effectual Faith, 1 Thess. i. 3. (3.) It is called "The Faith of God's

5. Faith is precious in respect of the object it takes hold of, or fasteneth upon, viz., God the Father, the Holy Spirit, but more immediately Christ crucified. "Ye believe in God believe also in me."

6. Faith is precious in that it joins or unites the soul to Christ, it makes us one with him, as it were, flesh of his flesh, bone of his bone, a lively member of that body whereof he is the Head. It is that which ties the conjugal knot between him and every believer.

7. It is the eye of the soul; no man without it can behold Jesus Christ, nor the fulfilling of the future promises. "Abraham by faith saw the day of Christ."

8. Hereby a Christian is made a child of God. "To as many as received him, to them gave he power to become the sons of God, even to them that believed on his name," John i. 12. "Ye are all the children of God, by Faith in Christ Jesus," Gal. iii. 26.

9. It is the only way or means God is pleased to take, to deliver the souls of men from sin, wrath, and eternal death.

10. It is that which interests the soul in all the sweet and precious promises of the covenant of grace. See Light.

11. It is the instrument of salvation. "Believe in the Lord Jesus, and thou shalt be saved."

12. Faith is a most excellent and precious thing, upon the account of the fruits of it, viz., life, light, peace, purging, boldness at the throne of grace, joy in the Holy Ghost, hope, and good assurance of eternal life.

13. Faith is precious in respect of that glorious power and virtue that is in it. It is medicinal, and the most sovereign antidote and cordial in the world. (1.) It will expel poison. (2.) It will perfectly, as it applies the blood of Christ, cure a wounded conscience. (3.) It will bear up and revive a fainting spirit; "I had fainted unless I had believed." Psal. xxvii. 13. (4.) It is good against the feebleness of the knees, and weakness of the hands. (5.) It is a most excellent thing against fear, and tremblings of the heart, "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little Faith!" Luke viii. 23, Matt. xiv. 30. (6.) It is a precious remedy against the stone of a hard heart; it will dissolve it, break it in pieces, and cure the soul perfectly of it, Ezek. xxxvi. 26. (7.) It cures all manner of inward deadness, it may well be called "Lively Faith, or Faith of the operation of God," Col. ii. 12. (8.) It is good against the dimness of the eyes, it helps them that cannot see afar off. (9.) It is a most sovereign thing against evil spirits; it will resist the devil, and make him fly. (10.) It is excellent good to purge and work out all those noxious and evil humours of the inward man, cleansing and purifying the heart. (11.) It is good against the falling sickness. Believers stand by Faith, but if through a temptation they should fall, Faith will help them up again. David and Peter had not so much Faith as to keep them from falling, yet they had enough to raise them up again when they were fallen. It is an universal remedy, it cures all the diseases of the soul; so that we may say with the woman, (let the distemper be what it will) "If I can but touch the hem of his garment, I shall be healed."

14. Faith is precious, because it shields and gloriously preserves the whole soul from all dangers; it is that which works with, and tends to the perfecting of all other graces in us.

15. It was by Faith that saints, in every age of the Church, were enabled to undergo and suffer all those hard and bitter tortures and torments they met with for Christ's sake, Heb. xi.

16. It is that which helps the godly to overcome the world. "He that is born of God overcometh the world; and this is the victory which overcometh the world, even our Faith," 1 John v. 4.

METAPHOR.

VI. Gold is often tried and refined in the fire; we read of Gold seven times refined: "The refining-pot is for silver, and the furnace for Gold," Prov. xvii. 3.

PARALLEL.

VI. Faith is often tried in the fire or furnace of affliction: "Think it not strange concerning the fiery trial, which is to try you," &c., 1 Pet. iv. 12. "He shall sit as a refiner's fire, and as a purifier of silver, &c., and purge them as gold and silver," &c., Mal. iii. 2, 3. God this way tried Abraham's

Faith, together with the Faith of many others, of whom we read, "I will bring the third part through the fire, and I will try them as Gold is tried," Zeel. xiii. 9.

METAPHOR.

VII. Tried Gold is much better than that which is not tried, nor refined in fire.

trial of your Faith is much more precious than Gold, though it be tried in the fire," &c., 1 Pet. i. 7.

VIII. Gold tried in the fire is of an enriching nature; if a man has much of it, it enriches him greatly. We esteem him a very rich man, that hath great store of tried Gold in his own possession.

METAPHOR.

I. Gold is naturally an earthy sort of metal, it is from beneath, and therefore corruptible: "Not with corruptible things, as silver and Gold which perish!"

II. Tried gold may make a man renowned and great on earth, and adorn the body or habitation where he dwells; but it avails not the soul any thing; it will not enrich or make honourable, or beautify that, &c.

III. Tried Gold may be utterly lost; a man may have much of it to-day, and none to-morrow; thieves may rob him of it, &c.

PARALLEL.

VII. Faith that is tried is of wonderful value, much more to be prized than that which was never brought under exercise. How excellently did Abraham and Job's Faith shine, when tried. "The

VIII. So Faith that is tried in the furnace, is of a soul enriching nature; he that hath much of this Faith is a very rich man, a rich saint. "God hath chosen the poor of this world, rich in Faith, and heirs of the kingdom," James ii. 5.

See more of the nature of Gold, in the metaphor Gold, where the word of God is compared to it.

DISPARITY.

I. Faith is a divine and precious grace, or a supernatural thing; it is from above, wrought in the soul by the operation of the Spirit of God, and therefore incorruptible; an heavenly principle, or seed, that shall never fail, "Till we receive the end of our Faith, the salvation of our souls," 1 Pet. i. 9.

II. Faith, true Faith, Faith tried in the fire, makes believing men and women renowned in grace and godliness, and adorns the soul, church, and people where it is. None shine forth in that beauty and splendour, as those do, who have much Faith.

III. True Faith cannot be utterly lost. A man may lose somewhat of the strength of it; he may decay in this grace, as well as in others: but he can never lose the habit, the seed, or truth of Faith itself. "I have prayed for thee, that thy Faith fail not," Luke xxii. 31, 32.

INFERENCES.

FIRST, Information. How greatly are some mistaken about this precious and most noble grace; for we may infer from hence,

1. That true Faith is not a simple or bare believing there is a God; the devils have this kind of Faith; they also believe and tremble.

2. That it is not a mere or bare believing the truth of the holy scriptures. The Jews believed the scriptures, and thought by them to have eternal life, and yet were enemies to Jesus Christ.

3. That it is not a bare believing Christ died for sinners: most ungodly people in England believe that.

4. That cannot be a true Faith, which swearers, drunkards, whoremongers, and all other ungodly and profane persons have.

5. That a man may leave all gross sins, and assent to many truths of the Gospel, and yet have no true Faith.

6. Nay, that a man may be baptized, take upon him the profession of the Gospel, and suffer many things, and yet not have one drachm of saving Faith; as appears by the foolish virgins, Judas, and Simon the sorcerer, and many others.

7. Nay, a man may seem to hear the word with joy, and yet have no true Faith. A temporary Faith, is not the Faith of God's elect, or that Faith that is more precious than Gold, &c.

Quest. How may a man know true Faith from that which is common, and mere counterfeit?

Answ. 1. There is in that person, who savingly believes in Christ, a true knowledge of God, and of Jesus Christ, the true Saviour: it takes hold on the right object. "Dost thou

believe on the Son of God? Who is he, Lord?" &c., John ix. 24, and 35, 36. "How shall they believe on him whom they have not heard?" Rom. x. 14.

2. There must be a true knowledge of, and a free and full assent and consent to the truth of that which is contained in the holy scriptures, concerning God, Christ, and salvation, and all other essential principles of true religion. It is not enough to believe as the Church believes, as some ignorantly teach and affirm.

3. He that hath obtained true Faith, hath had his understanding enlightened, to see what his state and condition was by nature; he hath been under humiliation for sin, Acts ii. 37, 2 Cor. vii. 9—12.

4. He seeth also, that all his own righteousness will avail him nothing in point of justification and acceptance with God. Without Christ, his prayers, tears, reading, hearing, and alms-deeds, will not save him. To trust to any of these, he sees is the way to make faith void. The Jews built upon this foundation, and thereby missed of salvation, Rom. iii. 8, and x. 23.

5. There is in that soul where true Faith is wrought, or where the seed of it is sowed, a desire after Christ, not simply after his merits, but also after union, and intimate acquaintance with him. "Yea, doubtless, I account all things but loss, for the excellency of the knowledge of Jesus Christ, my Lord; for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ," &c., Phil. iii. 8. A true enlightened soul looks first to Christ's person, as being affected with his beauty, and sweetness of his love; and then to the goods and riches he possesseth: as a woman newly married, looks first to her husband, and then to the inheritance, or else is little better than an harlot.

6. But did I say, a desire after Christ? Be not mistaken, to think that every desire after him is a sign of true Faith. (1.) It is a fervent desire; such desire him more than all the world. That soul pants after him, and union with him, more than after heavenly glory. It greatly endears Christ to the soul. "He is the chiefest of ten thousand," Cant. v. 10, Psal. lxxiii. 25. (2.) It is such a desire, as in a hungry man, nothing will satisfy him but bread; so nothing will satisfy a true believer, but Christ, the Bread of life.

7. If a man hath true Faith, he knoweth the time when he was without it; he knoweth he was once blind, and without God and Christ. I will not say, he knows the very instant when God wrought it in his soul; but he can say with the man whose eyes Christ opened, "Whereas I was blind, I now see," John ix. 25.

8. And not only so, but he knows the way and means by which he obtained it, viz., either by hearing, or reading, or meditating on the Word of God; either in the free tender of Christ to sinners in general, or to dejected, burthened, and heavy-laden sinners, in particular.

9. Faith is usually obtained of God in a constant and laborious seeking and crying to him for it. What pains hath it cost you, sirs? Precious Faith is not easily attained to. What conflicts have you found within? Satan ever makes strong resistance, there is nothing he strives to obstruct or hinder more.

10. What love to God hath thy Faith wrought in thee? True Faith works by love. "Mary believed, and loved much."

11. Hath thy Faith purified thy heart? Hast thou seen its horrid filth and pollution? And dost thou long after purity? not only to have thy sins pardoned, but also purged away, and the power and dominion thereof destroyed?

12. What alteration in the course of thy life hath Faith wrought? Faith made Jordan go back. There is a turning the whole man to God, a glorious change in every faculty, in heart, and also in life. "Half my goods," saith Zaccheus, "I give to the poor," Luke xix. 8. And in the Acts it is said, "Those that used unlawful arts, burned their books," Acts xix. 19. "If any man be in Christ, he is a new creature," 2 Cor. v. 17.

13. Faith leads the soul to receive Christ in all his offices, not only as a Saviour, but also as a Sovereign: not only as a Priest, to die, and appease the wrath of God for us, but also as a prince, to rule and reign in us.

14. What obedience therefore flows from thy Faith? Dost thou boldly and visibly profess Jesus Christ, following him whithersoever he goeth; not closing in with one of his precepts only, but obeying all of them from thy heart, which thou art convinced of, and knowest to be thy duty. "Then shall I not be ashamed, when I have respect to all thy commandments," Psal. cxix. 6.

15. What peace hath Faith brought to thy soul? "Being justified, by Faith we have peace with God, through our Lord Jesus Christ," Rom. v. 1.

Secondly, From what hath been noted we may infer, there is an absolute necessity of Faith,

1. In respect of Gospel-revelation. "Without Faith it is impossible to please God," Heb. xi. 6.

2. There is no salvation without it, Rom. iii. 26. Thou must be beholden to another for a righteousness, because thou hast broken the law, that pronounceth the curse against thee; thou hast none of thy own that will be accepted in the sight of God. "He that believeth not shall be damned." "Unless that ye believe that I am he, ye shall die in your sins," John viii. 24.

3. There is a necessity of Faith, because all boasting is excluded. God's design in our salvation is, wholly to exalt his own free grace. It is of Christ's procurement, and thou must go unto him for it, or go without it.

Thirdly; If faith be much more precious than Gold, then labour for it above Gold; be not contented with a little of it, but wisely provide yourselves with good store. Grow in Faith, get a strong Faith.

Quest. Will not a small or weak Faith save us, as well as a strong?

Ans. Yea, if it be of the right kind, though never so small, the person that hath it, is as fully justified, as if he had the greatest degree and measure of it. Yet it concerns thee to get a strong Faith, for these reasons following:

1. Because thou mayest meet with strong assaults and temptations from Satan, and thou hast no way to resist him but by the shield of Faith, and it may be a little Faith will not be sufficient to withstand those exercises and assaults thou mayest meet with.

2. Because God expects much Faith of those he hath afforded much means unto: "I looked that it should bring forth grapes," Isa. v. 4; God looks for fruit, answerable to the cost and charge he hath been at with a people, or a particular person.

3. Because God may bring you into such a condition, that you may have nothing else to live upon, "The fig-tree shall not blossom, neither fruit be in the vines," &c., Hab. iii. 17. That is a time for the saints to live by faith; and if their faith be small, what will they do then?

4. Because as thy Faith is more or less, so will thy inward peace and joy be in Christ Jesus. He that hath but a small degree of faith, is often at the foot of the hill, and under doubtings and becloudings in his own spirit.

5. Because such as have but little faith, will find the way to heaven harder, and more difficult, than they who have much of it, or are strong in Faith. Weak folks are hard put to it to get up a high hill.

6. Because it is a strong Faith that glorifies God most, as it appears in respect of Abraham. "He being not weak in Faith, considered not his own body being dead—He staggered not through unbelief, but was strong in Faith, giving glory to God," Rom. iv. 19, 20.

Quest. But what is the cause that some Christians are so weak in Faith?

Ans. 1. Some are but just brought forth, lately converted, they are like new-born babes: can you expect a child in a cradle, should be as strong as such as are twenty or thirty years old?

2. Perhaps some have but little Faith, because they want the means of it, which others have; it may be they have more law preached to them than Gospel, more terror from Sinai, than joy from Mount Zion.

3. Again, some may be weak in Faith, because they pore more upon their own inward corruptions, than they meditate on Christ's righteousness, more on their own emptiness, than on Christ's fulness. They see their debts, but have not their eyes upon their Surety, who hath discharged and blotted all out.

4. Others may have little Faith, because they do not improve that which they have, they are not industrious traders, they do not labour after, and cry to God for more Faith. The way to grow rich, is to be diligent. "Lord, increase our Faith."

5. Some have no more Faith, because they give way to temptations, and let their inward corruptions too much prevail. Weeds will hinder the growth of precious

flowers: self-love, worldly pleasure, pride, and passion, choke and obstruct its growth. Faith is a tender herb.

6. Perhaps Christians have no more, because they mind not those precious grounds and encouragements, which God in his mercy hath offered for the increase, strengthening, and growing of Faith.

Quest. How may I know a weak Faith from a strong?

Ans. 1. A weak Christian, one weak in Faith, looks more within than without, grounds more on the good desires and heavenliness of his affections, than the covenant and promise of God: now a strong Christian looks to Christ. "Because I live, ye shall live also," John xiv. 19. It is not because my affections live, my obedience lives, or I have life, in obedience, or performance of external duties, but because Christ lives, "by whom I live," Gal. ii. 20.

2. A weak Christian consults more the power of the enemy, than he doth the strength of God, Christ, and the Holy Spirit; and is much acted by sense, in respect of means, how this or that should be done: "Can God furnish a table in the wilderness?" Psal. lxxviii. 19. But a strong saint believes in hope against hope; a strong Faith takes up in the power, grace, and sufficiency of God: "The Lord is on my side, I will not fear what man can do unto me," Psal. cxviii. 6.

3. A weak Faith grows weaker and weaker, and ready to let go its hold at every discouragement. If a corruption or temptation prevail, all his hope of heaven is almost gone presently. Thus it was with Peter, "Help, Lord, I perish." But strong Faith is rather strengthened thereby; as appears by the woman of Canaan. You may judge of a strong Faith by its power over the enemy. "I have written unto you, young men, because you are strong, and the Word of God abideth in you, and you have overcome the wicked one," 1 John ii. 14.

4. A weak Faith is much for doing, that so he may have peace and comfort within: "What must I do," &c., Acts xvi. 30. And as his obedience to God is kept up, so is his comfort; not but that great peace is to them that keep the law, and that are found in the way of obedience. But a strong Faith, in all it doth, is kept up by Christ's doing, by Christ's obedience; he sees his acceptance comes in through the Lord Jesus' undertaking for him.

5. A weak Faith is subject to rest too much upon the means, and outward ordinances. He performs duty, and is found in the appointments of Christ, because of the fat and sweet of them, or some present comforts of the Spirit in the performance of them, rather than because commanded of God, and to manifest his obedience and subjection unto him; and if he meet not with his expectation, he is ready presently to faint, and be discouraged, and concludes the ordinances do not belong to him, or he is not a converted person, &c., or else thinks wholly to neglect them for time to come.

6. A weak believer is ready to judge of his justification, by his inward sanctification. When he finds eminent power over sin, then he begins to conclude he may be in a saved state; though I do not say, that a man is actually justified, before he may be in some measure or degree made holy; where the one is, the other will follow, as the effect the cause.

Quest. How may a weak Faith or hand be strengthened, and feeble knees confirmed?

Ans. 1. Consider a weak Faith is precious, a little gold is gold, a little water is water: thou art a believer, though thou art but a weak believer.

2. A weak Faith, being true, may in time prove strong, and grow to be a great Faith.

3. Though thou hast but a weak Faith, it will save; doubtless some weak eyes beheld the brazen serpent, and were healed.

4. Weak Faith, if it be true, shall never fail totally, nor be taken away: He that is the author of it, will likewise be the finisher. "Being confident of this very thing, that he that hath begun a good work in you, will perform it to the day of Jesus Christ," Phil. i. 6.

HOPE COMPARED TO AN HELMET.

"And take the Helmet of Salvation," &c. Eph. vi. 17.

"And for an Helmet, the Hope of Salvation," 1 Thess. v. 8.

AN Helmet is a piece of armour for the head, commonly called a head-piece.

Hope, the Word is derived from *חָוָה* *Havah*, which signifieth to expect or wait; and it notes a very vehement intention both of body and mind, in waiting, expecting, or hoping; when a man waits, as it were, stretching forth his spirit or his mind, putting himself out exceedingly to hope or wait for a thing.

Hope is a divine and supernatural grace or fruit of the Holy Spirit, and may be thus described:

First, It is a patient and well-grounded expectation of whatsoever God hath promised. God is the Author of it, called the Hope of Israel, and the God of Hope. The believer is the subject of this Hope. The Object, in a strict sense, is God, who comprehends all the good that saints dwell in the Faith and expectation of: "what wait I for? my Hope is in thee," in a large sense, it is the good of promise not in hand, or already accomplished, but to be performed hereafter: "Hope that is seen, is not Hope; for what a man seeth, why doth he yet Hope for it?" Rom. viii. 24. Futurity is intrinsic to Hope's object, and distinguisheth it from Faith, which gives a present being to the promise, and is *ἐλπίς* *elpis* *υποστάσις*, "the substance of things hoped for," Heb. xi. 1. The good of the promise hath a kind of substance by Faith in the soul; it is in heaven, as it were, in an interview; it brings the Christian and heaven together, as if he were there already.

Why Hope is compared to an Helmet, will appear in the following parallel.

METAPHOR.

I. The Helmet defends the head, that eminent part of the body, from the dint of bullet or sword.

that faith which men have, without a well-grounded-Hope of future life? Devils have a kind of faith, they believe, but have no Hope. Faith eyes the promises; and Hope preserves the soul from Satan's wounds, keeping it in a faithful and steadfast expectation of the fulfilling of them: by which means a saint is helped cheerfully to suffer the loss of all other things; and that in judgment, hoping it will be made up again to him in another world: like as Hope causeth the husbandman to cast his choice and precious seed into the earth: "He that plougheth, plougheth in hope," 1 Cor. ix. 10; he hopes for a greater increase at harvest. So a merchant ventures much treasures at sea, as far as the Indies, in Hope; for had he not good Hopes of advantageous returns, all would account him a fool so to do.

II. The Helmet maketh a soldier fearless, and very courageous in the day of battle, for if his head and heart be well defended, he is in no great danger of his life.

if the judgment, will, affection, and conscience of a believer be preserved from the mortal wounds of the adversary, he is safe, and out of danger, which is all done by this part of the Christian's armour. How confidently and daringly did Goliath come forth against Israel, with his Helmet of brass, and other furniture, as if he had been so enclosed in his armour, that it was impossible for any one to prevail against him. This made him carry his crest so high, and to defy a whole host. Though he was mistaken in his armour, yet here is an Helmet, &c., that whosoever wears it shall never be put to shame for his holy boasting. God himself allows him so to do, and will bear him out in the rejoicing of his Hope. "They shall not be ashamed that wait for me." Therefore, saith David, "Though an host shall encamp against me, my heart shall

PARALLEL.

I. Hope of heaven defends the principal parts and faculties of the soul, from the dangerous assaults of sin and Satan, particularly the judgment, which most expositors understand is intended by the head. What avails

II. In like manner, Hope of heaven makes a saint very courageous for Christ, and his blessed interest. "Hope maketh not ashamed," Rom. v. 5. It is the Hope of heaven, that causeth saints to endure afflictions and persecutions with patience, and not to fear the faces of their enemies: for

not fear," &c., "My head shall be lifted above mine enemies," Isa. xlix. 23, Psal. xxvii. 3. Two things make the head hang down, fear and shame; now hope easeth the Christian's heart of both these, and so forbids him to give any sign of a desponding mind, by a dejected countenance, in the worst of times: "When these things come to pass, then lift up your heads, for your redemption draweth nigh," Luke xxi. 28.

METAPHOR.

III. An Helmet tends to the complete harnessing and setting out of a soldier, to meet his enemy, by which means he is terrible to behold, as experience shows; for how fierce doth an army of soldiers look, when armed *cap-a-pie*? And especially the head-piece tends to do it. Many have been struck with great trembling, by beholding an army of soldiers with Helmets on.

dread of them upon all the nations under the whole heavens; who heard the fame of them, and trembled not? Deut. ii. 2. "The people heard, and were afraid; sorrow took hold on the inhabitants of Palestina. The dukes of Edom were amazed; the mighty men of Moab, trembling took hold upon them. All the inhabitants of Canaan melted away, and dread fell upon them," Exod. xv. 14, 15, 16, Psal. xlviii. 5, 6. And thus will it be again, when God brings forth the sons of Zion against the sons of Greece, every way completely armed, with shield and Helmet, as an "Army with banners," Zech. ix. 13.

IV. An Helmet, as well as other pieces of armour, must not be put off, or laid aside, until the battle be over. There are some instruments and engines used in war, that are made use of but now and then; but the shield, breast-plate, and Helmet, &c., are necessary continually, when arms are employed.

V. A soldier, that hath his complete armour on, (as the having on the helmet doth import, because it is usually the last piece of armour defensive that is put on) is ready for service, when the captain commands him forth; and from hence he is animated, and becomes very diligent, and doth great execution oftentimes upon the enemy; yea, and more is expected from him, than from one that is unarmed.

METAPHOR.

I. An Helmet which men use in war, hath been, may be pierced through, to the loss of the life of the soldier that hath it on.

II. An Helmet used in war amongst men, though it may pre-

PARALLEL.

III. A well-grounded hope of salvation, and of victory against the enemy, tends to the complete harnessing, or fitting out of every true Christian, to meet and encounter with the adversary, by which means also they are said to be as terrible as an army with banners, which Mr. Ainsworth applies to this armour. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong-holds," &c. 2 Cor. x. 4. Israel being completely furnished with armour of proof, who were a people saved by the Lord, the shield of their Hope, and who was the sword of their excellency, God hereby put the fear and

dread of them upon all the nations under the whole heavens; who heard the fame of them, and trembled not? Deut. ii. 2. "The people heard, and were afraid; sorrow took hold on the inhabitants of Palestina. The dukes of Edom were amazed; the mighty men of Moab, trembling took hold upon them. All the inhabitants of Canaan melted away, and dread fell upon them," Exod. xv. 14, 15, 16, Psal. xlviii. 5, 6. And thus will it be again, when God brings forth the sons of Zion against the sons of Greece, every way completely armed, with shield and Helmet, as an "Army with banners," Zech. ix. 13.

IV. So Hope, the Helmet of salvation, must be taken by every true Christian, and never laid aside, until the field be won, and all the enemies subdued. Hence saith the apostle, "Gird up the loins of your minds, be sober, and Hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ," 1 Pet. i. 13. "Now abideth faith, Hope, and charity," 1 Cor. xiii. 13. "We desire every one of you to show the same diligence, to the full assurance of Hope, unto the end," Heb. vi. 11, 12.

V. So a soldier of Jesus Christ, having the whole Christian armour on, is ready for any service or suffering for his captain, and waits but for the word of command, and he adventures forth as Abraham did, not knowing whither he went. Hope of salvation particularly maketh a man very active; it is called a lively Hope; more is expected from him, than from one that is hopeless. Alas! he goes on without any heart, that hath no grounded Hope of heaven, and the blessed enjoyment of God and Christ for ever.

DISPARITY.

I. But this spiritual Helmet, called the Hope of salvation, which hath God, and all good both here and hereafter, for its object, against this there can be no assault made, nor force of weapon used to the endangering of the life of the soul.

II. But a well-grounded Hope, the Helmet of salvation, doth wonderfully preserve the con-

METAPHOR.

serve the head from danger, yet it cannot preserve the breast, but that may be wounded by sword or dart.

III. Men may have Helmets on, and yet notwithstanding lose the day, be overcome, and fly before their enemies, with shame and disgrace.

DISPARITY.

science, as well as the judgment, from being corrupted by the wounds of error, and rotten principles, carried on by the cunning craftiness of men, whereby they lie in wait to deceive.

III. But he that engageth in this spiritual armour, of which the Helmet is a part, "Having on the whole armour of God," Eph. vi., doth not only make a Christian to withstand the enemy, but also to stand against any assault. "Hope of salvation maketh not ashamed," Rom. v. 5.

INFERENCES.

I. From hence you may perceive, how exceeding useful Hope is to all true Christians, in their spiritual warfare with the enemies of the soul.

II. It shows that a Christian's life is a life of Hope or expectation: the promises of God are not presently accomplished; he seems to stay long, ere he makes good what he hath engaged to give to them.

III. And though he stay long before he performs his promises to us, yet they shall be accomplished at last, in the best time, to the eternal joy of our hearts. "Hope deferred makes the heart sick, but when it comes, it is a tree of life." "The vision is for an appointed time, but at the end it shall speak, and not lie," &c.

IV. That though God stay long before he performs his word and promises, yet it is our duty to wait patiently till it be fulfilled. "Wait for it, because it shall surely come," &c.

V. That Hope pacifies and quiets the soul of a believer, till the promises be accomplished and fulfilled.

It may also serve to caution every Christian to take heed he does not take a counterfeit Helmet. There is a Hope that will prove like a spider's web. Though a true and lively Hope maketh not ashamed, yet some men will one day be ashamed of their Hope, &c. See Hope the Anchor of the Soul.

HOPE COMPARED TO AN ANCHOR.

"Which Hope we have as the Anchor of the Soul, both sure and steadfast," &c., Heb. vi. 19.

HOPE is not only compared to an Helmet, but also to an Anchor, as the Soul is compared to a ship, which metaphor is opened under its proper head.

Quest. What is this Hope that is called the Anchor of the soul?

Ans. 1. Negatively. It is not a Hope of being rich, great, and mighty in the world. They esteem not things below at such a rate, as to make them their Hope. "If I have made gold my Hope, or have said to the fine gold, thou art my confidence," &c., Job xxxi. 24. Gold is put here, by a synecdoche of the part for the whole, for all earthly things; so that whereas Job saith, "If I have made gold my Hope," his meaning is, if I have made any good things on earth my Hope.

There is great difference, saith Mr. Caryl, between hoping for gold, and making gold our Hope: we may hope for worldly good things, but we must not make any thing of this life our Hope. And further he saith,

To make gold, either gotten, or to be gotten, our Hope, implies these four things:

1. An high estimation of it, as that which can do great things for us, or stand us instead, beyond any other thing, to make us happy.

2. A longing desire after it. There is always so much desire of that we hope for, that the thing hoped for is sometimes expressed by the desire. Hope deferred maketh the heart sick; but when the desire, that is, the thing hoped for, "cometh, it is a tree of life," Prov. xiii. 12.

3. Utmost and unwearied endeavours to obtain it. That which a man makes his Hope, he will make his work, and never ceaseth working till he hath attained it, or is convinced there is no possibility of attaining it.

4. To make gold our hope, implieth much trouble and anxiety of mind, when once we see our endeavours ineffectual and unsuccessful about the attaining of it. "If Hope deferred make the heart sick," as was hinted before, then when Hope dies, or as Zophar speaks, Job xi. 20, is as the giving up of the ghost," the heart must needs die too.

2. It is not hope of length of days: "If I wait, the grave is my house," &c.

But then, 2. Positively, it is a patient and well grounded expectation of the accomplishment of what God hath promised. Faith sees the promise, and beholds it though afar off: "Abraham saw my day," saith Christ: but then in comes Hope, and keeps the soul alive, in a well-grounded expectation of the fulfilling and accomplishment of it. See the description of it where faith is compared to an Helmet.

Why hope is compared to an Anchor, may appear by what followeth.

METAPHOR.

I. An Anchor is a good stay and security to a ship in a storm. What would the mariner do, had he not an Anchor to cast out of the ship, when he is in danger of rocks and sands?

II. An Anchor takes hold of some thing which is out of sight.

III. An Anchor, when it takes hold of a rock, or firm ground, fastens and stays a ship more steadily, preserving it from suffering shipwreck.

IV. An Anchor would be of no use without the cable to which it is fastened.

V. An Anchor, that it may be of advantage to a ship, requires skill rightly to cast it.

METAPHOR.

I. An Anchor is cast down into the sea, river, &c.

II. An Anchor may let go its hold, or be broken, and so become useless to a ship, by which means the ship may be lost.

they might turn away with their faces ashamed. If their Hope should fail them, they would have no refuge left. If Hope hold, all holds: but if Hope be gone, all is gone. Neither is it to be thought, that the Hope of holy Job, Heman, and others, who in trouble spake of their "Hope being gone, and perished from the Lord," was indeed utterly lost and perished, but that it was only so in their own apprehension, they being in great depths of despondency, and under sad desertion of spirit. Like as the Church was, when she said, "My God hath forsaken me, my God hath forgotten me;" which God himself graciously answers, it was not so, nor could be so. A saint's standing in Christ is firm; the covenant is ordered in all things, and sure. But to confirm this glorious truth, and make it yet more clear, and that I may leave no room for an objection, that Hope is both sure and steadfast, &c., consider the many strong bars that are cemented together, as so many bars of iron, hammered by the Spirit, to the making of this blessed Anchor of the soul both sure and steadfast.

PARALLEL.

I. So hope in God, through Christ, is a most excellent stay for the soul of a believer, in a day of trouble and persecution. "They suffered joyfully the spoiling of their goods, knowing in themselves, they had in heaven a better and enduring substance," Heb. x. 34. "We are saved by Hope," &c. It stays the soul, as an Anchor does the ship.

II. So Hope, the Anchor of the soul, takes hold of something which is not seen with carnal eyes, which is within the veil, &c.

III. So Hope, the Anchor of the soul, taking hold of Christ, who is called a Rock, stays the soul in a perilous time most firm and steadily, so that it is safe from spiritual shipwreck.

IV. So Hope without faith is of no use, nor can avail the soul any thing in time of need; those two graces always co-operate, and work together for the help and succour of a believer.

V. Hope, the Anchor of the soul, must be rightly cast, or else it will not profit a saint any thing in the day of trouble. It must be "Cast within the veil, whither the Forerunner is for us entered, even Jesus," &c., Heb. vi. 19, 20.

DISPARITY.

I. Hope, the Anchor of the soul, is cast upward; the saint's Hope is in heaven.

II. Hope, the Anchor of the soul, is both sure and steadfast; hence it is said, "Hope maketh not ashamed." If their Hope was not firm, or were there any danger of its being lost or broken, the saints of God were in a sad condition, and

First, The love of God is a sure ground of the saint's Hope. "I have loved thee with an everlasting love," &c., Jer. xxxi. 3. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail: my covenant will I not break, nor alter the thing which is gone out of my lips," Psal. lxxxix. 30—34. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing," Zeph. iii. 17. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 38, 39. If the love of God be from everlasting to everlasting to them that fear him; if he rest in his love; if he will not remove his loving-kindness from them, notwithstanding their sins and infirmities; if nothing can separate them from the love of God, which is in Christ Jesus our Lord; then the Hope that believers have in God is both sure and steadfast.

Secondly, God hath chosen, elected, and predestinated believers in Christ unto eternal life. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified," Rom. viii. 29, 30. The same persons that are predestinated, are called; and the very same that are called, are justified; and the very same who are justified, are, or shall be glorified: therefore the Hope that believers have, is both sure and steadfast.

Thirdly, Christ's death is a sure ground of Hope. "Who is he that condemneth? It is Christ that died." "I lay down my life for my sheep." Christ in an especial manner laid down his life for those which the Father gave to him, with an absolute purpose and intention eternally to save them: and he shall not lose his purchase, nor miss of the merit of his most precious blood; therefore the saint's Hope is both sure and steadfast.

Fourthly, Christ's resurrection is a sure ground of Hope. Christ rose again from the dead, to justify all those who truly believe in him. "Who shall condemn? It is Christ that died, yea, rather that is risen again."—"Who was delivered for our offences, and was raised again for our justification," Rom. viii. 34, iv. 25. Thus Christ, by his resurrection, doth actually justify all that believe in him; therefore the saint's Hope is both sure and steadfast.

Fifthly, The intercession of Christ is a sure ground of Hope. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right-hand of God, who also maketh intercession for us," Heb. vii. 25, "Seeing he ever liveth to make intercession for us." "Father, I will that those also whom thou hast given me, be with me where I am," &c., John xvii. 24. "I have prayed for thee, that thy faith fail not," Luke xxii. 32, 1 John ii. 1, 2, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Christ prays the Father, that all his children may be kept from falling, that their faith fail not, that they may have their sins pardoned, and may be where he is, &c. And he is always heard and answered by the Father: "I know thou hearest me always." Therefore the saint's Hope is both sure and steadfast.

Sixthly, The covenant of grace is a sure ground of Hope. "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and desire, though he make it not to grow," 2 Sam. xxiii. 5. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee," Isa. liv. 10. The covenant stands in Christ, it was made in him, he undertook to perform the conditions of it by his Spirit, in behalf of all true believers, as their Surety. We stand not in Christ in the new covenant, as we stood in Adam, in the old. Adam was a person, that might, or might not stand, it was in his own power to stand or fall; but the covenant of grace is more firm and sure in many respects, especially in regard of the excellency, power, ability, and immutability of Jesus Christ, who as the second Adam, and public person, hath undertaken for all his seed. If our standing was in the new covenant, as Adam's was in the old, doubtless we should not continue in our steadfastness one moment; for if he was overcome by Satan, that had no evil or depraved nature in him, for Satan to

fasten a temptation upon, how should we escape him, that have such a body of sin and death in us, even the seed or root of all corruption, our hearts being like tinder, ready to take with every spark of the devil's kindling. "I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear into their hearts, that they shall not depart from me," Jer. xxxii. 40. As God will not turn away from us, so he will not suffer us to depart from him. This is not like the covenant he first made. Therefore the saint's Hope of salvation is both sure and steadfast, an Anchor that will hold, and cannot be broken.

Seventhly, The fulness of grace which is treasured up in Christ for believers, is a sure ground of Hope. "It pleased the Father, that in him should all fulness dwell," Col. i. 19. "And of his fulness have we all received, and grace for grace," John. i. 16. Hence it is that all the wants of believers are supplied: "But my God shall supply all your needs, according to his riches in glory by Christ Jesus," Phil. iv. 19. Insomuch that whenever any, though the meanest and weakest saint, is in need of support or help, in time of great and imminent danger, he may not only have supply in one respect, but a full and complete supply in all respects, answerable to the various exercises that believers meet with in their Christian course, to the end they may not miscarry, or suffer shipwreck; for that in Christ they have a fulness of wisdom to instruct and counsel them, a fulness of love and care to guide them, a fulness of power and strength to hold them up, that they may be safe, and to stay them from sinking, as he did Peter, who, when under the fear of miscarrying, cries out to Christ for help; a fulness of pity and compassion, to commiserate them in all their distresses; and a fulness of grace and mercy, to pardon and fully blot out all their sins and failings, and be with them in all their sorrows and sufferings. Therefore the saint's Hope of salvation is both sure and steadfast.

Eighthly, The mercy of God is a sure ground of Hope. If the mercy of God can fail, the saint's Anchor may fail; but the mercy of God endureth for ever. "Behold, the eye of the Lord is upon them that fear him, upon them that Hope in his mercy," Psal. xxxiii. 18. "I trust in the mercy of God for ever and ever," Psal. lii. 8. "Where is the sounding of thy bowels, and thy mercies towards me? Are they restrained?" Isa. lxxiii. 15. The saints of God, as appears from hence, trust in the mercy of God, and that endureth for ever and ever. His bowels to his people can never fail. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may, but I will not forget thee." Therefore the saint's Hope is both sure and steadfast.

Ninthly, The promise and oath of God are a sure ground of hope. "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold upon the Hope set before us: which Hope we have as an Anchor of the soul, both sure and steadfast," Heb. vi. 16, 17, 18, 19. "In Hope of eternal life, which God that cannot lie promised, before the world began," Tit. i. 2. "As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people," 2 Cor. vi. 16. If the promise and oath of God be not enough to assure believers of their safe and firm standing in Christ, and of their assurance of heaven, nothing is. Therefore the saint's Hope is both sure and steadfast.

Tenthly, That relation which believers stand in unto God, is a sure ground of Hope. He is the Father, and they are his dear children; he is their Husband, they his spouse: will a dear father suffer his dear children to perish, and be torn in pieces, if he hath power to help? Or the dear husband his dear wife? The love of God to his saints exceeds the love and pity of either father or husband; therefore Hope, the Anchor of the soul, is both sure and steadfast.

Eleventhly, The power of God is a sure ground of Hope. "My sheep hear my voice, and follow me, and I give them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand." John x. 27, 28, 29. "Who are kept by the power of God, through faith, unto salvation." If the power of God be sufficient to keep believers from falling, and preserve them to his heavenly kingdom, then their Hope is both sure and steadfast.

Obj. But it is through faith they stand, and their faith may fail ?

Ans. Christ, as I showed before, hath prayed, that their faith fail not ; and besides he is the Author, Increaser, and Finisher of it. " He that hath begun a good work in you, will perform it unto the day of Christ," Phil. i. 6.

Twelfthly, Regeneration is a sure ground of Hope. " That which is born of the flesh, is flesh ; that which is born of the Spirit is Spirit," John iii. 6. " Being born again, not of corruptible seed, but of incorruptible," &c., 1 Pet. i. 23. Such as is the seed, such is the product of it: the seed being immortal, by which the saints are regenerated ; sure this may be sure ground of Hope, that they shall not perish. There is in them an holy and divine principle, so that they cannot sin unto death, or lose eternal life.

Let us now put all these together, and then doubtless we shall conclude, that the saint's Hope of heaven is no fancy, but like an Anchor that is both sure and steadfast.

INFERENCES.

FIRST, examine yourselves, what Hope you have ; there is a false Hope, as well as a true. What is the ground of thy Hope ?

1. Some ground their Hope of heaven upon outward prosperity. This is the worldling's Hope. They conclude God loves them, and will give heaven to them, because he hath given them so much of the earth, not remembering, that God gives some men their portion in this life: " Remember, son, thou in thy lifetime receivedst thy good things," &c., Luke xvi. 25.

2. Some ground their Hopes of heaven upon civility, and external righteousness ; they live sober and honest lives, and are not guilty of any gross sins. This is the moral man's Hope, the Pharisee's, the young man's in the Gospel ; the foolish virgins had this Hope, and yet lost heaven.

3. Some ground their Hopes of heaven upon the merits of their own works. This is the Papist's Hope ; for though they place some Hope in Christ, yet they put confidence in their own works. Now this is to cast Anchor on the sands. First ; that which merits must be our own ; but none of our good works are our own. They are our own subjective, because wrought in us, and they are ours in regard of the benefit of them ; but in respect of the original they are none of ours, they are the fruits of the Spirit ; it is God hath wrought all our works in us. Secondly ; they must be complete and perfect, or not meritorious : but the best works performed by us are both impure and imperfect, more dross than gold. Thirdly ; that which merits must not be due upon any other account ; paying debts is not meritorious : now there is nothing that we do, or can do, but it is due, it is a debt we owe to God ; we owe him all we have, are, or can perform : therefore saith Christ, " When you have done all, say, you are unprofitable servants."

Secondly, It shows, that the Hope of believers is a glorious Hope, the apostle saith, a blessed Hope, that is the stay or Anchor of the soul, &c., Tit. ii. 13.

Thirdly, All those that have not this precious grace, are at present in a Hopeless condition.

Quest. How may a man know whether he hath a true and well-grounded Hope ?

Ans. 1. If thou hast a lively Hope, thou art born again ; the new birth entitles to a new Hope. What Hope can a man have of heaven, if he be not converted ? " Unless a man be born again, he cannot see the kingdom of God," 1 Pet. i. 3, John iii. 3.

2. A true and well grounded Hope is attended with a train of other graces. " Tribulation worketh patience, and patience experience, and experience Hope, and Hope maketh not ashamed, why ? because the love of God is shed abroad in our hearts by the Holy Ghost," Rom. v. 3, 4, 5. Those that have the grace of Hope have the graces of faith and love, and all other fruits of the Spirit, more or less, in them.

3. Hope purifies the heart. " He that hath this Hope in him, purifieth himself, even as he is pure," 1 John iii. 3. If thou hast an unsanctified heart never boast of thy Hope ; it makes not only the heart holy, but the life also.

4. Hope of salvation is grounded upon the promises of God. The promises give interest, and upon interest ariseth Hope ; therefore he that hath not taken hold of God's promise by faith, is destitute of Hope, the Anchor of the soul. " Remember thy word unto thy servant, upon which thou hast caused me to Hope," Psal. cxix. 49.

5. Hope keeps the soul in a steady and sure expectation of the good promises, under affliction and sufferings; a saint is hereby stayed and quieted, whilst he is exposed to the loss of all other things for Christ's sake. "They took patiently the spoiling of their goods, knowing in themselves, they had in heaven a better and more enduring substance," Heb. x. 34.

6. True Hope makes a Christian very lively, and valiant for Christ, and his truth; it fills the soul full of spiritual activity; it is called "a lively Hope;" it makes him bold, and not ashamed of the cross, &c.

LOVE COMPARED TO DEATH, AND THE GRAVE, AND TO COALS AND FLAMES OF FIRE.

"Love is strong as Death, jealousy is cruel as the Grave: the Coals thereof are coals of fire, which hath a most vehement Flame," Cant. viii. 6.

"Many waters cannot quench Love, neither can the floods drown it," &c. ver. 7.

THE grace of Love which Christ hath infused into the heart of his spouse, and all gracious ones, is compared by the Holy Ghost in these scriptures to three things, which are of a powerful and prevailing nature, against whom there is no standing; first, Death; secondly, the Grave; thirdly, Coals and Flames of Fire: which show forth the vehement power and force of divine love to Jesus Christ; which cannot be quenched.

First; Love is compared to Death and the Grave.

METAPHOR.

I. Death and the Grave overcome the strongest men, it prevails over the most powerful, wise, and learned in the world; neither can the most mighty monarch encounter Death, or stand before it; there is no discharge in that war.

II. Death and the Grave seize upon every part of the corporeal or mortal body.

METAPHOR.

I. Death and the Grave put an end to natural life, and so cause all motions or actions from thence to cease.

II. Death overcomes and destroys that which we would, if possible, keep, viz., our lives, that are most dear to us.

though it be to the loss of life, yet Love takes away the fear of Death, and makes the soul willing to part with life for Christ's sake.

PARALLEL.

I. So Love, that is in the heart of a sincere Christian, prevails against all difficulties and oppositions, temptations, afflictions, and most cruel sufferings and torments, that can be exercised upon them, as appeared by the blessed martyrs. Nothing is too hard for Love, it cannot be subdued, it overcomes all sin and suffering whatsoever.

II. So Love, when shed abroad in the heart, seizeth upon all the faculties of the soul. Hence it is, that true Christians are said to love Christ with all their hearts, and with all their souls.

DISPARITY.

I. But Love hath that virtue, as it is a grace of the Spirit, that it sets all the faculties of the soul upon acts of a spiritual life. None are so lively as those that truly Love Jesus Christ.

II. Love only overcomes that which is offensive and contrary to us, or that stands in opposition to the soul's union with Christ, making that which would be injurious to flesh and blood, to become profitable and advantageous; yea,

though it be to the loss of life, yet Love takes away the fear of Death, and makes the soul willing to part with life for Christ's sake.

LOVE COMPARED TO COALS AND FLAMES OF FIRE.

METAPHOR.

I. Coals and Flames of Fire are of a burning and consuming quality.

PARALLEL.

I. The grace of Love kindled in the soul of a believer, burns up and consumes that inordinate desire which is naturally in the heart,

after the things and vanities of this world; it eats up and consumes all carnal and sensual lusts whatsoever; all fleshly and combustible stuff, or things that stand in the way, are burnt up and destroyed by it.

METAPHOR.

II. Coals and Flames of fire are of a purging and purifying quality.

III. Coals and Flames of Fire are of a melting and softening nature; they make things tender and pliable, meet to receive the impression of a seal, &c.

IV. Some Fire is so vehement, that water thrown upon it will not quench it, but rather cause it to burn more fierce and vehemently.

believers; when temptations of one sort fail, he trieth others: he offers worldly pleasures, honours, riches, yea, all the goods, as I may say, of his house; but all is in vain, nothing will quench this divine Flame; the true Christian utterly contemns him, with all he hath. The grand design of Satan's courting a man, with all his offers, "all this will I give thee," &c., is to gain his Love, or draw off his affections from Jesus Christ. If this way will not do, he tries another, and brings afflictions and crosses upon the soul; but over these likewise is a saint a conqueror. Which makes the apostle break forth into this holy triumph: "Who shall separate us from the Love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? "no, none of these things can;" "for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, that is in Christ Jesus our Lord," Rom. viii. 35—39.

V. Fire hath Light with it.

VI. Coals and Flames of Fire afford heat, they are of a warming and reviving nature.

VII. Flames of Fire ascend, or tend continually upwards.

See more of the nature and quality of Fire, where the Word of God is compared to it.

METAPHOR.

I. Fire is from beneath, it is earthly, and one of the four elements.

II. A violent Fire may be quenched, and all natural and elementary Fire shall be put out. Mount Ætna shall not burn always.

PARALLEL.

II. So the grace of Love purgeth, cleanseth and purifieth the soul; the dross and filth of the heart and life being wasted away, a Christian is made holy, sanctified, and heavenly thereby.

III. So the grace of Love softens the heart, and melts it, makes it pliable, and very fit and capable to receive the impression and divine image of God.

IV. The grace of Love is of such a strong and vehement nature, that it is impossible utterly to quench or extinguish it in the soul, though the devil daily use all his strength and skill to do it. Many ways he continually assaults

and vehement nature, that it is impossible utterly to quench or extinguish it in the soul, though the devil daily use all his strength and skill to do it. Many ways he continually assaults

V. So the grace of Love is attended with the knowledge of Christ, who is the object of Love: *ignoti enim nulla cupido*.

VI. So the grace of Love heats our cold and frozen hearts; it warms and revives them with sweet and blessed Love and zeal of God, and his glory.

VII. So the grace of Love darts the desires of the soul heaven-wards: "Such have their affections set on things above," Col. iii. 1, 2.

DISPARITY.

I. The grace of Love is from above, it is a supernatural grace, it grows not in nature's garden: "But the fruit of the Spirit is Love."

II. But the grace of Love, this divine Fire, can never be quenched, it shall burn to eternity. "Charity never faileth," &c.

INFERENCES.

By these things, works, and operations, we may try whether we have true Love to Jesus Christ or no. And for a further help therein, see the following metaphor.

CHRIST'S LOVE COMPARED TO WINE.

"For his Love is better than Wine," Cant. i. 2.

WHEREAS Christ's Love is preferred to Wine, it is to be understood synecdochically; so Ainsworth. Wine here is put for the most pleasant, joyful, refreshing, and cordial things; as bread by the same figure is frequently put for such things as strengthen, &c.

METAPHOR.

I. WINE is the fruit of a good tree, a choice and precious plant, and it is the best of natural liquors.

II. Wine is pleasant, delectable, and sweet to the taste.

III. Wine is to be had only in some particular countries; some people never taste of it as long as they live.

IV. Wine is highly esteemed and valued when the excellent virtue thereof is known.

V. Men will not part with store of the best Wine for toys and trifles.

If a man would give all the goods of Christ's Love, it would be contemned, Cant. viii. 7.

VI. Wine is of a singular use to revive and make glad the disconsolate spirit: "Give Wine to him that is of a heavy heart."*

VII. Wine causes a man, if he drink freely of it, to forget his sorrows.†

while it lay under, Rom. vii. 10, 15, 18, 24, 25.

VIII. Wine, naturalists tell us, repairs decayed nature. A man may faint by some sudden qualm, and need a cordial; and that which may revive the spirit, may not recover a man out of a consumption, or one brought by a languishing distemper almost to the grave.

IX. Wine was used in legal sacrifice in time of the law.

PARALLEL.

I. The Love of Christ is the fruit of the choicest plant that ever was planted. Men and angels are not to be compared to him. [See Vine.] And his Love is the best and choicest of Love. Wine is natural, but his Love is divine and supernatural. None ever Loved, as Christ Loved.

II. There is nothing so pleasant and delectable to a believing soul, as the manifestation of Christ's Love; it excels all things for sweetness.

III. Christ's Love is not known to many that live in the world; divers never tasted of it, do not know how good it is; die without any sight or assurance of Christ's Love.

IV. Christ's Love is esteemed by all that know his worth; they value him above Wine, or gold or the best of earthly things.

V. Saints will not part with the Love of Christ for all the good things of this world; they are but trifles and vanity, in comparison of his Love. his house to a saint, so that he would part with Cant. viii. 7.

VI. The Love of Christ is the most sovereign thing in the world, in the manifestation of it, to revive and comfort poor disconsolate souls. "Thou hast put more gladness in my heart, than in the time when their corn and Wine increased," Psal. iv. 7.

VII. The evidence or manifestation of Christ's Love to a poor soul, doth cause it to forget all its former bitterness, terror of the law, and horror of conscience for sin, which possibly for a great

VIII. The grace and love of Christ will recover strength that hath been lost. A saint may faint, and need a cordial, by means of a temptation, when grace is not much decayed in him. A draught of Christ's Love, I mean, the manifestations of it, will recover, in a spiritual sense, a Christian that has been a great while consumptive, whose vitals are impaired, and he almost dead.

IX. The grace of Love, the fruit of the Spirit, which flows from Christ, is the only ingredient to stir up our devotion. We can perform no ser-

* *Vina parant animos.* Ovid.

† *Cura fugit, diluiturque Merc.* Ovid.

vices acceptably without Love: "Let all your works be done in charity." And when the soul hath sweet manifestations of Christ's love to it, how sweetly doth it go on in God's worship!

METAPHOR.

X. Wine is good, as it may be used, to heal some sorts of wounds.

XI. Wine is good to stir up courage in hostile encounters; it makes a man brisk and valiant.

ness, and over all is more than a conqueror. "Nothing shall separate us from the Love of God, which is in Christ Jesus our Lord."

XII. Wine is used at marriage-feasts, and in great banquets.

Wines upon the lees; of fat things full of marrow, of Wines upon the lees well refined," Isa. xxv. 6.

XIII. Wine may be taken to excess.

XIV. Wine daily drunk, without fresh supplies, will not hold out long.

XV. Wine will decay by long keeping; it will wax sour, and become nauseous and unsavoury.

PARALLEL.

X. The Love of Christ will heal a broken heart. There is no salve, both in the nature and effects thereof, to cure a wounded spirit, like assurance of Christ's love.

XI. The Love of Christ breaking in upon the soul, makes a Christian courageous, and very valiant in that spiritual warfare he is engaged in; he is hereby animated to endure all manner of hardship. "Nothing shall separate us from the Love

XII. The love of Christ is more than a banquet of the greatest varieties to a gracious soul; it affords choice food. "A feast of fat things, of Wines upon the lees well refined,"

XIII. But none can have too much of Christ's Love.

XIV. Christ's Love is like a fountain of living water, or an inexhaustible treasure.

XV. Christ's Love, the longer we enjoy it, the sweeter it is; and sweetest of all it will be at the last.

INFERENCES.

BUT from whence is it that believers do thus prize and esteem Jesus Christ, and his Love?

First, From the excellency of his person. [See Rose of Sharon, and Lily of the Valleys.] "He is fairer than the children of men."

Secondly, From the sense of his great Love to them; "We Love him, because he first Loved us."

Thirdly, From the consideration of those hard things he suffered for their sakes.

Fourthly, Because of the savour of his good ointment. "He hath shed his Love abroad in their hearts, by the Holy Ghost," Rom. v. 5.

Fifthly, Saints value Christ's Love above Wine, because his Love is beyond all comparison, most sweet and consolatory.

1. His Love was in him early, betimes, before ever the earth was formed, or the foundations thereof laid; his heart's desire and Love was first set upon us, Prov. viii. 31.

2. His Love is of an attracting nature, (that the spouse knew well enough.) He is like the loadstone; he draws all hearts after him, that have a taste or touch of him, Jer. xxxi. 3, 1 John iv. 19.

3. It is boundless; like the Nile, it overflows all banks and bounds; it knows no limits.

4. It is a delighting Love: "His delight was with the sons of men," Prov. viii. 30. He takes complacency in the soul he Loves.

5. It is a free Love, without foreseen merit or worth in the object. When man lay weltering in his blood, loathsome and filthy, Christ Loved him," Hos. xiv. 4, Ezek. xvi. 3, 4, 5, 6, 9.

6. Christ's Love is hot and fervent; much water cannot quench it: it hath a vehement flame, Cant. viii. 6, 7.

7. It is a matchless Love, far beyond the Love of Jacob to Rachel, or Jonathan to David.

8. It is an incomprehensible Love, it passeth knowledge. You may sooner find out the depth of the sea, the height of heaven, tell the stars, or count the sands of the sea-shore, than find out or measure the Love of Christ. It is a lasting, abiding, and eternal Love. "His Loving-kindness he will never take away." This makes

the Church so much to desire the manifestations of the love of Christ, and in this is his love better than wine.

But who are they that thus prize and esteem the love of Christ? Take some brief notes of them.

1. Such cannot tell how to praise Christ, nor set forth his excellency, as they would; they cannot sufficiently exalt him. 2. Such are in a longing and languishing condition, till they see him. 3. Cannot be satisfied, till they get to some good and well-grounded assurance of an interest in him. 4. Christ runs much in their minds. 5. Such love Christ, what state soever they are in. 6. Such keep his word. 7. They Love Christ above husband, wife, children, &c., nay, more than life itself. 8. They Love to hear of him, and often from him. 9. They highly value every special token of his Love. 10. They rejoice in his presence. 11. They grieve and mourn at his absence. 12. If they have grieved him, cannot rest until they see his reconciled face again. 13. They love his image wherever they see it; Love all the godly, the poorest saint, as well as the richest. 14. They love to be like him in grace here, as well as in glory hereafter. 15. They are troubled when he is dishonoured. 16. They are greatly concerned for his name, kingdom, and interest in the world. 17. They often visit him in closet-duties. 18. Take great care to please him. 19. Will suffer for his sake, when called to it. 20. Long for his appearance.

BAPTISM A BURIAL.

Expounded and practically improved, Rom. vi. 4, and Col. ii. 12.

“*Know ye not, that so many of us as were baptized (εἰς Χριστὸν Ἰησοῦν) into Jesus Christ,*” that is, into the profession of his faith, confession of his name, and communion with his Church, “*were baptized into his death,*” Rom. vi. 4.

“*Buried with him in baptism, wherein ye are also risen with him,*” &c., Col. ii. 12.

For the opening of this metaphorical text, we will show.

1. The literal signification of the word Baptism.
2. The metaphorical signification thereof.
3. What Burying literally and tropically is.
4. Give a symbolical parallel between Baptism and a Burial.
5. Produce some inferences from the whole.

In showing the signification of the word Baptism, we will with all impartiality give the judgment of the learned. The word is Greek, and we are to seek its meaning from the learned in that tongue, of whose writings we have carefully examined the most noted, some of which are, Scapula, and Stephanus, Pasor, Minshew, and Leigh's *Critica Sacra*. Grotius, Vossius, Causabon, Selden, Mr. Daniel Rogers, Mede, Chamier, Dr. Taylor, Dr. Hammond, Dr. Cave, Hesychius, Bundæus, Beza, Erasmus, Buchanan, Luther, Illyricus, Zanchy, Glassius, &c., who with all the learned of any note, that are impartial, agree with one voice, that the primary, proper, and literal signification of *Βαπτίζω*, *Baptiso*, is, *Mergo, immergo, submergo, obruo, item tingo, quod fit immergendo*; that is, to drown, immerge, plunge under, overwhelm, as also to dip, which is done by plunging. And it is certain the ancients so understood it, as appears by their constant practice of dipping such as were baptized; as Tertullian says of his trine-immersion, *ter mergitmur*, that is, thrice are we dipped. And that the change of the rite to *Aspersio*, or sprinkling, was invented to accommodate the tender bodies of infants, in these northern parts, when the practice of Baptising them prevailed, is generously confessed by Vossius, and most of the learned.

In a less proper or remote sense, because all things that are washed are dipped in, or covered all over with water, it is put for washing, Luke xi. 38, Heb. ix. 10, Mark vii. 4. And we dare modestly assert, that no Greek author of any credit, whether Heathen or Christian, has ever put Baptising for sprinkling, or used those words promiscuously. The Greeks have a peculiar word to express sprinkling, viz., *εὐαρίζω*, which they use when they have occasion; as might be abundantly shown, if needful.

From this proper signification arise some metaphorical notations : as,

1. From the signification of *drowning*, (they are the words of Vossius,* in *Theol.*) it is put for affliction, because they that are afflicted are as it were drowned in the gulph of calamities, Matt. xx. 22, Mark x. 38, Luke xii. 50. *Baptismus non significat afflictionem quamlibet, sed vehementem, et forinsecus irruentem, ut sunt in scripturis undæ persecutionum et tribulationum, quibus qui merguntur et obruuntur, baptizari videantur*, Estius ad 1 Cor. xv. 29. That is, Baptism denotes not every light affliction, but that which is vehement and overwhelming : as there are waves of persecutions and tribulations mentioned in scripture ; so such as are drowned and overwhelmed by them, may seem to be baptized, Matt. xx. 22, 23, Mark x. 38, 39, Luke xii. 50. The reason of the metaphor is taken from many and deep waters, to which calamities are compared, Psal. xviii. 16, "He drew me out of great waters," Psal. xxxii. 6, and lxix. 1, 2, &c.

2. It is put for the miraculous effusion of the Holy Spirit upon the apostles, and other believers in the primitive Church, because of the analogical immersion or dipping, (for so, as we have proved βαπτίζω signifies) : for the house where the Holy Spirit came upon the apostles was so filled, that they were, as it were, drowned in it : or the reason of the metaphor may be from the great plenty and abundance of those gifts, in which they were wholly as it were immersed, as the baptized are dipped under water, Acts ii. 3, Matt. iii. 11, Mark i. 8, Luke iii. 15, John i. 33, Acts i. 5, and xi. 16. When fire is added, it is a symbol of external manifestation.

3. It is put for the miraculous passage of the Israelites through the Red Sea, 1 Cor. x. 2, which was a type of Gospel-baptism.

These reasons of the metaphor are evident and convincing demonstrations, that the signification of Baptism is to dip or plunge ; for sprinkling can bear no analogy with them.

The word is expressed in the Old Testament by the Hebrew טָבַל, *Tabal*, which the Septuagint (or the seventy learned interpreters) render by βαπτίζω, *Baptiso*, to dip ; as these texts shows, Gen. xxxvii. 31, Exod. xii. 22, Lev. iv. 6, 17, and xix. 16, ix. 9, Deut. xxxiii. 24, Numb. xix. 18, 2 Kings v. 14, &c.

Hence also the Baptized are said to be dead and buried, in allusion to the putting of dead men into the earth, and covering them therewith ; to which we proceed,

What burial in a natural sense is, every man knows : and in our text it is a metaphor, the symbolical analogy of which with Baptism follows in the parallel.

METAPHOR.

I. WHEN one is buried, it imports him to be dead, for none but such ought to be buried.

This may be evidenced by this consideration, that Baptism is an illustrious symbol of the death of Christ our Saviour, who died for us. "I am he that was dead, and am alive ; behold, I live for evermore." The true administration of this sacrament visibly figures it to us ; and to that end it was instituted, viz., to confirm that great and glorious truth of his being really a man, and so capable of suffering or passing through the death of the cross, Rom. vi. 3—5, into which death we are baptized ; and then being dead to sin, and to this world, we are to live in newness of life amongst the saints in the kingdom of God.

II. When one is buried, he ought to be covered all over with earth, else it is no burial.

nifications of the word, as is largely opened. 3. From scripture practice, which always was by dipping, as all the learned that are impartial acknowledge. 4. From the constant practice of antiquity, who retained the right form until *Clinical Baptism*, viz., such who deferred their Baptism till their sick bed came to be used about Cyprian's time, in the third century. These *Clinici*, so called, because εν τη κλινῃ

PARALLEL.

I. WHEN one is Baptized he ought to be dead to sin, that is, converted by the power of God's Word to Gospel truth, which always makes the soul loathe and detest sin ; and then that soul might be said indeed to be dead to sin.

II. When one is Baptized, he ought to be covered all over with water, or else it is no Baptism. Which fully appears. 1. From the nature of Burial. 2. From the proper and metaphorical significations of the word, as is largely opened. 3. From scripture practice, which always was by dipping, as all the learned that are impartial acknowledge. 4. From the constant practice of antiquity, who retained the right form until *Clinical Baptism*, viz., such who deferred their Baptism till their sick bed came to be used about Cyprian's time, in the third century. These *Clinici*, so called, because εν τη κλινῃ

* A notione quæ mergere significat, profluxit ea quæ pro affligere usurpatur, quia qui affliguntur, calamitatum gurgite quasi merguntur.

καὶ ἐν τοῖς κλῆροις, baptized in their bed, were such as delayed their baptism until their death-beds, because they believed it would take away all sin, and that there was no pardon if they sinned after receiving it; yet not daring to go out of the world without this great badge of Christianity, deferred it till they thought they were in danger of death; and since they could not without peril of life be dipped, sprinkling was invented to serve the turn. For a like reason, as was said before, they changed the mode of administration with respect to infants, when their baptism was introduced, out of regard to their tender constitutions, especially in cold countries and seasons. This was the original of sprinkling, and sprung purely from the abuse of Baptism, and the want of a right subject: as by divine aid, shall be demonstrated in a particular sheet, impartially, and from undoubted authority.

One may with as much reason be said to be Buried, when clay or earth is thrown upon his head only; as to be Baptized, when water is poured upon his head or face: and if the one be no burying, it is as certain the other is no Baptism. And he that affirms, that sprinkling may represent or symbolically express the death, Burial, and resurrection of Christ, does at the same time speak without colour of truth, word of sense, and against all the reason in the world. As breaking of the sacramental bread, visibly betokens that Christ's body was broken; and as the pouring forth of the sacramental wine, represents the gushing forth of his blood; so the sacramental dipping in water, viz., Baptism, represents his death and Burial; and the coming from under the water, his resurrection, 1 Cor. xv. 2, 3, 4.

METAPHOR.

III. Burial precedes the resurrection, or raising of the dead body to a state of immortality.

PARALLEL.

III. The immersion of the party baptized, precedes his emersion, or coming out of the water; which symbolizes or answers to two things: 1. The resurrection of Christ, 2. Our rising again to newness of life: "Buried with him in Baptism, wherein ye are also risen with him," &c., as in the text.

INFERENCES.

I. From the whole we may rationally conclude, that the administration of this great ordinance by sprinkling, (which comports not with the literal nor metaphorical signification of the word, nor those great mysteries represented by it, viz., the death, Burial, and resurrection of Christ) is disorderly, and should be rectified.

II. It is a motive to excite us to admire and reverence the great grace and goodness of Christ, who hath given us such a visible symbol of his death, Burial, and resurrection; not only to confirm our faith, but also to prevent our being deceived by any seducing spirits.

III. It is not to be wondered at, that such as deny the man Christ Jesus, but preach up the light within to be a Saviour, should reject these two great ordinances stated in the scripture, viz., Baptism and the Lord's supper, because such as deny the substance, are necessitated to deny the sign. Persons of this judgment may be easily confuted: for whenever the term Baptism is mentioned, and God or Christ represented as the Agent, it must be understood of the Baptism of the Spirit, in the sense before spoken of. Whenever Baptism is mentioned as the act of any apostle or minister of the Gospel, it denotes water-Baptism, because these have neither power nor commission to Baptize with the Spirit, and with fire. And when ever the Baptism of blood and suffering is mentioned, it must be understood of persecutors, or ungodly men, who murder, destroy, or afflict the godly; for neither God, without blasphemy, nor good men, without a wrong application of the term, may be said to Baptize that way. So that when we meet with the act of Baptism, as the act of a good man, we must of necessity understand it of water-Baptism, in the same method and mode of administration, as was practised by the apostles and primitive Christians; and that being a positive institution, with respect to the subject and manner of administration, is not to be deviated from, upon any pretence whatsoever, unless we will suppose the laws of the Almighty to be in the power of man, so as that he may dispense at pleasure with them; which is not to be done without sufficient authority from God himself, which is no where to be found.

IV. If the laws of the great unerring Sovereign of all things ought to be observed without variation, unless it be by his express direction: then we are to conform exactly

to his order, in this part of the evangelical law, and to practise it no otherwise than he has prescribed, because it was so delivered to the saints.

V. We would caution all that would approach to this sacred evangelical ordinance, unless they be dead to sin, that is, such as truly and really hate wickedness, and the empty vanities of the world; and unless they have a prospect of, and long to have an interest in that never-fading inheritance, promised by our dear Lord Jesus to his children; not to profane this blessed institution: because, if they want the due qualifications of serious and converted souls, viz., faith, repentance, and good lives, they are hereby entitled, not real members of Christ, but hypocrites, and incur as great a hazard, as such do who eat and drink unworthily of the Lord's supper.

THE LORD'S SUPPER.

"For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread," 1 Cor. xi. 23.

"And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: This do in remembrance of me," Verse 24.

THE Papists affirm, that after the words which they call the words of consecration, spoken by their Mass-priest, the bread is changed into the real body of Jesus Christ; and many of the blessed martyrs, in Queen Mary's days, were burned to ashes for denying this transubstantiation. Which absurd and monstrous conceit of theirs hath been learnedly confuted by many ancient and modern writers, so that it may be thought needless to add any thing here upon that account; yet that we may make our way the more plain to these metaphorical and figurative expressions used by our Saviour, when he instituted the holy sacrament of the Supper, saying, "This is my body," something briefly we shall offer, in confutation of their pernicious doctrine; which may soon be done, for they confute themselves, in saying, that the sacrament is a feast for our souls, and not for our bodies: now what is my soul the better, when I eat the very body of Christ? Christ is eaten and received spiritually: "Whoso eateth my flesh, and drinketh my blood, hath everlasting life," and I will, saith Christ, "Raise him up at the last day," John vi. 54. Therefore the eating of Christ's flesh cannot intend the receiving of the sacrament of the Lord's supper: for if it did, it would be a very easy way for the vilest sinner to go to heaven.

But to come directly to the business in hand: either Christ spoke figuratively, when he said, "This is my body," or he did not? And that the words cannot be taken in a proper sense, is evident; for it is impossible for words to express any thing more plainly, than that by this is meant the bread. It is said, that "Christ took bread, and brake it, and gave it, and said, Take, eat, this is my body;" where this necessarily relates to that which Christ took, brake, and gave. Also the apostle saith positively thrice in a breath, that it is bread: "As often as ye eat this bread," &c., 1 Cor. xi. 26. "And whosoever shall eat this bread," John vi. 15. "The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. Also the participation of the sacrament is called, "Breaking of bread," Acts ii. 46, and xx. 7, which Popish authors themselves understand of the sacrament. Now can any be so ignorant and foolish, to believe it is Christ's proper and real body, which the Holy Ghost calleth so often bread, after it is blessed, &c.

Object. By this, say some of the Papists, is neither intended the bread, nor Christ's body; but in general, this substance which is contained under this species.*

Ans. "What do they mean? Are there any more substances under those species, besides the bread first, and afterwards the body of Christ? Do not they affirm, as soon as ever it ceaseth to be bread, it becometh the real body of Christ? Then surely if it be a substance, according to what they say, it must either be bread, or the body of Christ, or no substance at all."

Object. Christ's body is after the manner of a spirit, taking up no room, so that head, hands, feet, are altogether in the least crumb of the host.

Ans. "In arguing thus, as a learned man observes, they plead for the propriety of words, and destroy the propriety of things. How can they say it is properly a

* Bellarmin. *de Euch.* l. 3. c. 12.

body, which wants the essential properties of a body, which is to have quantity, and take up room; take away this, and the body may properly be a spirit, for it is that only which differenceth it from a spirit."

But further, to show how idle and absurd it is to take our Saviour's words in a proper sense, we shall show that it is utterly against sense and reason, as well as contrary to scripture, as you have heard.

First, It is against sense. What greater evidence can there be of things, than what sense affordeth? But if this which the Papists affirm, about the consecrated bread being the real body of Christ be true, the senses of all the world are deceived; for since the great argument for Christianity, as all agree, was the words that Christ spoke, and the works which Christ did; now how could we be sure he did so speak, or so work, if we may not credit the reports of our eyes and ears? This was St. Luke's great evidence of the truth of what he wrote, that it was delivered to him by eye-witnesses, Luke i. 1, 2, and St. John's: "What we have seen with our eyes, and our hands have handled of the word of life," 1 John i. 1. And St. Paul's for the resurrection, "That he was seen of Cephas, then of the twelve, then of the five hundred brethren at once," 1 Cor. i. 5, 6. Even Thomas's infidelity yielded to this argument, "That if he did thrust his hand into Christ's side, he would believe," John xx. 25. Christ judged this was a convincing argument, when the apostles thought they had seen a spirit: "Handle me, and see; for a spirit hath not flesh and bones, as you see me have," Luke xxiv. 39.

But now if after the words of consecration, there is under the species of bread, the nature and properties of flesh, then are the senses of the wisest of mortals deceived: and if our senses be deceived here, they are not, as a late author, Dr. Tillitson, observes, to be trusted in any other thing; no, not when they are most sure that we see father, or mother, or wife, or children. Can we be sure, "This is my body," is written in Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 24? For may not those words be some other words? Why should we trust our eyes? What if we should tell the Papists, these words, "This is my body," are neither in this chapter, nor anywhere else written in the New Testament, and grow confident of it, and tell them the words are, This is not my body; it is the bricks that were laid to build Babel, it is the gates of Solomon's porch: this is the shew-bread that Abimelech gave to David, the bottles that Abigail took from Nabal? If they tell us, we are strangely deceived, and the sense of all that we can read will give it against us; may not we tell them as well, when they say, This is the real body of Christ, when it is nothing but a wafer-cake, That they are strangely deceived, and that the senses of all, that can either see, taste, smell, or feel, will give it against them? This being so, what reason is there for them to burn us, because we cannot see the bread to be Christ's real body, more than there is for us to kill them, because they cannot see that it is the gates of Solomon's porch.

Secondly, It is against reason. And shall any conclude, that it is any principle of the Christian religion, that is contrary to, and utterly against reason? For it would make us believe things that are absolutely impossible, and gross contradictions. Though some things may be above reason, yet they themselves confess no principle of religion can be against it.

Obj. But they say, We imagine many things impossible, that really are not so; and further intimate. If we can prove any real impossibilities, which this doctrine forceth them to believe, they will yield to us: for they with us condemn the Lutheran opinion, that Christ's body is every where, because it is impossible; and therefore expound those words, "I am the vine, I am a door," &c., figuratively, as we do, because it is impossible for him who is a man, to be a vine, or a door, &c. See Mr. Pool, p. 107.*

Answ. It is no less impossible for the bread to be Christ's real body. "Why might not the vine, as well as the wine, be by transubstantiation converted into Christ's real substance? I think, saith Mr. Pool, the mother as good as the daughter. And especially since Christ saith, I am the vine, might not they have devised another transubstantiation, to make Christ's words good?"

But to proceed to show how irrational and absurd their notion is, and what they hold, as you heard, that Christ's whole body is present in every crumb of bread, &c., and yet do affirm, Christ's body is, entire and undivided, and also believe it is

* See a book called Scripture Mysteries, p. 279.

really in heaven, in such a proportion or bigness as he had upon earth. Now then, saith Mr. Pool, according to their doctrine, the same body of Christ is bigger than itself, and longer than itself, and which is worse, Christ is divided from himself. I know not what can be more impossible, than to say, That all Christ is at Rome, and all at London, and all in heaven, and yet not all in the places between.

Object. All this the Papists say, may be done by God's Almighty power.

Ans. Then by the same Almighty Power, it is possible for any other man to be in so many places: for it matters not that Christ should be invisible in so many places, and another should be there visibly; or that Christ is there in so little a bulk, and another must be in a greater. And if this be so, what monsters follow from hence? Can any devise greater absurdities than they believe, if in very deed they believe what they say, and daily affirm? Suppose now John to be by divine power at the same time at Rome, at Paris, and at London: wherever John is alive, it follows he must have power to move himself, or else no living creature. Then John at Rome may walk towards London, and the same John at London may walk towards Rome: and so they may meet, shall I say, the one the other, and you may be sure it will be a merry meeting; it were worth enquiring, how long they will be ere they come together. Then again, at Rome all the parts of John may be excessively hot, and at London excessively cold, and at Paris neither hot nor cold. This is beyond all romances that ever were devised. Besides, John may be sorely wounded at Rome, and yet at London may sleep in a whole skin; John may be feasting at Rome, and fasting at London, in the same moment.

Object. You talk at this rate, because you measure God by yourselves, whereas he can do more than you or I can do.

Ans. There are some things, which it is no dishonour to God to say he cannot do them, because they are either sinful, (so God cannot lie,) or absolutely impossible. God himself cannot make a man to be alive and dead at the same time; God cannot make the whole to be less than a part of it; he cannot make three to be more than threescore; he cannot make a son to beget his father; he cannot make the same man to be born at several times, as Papist authors confess, and therefore in like manner he cannot make the same body to be in two several places, for this is not one jot less impossible than the other: but they must believe, Christ may have ten thousand bodies at one time, or so many as there are priests to consecrate the bread, and distinct congregations to celebrate the holy Supper."

Object. These indeed are great difficulties to human reason, but reason is not to be believed against scripture.

Ans. True, but this is their hard hap, this doctrine of theirs is against scripture, as well as reason, in as much as it is highly dishonourable to Christ, whose honour is the great design of scripture. What a foul dishonour is it to him, to subject him to the will of every mass-priest, who, when he pleaseth can command him down into bread! And what a dishonour is it, that the very body of Christ may be eaten by rats and worms, and may be cast up by vomit, and the like, as Aquinas, affirms,* and that their church in her missals hath put this amongst other directions, That if worms or rats have eaten Christ's body, they must be burned; and if any man vomit it up, it must be eaten again, or burned, or made a relic? And yet this is no more than their doctrine will force them to own; for if they will believe Christ's own words in one place, as well as in another, he assureth us, that whatsoever, without exception, "Entereth into the mouth, goeth into the belly, and is cast forth into the draught," Matt. xv. 17.

Object. What dishonour is this more to Christ, than to have fleas suck his blood when he was on earth.

Ans. Very great dishonour! For though in the days of his flesh it was no dishonour to him, as it was necessary for us that he suffered so many indignities, and died, yet now being risen from the dead, "He dieth no more;" and it must needs be a great wrong, injury, and dishonour to him, to be crucified again, and be brought back to those reproaches which he long since left; and all this to no purpose, and without any profit to us. Again the scripture approveth and useth this argument, that his body cannot be in two places at one and the same time. It is the angels' argu-

ment, "He is not here, he is risen," Matt. xxviii. 6, plainly implying, that he could not be here and there too. Or must we say, the argument used by the angels of God is weak or deceitful, that theirs may be strong and true?

Object. Have we not many examples in holy scripture, which show that Christ may be in divers places at one time? Was he not in heaven when he appeared to St. Paul, Acts ix. 3. Paul saith, "He was seen last of all of him," and yet he was not then in heaven?*

Answ. What sight it was that Paul had of Christ, is not declared; however, it is evident it was a vision that he had of him, for so he calleth it: but that this proves the body of Christ to be in two places at once, doth not in the least appear. Stephen also saw Christ; and if it should be granted, as some affirm, that he saw his real glorified body, doth it follow, the body of Christ was then in two places? The heavens might be opened, and his sight so strengthened that he might have a sight of the blessed Jesus, whom Stephen said, he saw "Standing on the right-hand of God," Acts vii. 56.

Object. The Papists say, Christ's real body is in the eucharist invisibly, and so the angels might mean, he was not there visibly, when they said, "He is not here, he is risen."

Answ. To this saith Mr. Pool, If a man being sought after, should hide himself in some corner or hole of the house, and pursuers should ask for him, could any with a good conscience say, he is not here, because he is invisible? None sure but a Papist, who is so well skilled in equivocation, would give such an answer. Our Saviour every where makes these two opposites, his being in the world, and going to heaven. John xiii. 1. The hour was come, that he should "Depart out of this world unto the Father." It seems they could have taught him the art of going thither, and remaining here as the same instant. They have an excellent faculty, as he had, who said, since he could not give content in going, nor staying: he would not go, nor stay: for they know how a man may both go from a place and stay in it, at the same time. I know not what can be more plain, if they did not wilfully shut their eyes. Christ saith expressly, "Me you have not always with you:" that is, his bodily presence; for as touching his divine presence, so he is always with his people unto the end of the world, Matt. xxviii. 20. Besides, their doctrine destroys the truth of Christ's human nature. We read of Christ, "He was in all points like unto us, sin only excepted." His body was like ours, and therefore impossible it should be in a thousand places at once, which according to their doctrine it is. This turns Christ's body into a spirit; nay, indeed, they make his body more spiritual than a spirit; for a spirit cannot be in several places, divided from itself. The soul of man, if it be entire both in the whole, and in every part of the body; yet it is not divided from itself, nor from its body, nor can it be in two bodies at the same time, as all confess; much less can it be in ten thousand bodies at once. Whenever any angel comes to earth, he leaves heaven. So that this quite destroys the truth of Christ's human body.

Object. Much of what we say here, the Papists say, was true of Christ's body in the days of his infirmity; but when he was risen from the dead, then he received a spiritual body, as it is said ours shall be at the resurrection, 1 Cor. xv.

Answ. This is but a fig-leaf; for they ascribe these monstrous properties to Christ's body before its resurrection; for they say, the flesh and blood of Christ were really in the sacrament which the disciples received while Christ lived. Secondly, Christ's resurrection, though it heightened the perfection, yet it did not alter the nature and properties of his body, nor give it the being of a spirit: for after he was risen, he proves that he was no spirit by this argument, "Handle me, and see: for a spirit hath not flesh and bones, as you see me have," Luke xxiv. 39. By this it appears, that their doctrine destroyeth the truth of Christ's human body; at least it destroys the main evidence of it against those who affirmed that Christ had only a phantastical body, namely, that he was seen, and felt, and heard; for the Papists say, that sense is not to be believed. Again this doctrine of theirs destroyeth the truth of Christ's ascension into heaven; for he is not ascended, if he hath not left this world, but is here in the sacrament. Nothing can be more clear, than that Christ did visibly and locally leave this world, when he went up into heaven, Acts i. 9, 10. That being once there, "The heavens must receive," or contain "him, until the time of the restitution of all things," Acts iii. 21. And that at the last day he shall come visibly and locally from heaven, 2 Thess. i. 7. But that he shall come down a thousand times in a day,

* See a Popish Book called, *The Portraiture of the True Church*, p. 152.

at the command of every mass-priest, or that he should have such power as to make the body of his Saviour, is such a dream as the scripture speaketh not one syllable of, nor can any rational man believe it. Besides, their doctrine destroyeth the very essence of a sacrament, which consists of two parts, an outward element or sign, and the inward grace signified by it.

These things being well considered, it is evident these words, "This is my body," are to be taken figuratively, i. e., this is a sign of my body, or this is the sacrament of my body; so that from the manner of the words spoken by Christ, there is no necessity to take them as the Papists do, seeing it is so frequent with the Holy Ghost to use metaphors in this kind; I need not name them, considering it is the subject of our present work. "The seven kine are seven years; the seven ears of corn are seven years;" the stars are the angels of the seven churches; the seven heads are seven mountains, &c. Christ is called a rock, a lamb, a lion, a door, together with many other things, which we have spoken unto. See the second head of Metaphors, Similies, &c.

The saints are called sheep, branches, &c. "The meaning of all this is," saith Dr. Preston, "they are like such and such things; but yet it is the manner of the scripture-speech and therefore, saith he, it is not necessary those words should be taken in a proper sense, as they are by the Papists.*"

Object. "But," saith the worthy doctor, "you will object: yea but in a matter of this moment, as a sacrament, the Lord speaks distinctly and expressly; there he useth no metaphor, though in other cases he doth."

Ans. "To this," saith he, "I answer briefly: It is so far from being true, that he useth them not in the sacrament, that there are none of all the sacraments but it is used, viz., in the sacrament of circumcision, "this is the covenant," &c. In the sacrament of the passover, which were the sacraments of the old law, the lamb is called the passover. In this very sacrament, to go no further, for instance, take but the second part of it, 'This is the cup of the New Testament in my blood:' here are not one, but divers figures. The cup is taken for the liquor in it; the wine in the cup is taken for Christ's blood; 'This is the New Testament,' &c. that is, the seal of the New Testament." Here is figure upon figure, saith Mr. Pool, and yet the Papists have the impudence to reproach us for putting in but one figure, which they confess the Holy Ghost frequently maketh use of. Wonder, O heavens! and judge, O earth, whether those men do not strain at gnats, and swallow camels, &c.

This openeth a way for us to our next work, which is to run the parallel concerning those figurative and metaphorical expressions of the Lord Jesus Christ, used at the institution of the holy eucharist, Matt. xxvi. 26, "Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body."

METAPHOR.

I. Christ took Bread after he had supped, &c.

II. Christ blessed the Bread: "he took the Bread, and gave thanks."

III. Christ brake the Bread. Corn, we know, is bruised, or ground in a mill, that so it may become meet Bread for our bodies.

IV. Christ gave the Bread to his disciples: "He took Bread, and blessed it, and brake it, and gave it to his disciples."

V. The disciples took the Bread. Note by the way, it is called Bread when Christ took it, it is called Bread after he blessed it, and it was Bread the disciples took.

PARALLEL.

I. This, in the judgment of some divines, notes God's choosing or taking Christ from among men, to be a sacrifice for our sins.

II. Christ sanctified himself; he was set apart to that glorious work and office he came to do.

III. Christ was bruised or pierced for our sins, he was broken as it were in the mill of God's wrath, which was due to us for our sins, that he might become meet food for our souls; "It pleased the Father to bruise him," Isa. liii. 10.

IV. Signifying not only his giving himself for us, but his giving himself freely with all his benefits to us.

V. Which holds forth our taking or accepting of Christ the Bread of Life, as the food of our souls.

* Dr. Preston on the Saint's Qualifications, p. 478.

METAPHOR.

VI. The disciples ate the Bread. Bread will do us no good, unless it be taken and eaten.

VII. Bread is the stay and staff of man's natural life: "I will break the staff of bread," Ezek. iv. 16. It is that which preserves the life of the body.

VIII. Bread is the best of earthly blessings; hence in scripture it is sometimes put for all good things, Isa. lv. 1, 2.

was theirs. Hence he is called the

IX. Bread is of a satisfying nature; hence God saith, "He will satisfy his poor with Bread."

X. Bread is made of seed, or corn, which before it riseth, or becometh fruitful, or yields increase is sowed, and dies. "Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit," John xii. 24.

of Christ. Such hath been the fruit of the preaching of Christ crucified, that multitudes of sinners thereby through the Spirit have been converted to God, whence also hath sprung forth a seed to serve him, whom he hath accounted to the Lord for a generation; of all which he will not suffer one grain to be lost, but will raise it up at the last day.

A parallel much like this might be run, in respect of the Cup or spirit of the wine. See Wine.

PARALLEL.

VI. Unless we receive Christ by a lively faith, and feed upon him, that is, fetch all our comforts from him, relying wholly by faith upon him, he will avail us nothing to eternal life: "Unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John vi. 53.

VII. Christ is the stay or staff of the life of our souls: "When Christ, who is our Life, shall appear," &c., Col. iii. 3. Christ preserveth the life of our inward man: "Because I live, ye shall live also."

VIII. Christ is the best and chiefest blessing that ever God gave to his people; he comprehends all other good: he that hath Christ hath every thing. "All things are yours," 1 Cor. iii. 22. Why so? because they had an interest in Christ, Christ

IX. Christ received by faith, most sweetly fills and satisfies the soul of a believer. "He that eateth of the Bread of life, and drinketh of the water of Life, shall hunger or thirst no more," John iv. 14. Such have what they desire.

X. The Lord Jesus, like a seed of corn, was sown, and did die, that so he might not remain alone, in the perfect enjoyment of himself, but for great increase, viz., to raise up with him all his elect; he was content, when his hour was come to yield himself up to death. He died, and rose again, and thereby bringeth forth much fruit. All that ever were, or shall be quickened, and raised out of a state of death by sin, were, and shall be quickened by the death and resurrection

INFERENCES.

I. The apostle saith, "That what he received of the Lord Jesus, he delivered to the saints: how the Lord Jesus, the same night in which he was betrayed, took Bread, and blessed it," &c. "And in like manner took the Cup, when he had supped," &c., 1 Cor. xi. 23—25. From whence we infer, that whatsoever we do in the worship of God, we must see we have a command from God to warrant our practice, and also exactly to do it according to the pattern he hath left us, or directions he hath given us; we must not add to, nor diminish from, nor alter any thing of the words of the institution; if we do, God will not hold us guiltless.

II. This rebukes the Papists, who deny the people the holy Cup of our Lord, and give the sacrament, or holy ordinance, only in one kind, when nothing is more clear, than that Jesus Christ gave his disciples the Cup, as well as the Bread.

Quest. Why did Christ institute this holy ordinance, and give it to his disciples, the very night in which he was betrayed?

Ans. 1. To strengthen their faith in an hour of temptation, that was just at the door, and ready to come upon them. When is a cordial more necessary, than when the patient is ready to faint, and his spirits fail? Christ saw what a sad qualm was coming upon poor saints, and therefore gives them this soul-reviving cordial, to bear up their spirits.

2. Because the last words of a dying friend are mostly kept in mind, or tokens of love given by him are chiefly borne in remembrance.

Quest. Who ought to partake of the holy Eucharist?

Answ. 1. None but such who are true converts, or who sincerely believe in the Lord Jesus Christ; for this is an outward sign of an inward grace received. Those who have not spiritually received Christ by faith, ought not to come to the holy Supper of the Lord.

2. It appertaineth to none, but such converts as are baptized. "Those that received the word were baptized; and they continued in the apostles doctrine and fellowship, in breaking of bread, and prayer," Acts ii. 40, 41, 42. We read of none that received the Lord's Supper, but baptized persons.

3. Such who are fallen into any gross and scandalous evil, and under the suspension or sentence of the Church, ought not to partake of the holy Supper of the Lord, until they have repented, and given satisfaction to the Church, and are received again into fellowship.

4. Those who cannot discern the body of the Lord broken, so as to look unto and behold Jesus Christ crucified for them, but eat it as common bread, ought not to come to this ordinance; such, amongst others, if they come, are unworthy receivers.

Quest. What is required of persons who come to partake of this holy ordinance?

Answ. They ought to examine themselves; it requires due preparation, which doth consist in these four or five particulars.

1. A sincere confession of those sins, which we find out upon diligent search and examination.

2. Godly sorrow for the same, manifested by putting away the filth of the flesh. We must come with clean hands, and a pure heart.

3. We ought to forgive those who have offended us. Christ commands us to be reconciled to our brother. The apostle exhorteth us to lay aside all malice. We must not "Keep the feast with the leavened bread of malice and wickedness," 1 Cor. v. 8.

4. Faith in the death and blood-shedding of Jesus Christ.

5. We ought to do it in remembrance of his death.

(1.) With an affectionate remembrance. The sight of our eyes ought to affect our hearts.

(2.) A sorrowful remembrance, in contemplation of what our sins brought upon our dear Saviour: they were the thorns, as I may say, that crowned him, and the nails that fastened him to the cross.

(3.) With a sin-loathing and self-abhorring remembrance.

(4.) With a thankful remembrance. Though we have cause of sorrow, considering the nature of our sin, and horrid evil thereof; yet there is great cause of joy and thanksgiving, to behold a Saviour, who in bowels of love died to redeem and save us from them.

Quest. How may a Christian, with much comfort, upon examination, receive the Lord's Supper?

Answ. 1. If there be no sin in thy heart or life, which thou regardest, or dost allow thyself in, bearest with, or connivest at.

2. If thou dost loathe sin, as well as leave it; when it is not only out of thy conversation, but out of thy affection also. To hate and loathe sin, is more than to leave it; persons never willingly leave or forsake what they love.

3. If thou canst say in truth, that thou wouldest be made holy, and dost labour after it, as well as to be made happy; to be thoroughly sanctified, as well as to be saved; live to God here, as well as live with God hereafter; to have sin mortified as well as pardoned.

4. If Christ be most precious to thee, and hath the chiefest room in thy heart. If upon trial thou findest these things are in very deed wrought in thee, thou mayest with much comfort come to the sacrament.

Quest. Of what use is the sacrament of the Lord's Supper?

Answ. 1. It shows the horrid nature and evil of sin, in that nothing could expiate it, nor satisfy the justice of God, or make a compensation for it, but the blood of Jesus Christ.

2. It shows the wonderful love of God to poor sinners, in giving up his own dear Son, to die the cursed death of the cross for us.

3. It shows the wonderful love of Jesus Christ, who freely laid down his life for our sakes. "Greater love hath no man than this, that a man lay down his life for his friend;" "but Christ hath laid down his life for us, when we were enemies to him by wicked works," John xv. 13, Rom. v. 8—10.

4. It tends to increase our love to Christ, and our faith in him.

5. It shows us that Christ is our Life, and how and by what means we come to be saved.

6. It seals the covenant of grace to us, giveth us, in the right use of it, much assurance that Christ is ours.

7. There is a mystical conveyance or communication of all Christ's blessed merits to our souls through faith held forth hereby, and in a glorious manner received, in the right participation of it.

8. It may animate and encourage us to suffer martyrdom, when called to it, for his sake.

CHRIST OUR PASSOVER.

"For Christ our Passover is sacrificed for us," 1 Cor. v. 7.

THE Passover, or Paschal Lamb, being a most eminent type of the Messiah, of which see our sacred Philology, in the chapter of sacred Rites, where you have the reason of its typical and metaphorical representation, we shall here run an apt parallel betwixt that illustrious type, and the most holy Antitype.

TYPE.

I. The paschal Lamb must be without blemish, entire, whole, sound; not blind, nor broken, nor sick nor bruised.

II. He was to be a year old.

yields sufficient proof; as also the perfection of Christ in like sort: and that in fulness of time he should come and suffer; a year being a perfect revolution of the sun's course. *Guild.*

III. It was to be taken out of the flock.

IV. It was to be separated from the flock.

V. It was to be slain, and that in the evening.

VI. The blood was to be sprinkled on the lintel, and door-posts, that the angel seeing the same, might pass by, Exod. xii. 7.

VII. The Lamb was to be roasted with fire, ver. 8.

It was a sign either of the Spirit of God, which is compared to fire, through which Christ offered himself; or of the fire of God's wrath, which he suffered when he was made a curse for us, Heb. ix. 14.

VIII. It was to be roasted with head and legs, and the appurtenances thereof; that is, it must be roasted all whole, not cut in pieces.

PARALLEL.

I. Shadowing forth the perfection and innocency of Christ, in whose lips was found no guile; "As a Lamb, without blemish and without spot."

II. Signifying the experience Christ should have of our miseries, whereof even a day's continuance

of Christ in like sort: and that in fulness of time he should come and suffer; a year being a perfect revolution of the sun's course. *Guild.*

III. Christ was taken from amongst mankind: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." &c. Heb. ii. 14.

IV. Christ was separate from sinners.

V. So Christ died, saith Mr. Ainsworth, in that season, viz., in the evening of the day: also in the evening of time, in the latter age of the world.

VI. Signifying, that Christ's blood must be applied by us; and where Christ is received, and the soul sprinkled by faith, sanctification outwardly will appear in the practice of the life, 1 Cor. i. 30.

VII. Signifying, saith Mr. Guild,* the agony of Christ in the garden, and the wrath of his Father, which he did endure both in soul and body.

VIII. This signifies our full communion with Christ, whole and undivided, 1 Cor. xiii., Gal. ii. 20.

TYPE.

IX. No bone of the Lamb was to be broken.

X. The Lamb was to be eaten.

XI. It was not to be eaten raw, ver. 9.

XII. It was to be eaten all, and with unleavened bread.

XIII. It was to be eaten with bitter herbs.

XIV. It was to be eaten in every family, and each family to this purpose had a Lamb.

the faithful; yea, each particular soul,

XV. The house was to be prepared.

XVI. If the house was too little, the neighbour's house was to be assumed; yea, the strangers were to partake, if they were circumcised.

XVII. They were to eat it with their loins girded.

XVIII. They were to have their shoes on.

XIX. They were to eat in haste. The original word signifies to haste away, as with fear and amazement.

XX. Lastly, in that the blood of the Lamb was first sprinkled on them.

TYPE.

I. The Passover signified Christ was to come.

II. The Passover only fed the body.

III. The Lamb being slain and eaten, perished, and nothing of it remains.

IV. That was a type or shadow.

PARALLEL.

IX. *Os nullum illius agni frangi voluit Deus, &c.* It signifies, that not a bone of Christ should be broken, as it was prophesied of him.

X. Christ is spiritually to be received, and fed upon. "My flesh is meat indeed," &c., John vi. 55.

XI. Noting, that we should be well prepared, when we come to the sacrament. *Guild.*

XII. Signifying, that in Christ nothing is unprofitable, or to be rejected; and that we ought to eat with the unleavened bread of sincerity and truth.

XIII. Which typified forth the bitter sorrows and sufferings of Christ; and that we should eat our Passover with a sense of, and bitter sorrow for our sins, wherein we were captivated.

XIV. Showing the unity that ought to be among God's people, they being all fellow commoners in, and partakers of the privileges and blessings of Christ. Every Church and family of hath a whole Christ.

XV. To signify how we should prepare our hearts, 1 Cor. xi. 28.

XVI. To signify, first, the superabundant virtue of Christ's death, for the house may be too little for the Lamb, but not the Lamb for the house; as also the sweet communion of the saints in love, the joyful vocation also of the neighbour-Gentiles, and their admission into the fellowship of the faith, being inwardly circumcised, &c.

XVII. This signifies the girding the loins of our minds with justice, strength, and verity.

XVIII. This was to figure out the preparation of the Gospel of peace, wherewith our feet should be always shod.

XIX. They that come to Christ, must be ready to walk in the way of salvation, with the staff of true faith in their hands; as strangers and pilgrims, to make a daily progress towards the land of everlasting happiness.

XX. It shows, that first Christ was made a sacrifice to God, and then a sacrament to us. *Guild.*

DISPARITY.

I. Our Passover shows he is come, and hath been crucified for us.

II. Christ spiritually feeds the soul.

III. But Christ, though he was slain, and became thereby spiritual food for our souls, yet he is no whit impaired thereby; but liveth and abideth for ever in perfect bliss and happiness, and remaineth as perpetual nourishment to his chosen.

IV. Christ is the Antitype and substance of it.

INFERENCES.

God gave special charge to the Israelites, concerning their eating the passover; He was greatly provoked by the neglect of it. "But that man that is clean, and is not on a journey, and forbeareth to keep the passover, even that man shall be cut off from his people," &c., Numb. ix. 13. What then will become of them who refuse to come to Christ, and eat of this spiritual passover? Also it may stir up such sincere and godly souls to look about them, and cause them to tremble, who live in the great neglect of coming to the holy Supper of our Lord. Surely there is as good ground and reason for you to obey the Lord Jesus in this ordinance, as there was for Israel to obey Moses in keeping the passover: nay, I may show much greater.

1. From the consideration of what the one was a sign of, and what the other shows forth, and is a sign of.

2. From the consideration of the excellency of Christ, whose law this is, above Moses, who received that law, and delivered it to Israel.

3. From the threats that are denounced against those who refuse to hear Christ in whatsoever he shall say to them. "If the word spoken by angels was steadfast," &c. "If they escaped not, that refused him that spake on earth; how shall we escape, if we turn away from him that speaketh from heaven?"

And for further motives consider,

1. The strict and positive injunction of Christ, "Do this in remembrance of me." He that said, "Do not steal, do not commit adultery," &c., "Repent, believe, pray always, be holy," &c., said, "Do this," &c.

2. It is a perpetual ordinance, till Christ come the second time. Paul received it from Christ, after his coming in Spirit according to his promise, &c. And the primitive saints continued in it after that time likewise; therefore the coming he spake of, must intend his second coming at the last day.

3. Consider the great need there is to remember Christ's death, and of those profitable instructions and blessings comprehended in this ordinance.

4. Is not the neglect of a known duty a great sin?

5. Is not this in effect to set light by Christ, and to cast contempt upon his commands, and in effect to say there is no need of them? What signifies, say some, the eating a little bread, and drinking a little wine? Wilt thou take upon thee to teach Christ, and exalt thy own wisdom above his, who is the most wise God?

6. Consider how faithful and ready the saints in former ages were, to walk in the commandments of God; and is it not left upon record to their everlasting commendation? "Moses did all things according to the pattern showed him in the mount," &c. "Zachariah and Elizabeth walked in all the commandments of the Lord blameless."

7. Dost thou know what spiritual blessings thou lovest by thy neglect hereof; is not loss of communion with Christ a great loss?

8. Is not universal obedience a demonstration of grace? "Then shall I not be ashamed, when I have respect to all thy commandments," Psal. cxix. 6. "If ye love me, keep my commandments," John xiv. 15.

9. Will not the thoughts of a wilful neglect of known and indispensable duties, be bad death-bed companions?

10. This preacheth the Gospel to the very sight of your eyes; is it not necessary to make use of all means God hath ordained for your establishment in the truth of the Gospel?

11. Will not omission of known duties exclude men and women the kingdom of heaven? read Matt. xxv. Is it not for sins of omission, that Christ will condemn and sentence many souls to eternal burnings in the great day?

METAPHORS, ALLEGORIES, SIMILES,

TYPES, ETC.

RELATING TO THE

HOLY ANGELS OF GOD,

AND THE

SOUL AND SPIRIT OF MAN.

Wherein the Nature, Order, Office, and Ministration of Angels is opened.

THE creatures of God are divided into invisible and visible: the invisible are spirits *ασώματα*, *asomatoi*, without bodies; and by them we understand angels, because being in their nature incorporeal, they cannot be seen by human eyes. The visible are whatsoever things have existence in the visible world, whether simple or mixed bodies. In what notions metaphors are taken from good and evil angels, see our sacred Philology, book i. p. 99.

1. Angels then in their natures are spirits created of God.

2. Called ministers or Angels, to show their office.

Take Mr. Ainsworth's description of Angels, Gen. xvi. 17.

"Angels, so named of the Greek *αγγελος*, *angelos*, in Hebrew *מלאך*, *Maleac*, by interpretation a messenger or legate, one sent and employed in any work, whether of God, or man. And those sent of God were sometimes men, as Haggai is called the Lord's angel, or messenger, Hag. i. 13, and John Baptist, Matt. iii. 1, and generally the Lord's priests under the law, Mal. ii. 7; and Christ's ministers under the Gospel, Rev. ii. 1. 'Unto the Angel of the Church,' &c., that is, the minister or pastor of the Church. But in special, Angels are those heavenly spirits, and fiery flames, that are wise, 'Excel in truth,' Psal. ciii. 20. 'Which are all ministering spirits, sent forth to minister unto them who shall be heirs of salvation,' Heb. i. 7, 14. The Hebrew doctors' opinion of Angels is, that they are essential forms, created without any material substance or body. And whereas the prophet says, he saw an Angel like fire, and with wings, &c. It is also spoken of prophetic visions, and by way of dark parables. Also that the Angels are lower and higher than another; it is not in the highness of place, as when one man sits higher or above another; but as we speak of two wise men, which excel one another in wisdom, that that man is higher than this. Likewise that there are ten names that angels are called by, and accordingly ten degrees of them; and the tenth, called men, are the Angels which spake with the prophets, and appeared to them in visions, for which they are called men, as Maimon, sheweth in *Misneh Jesudei Hatovah*, chap. ii. That there are ten degrees of angels, the holy scriptures show not; but degrees there are, as the apostle mentioneth, Rom. viii. 38, Col. i. 16, 'Angels, principalities, powers, thrones, dominions, &c. 'Howbeit, we are warned not to intrude into those things which we have not seen,' Col. ii. 18. Sometimes the word Angel is given to Christ himself, who is the Angel of the covenant, and the Angel of God's face or presence, Isa. lxiii. 1. 'In whom God's name is,' Exod. xxiii. 21. Thus Ainsworth. And in another place he saith, 'That one of the two Angels that appeared to Abraham was Jesus Christ, whom Abraham called the Judge of all the earth, Gen. xviii. 2, 25, who is called Jehovah.'"

It is the opinion of some of the learned, that every particular saint hath an Angel to take care of him; which they gather from that passage, "Take heed ye despise not one of these little ones; for I say unto you, that in heaven their angels always behold the face of my Father," &c., Matt. xviii. 10. And from that in Acts xii. 15, "Then said they, it is his Angel." But others rather conclude, that the saints have many Angels to watch over them, and continually to minister to them. That the godly are under the guardianship of the holy Angels, is not doubted or questioned by any worthy writer.

THE HOLY ANGELS COMPARED TO WATCHERS.

"I saw in the visions of my head, and behold a Watcher," Dan. iv. 13.

"This matter is by the decree of the Watchers, and the demand by the word of the Holy Ones," Verse 17.

METAPHOR.

I. A Watcher, or Watchman, imports such as sleep not, or but little; their business is to watch, which they cannot do unless they keep themselves awake.

II. Watchers import such as have a charge committed to them, of great importance, which they are continually to look after. The Apostle speaking of the care of ministers, saith, "They watch for your souls," &c., Heb. xiii. 17.

magnificence. "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left hand," 1 Kings xxii. 19.

2. They wait for his word, and do receive commandment from him.

3. They oft-times declare God's mind and will to men. Thus they were employed to give the law on mount Sinai, and to reveal God's mind to Abraham, to Hagar, to Lot, to Elijah, to the Virgin Mary, to the shepherds, to the apostles, to Philip, to Paul, to John, &c., Acts vii. 33, Gen. xvi. 7, and ix. 12, 2 Kings i. 3, Luke i. 26, Acts x. 3, i. 10, viii. 26, and xxvii. 23, Rev. i. 1.

4. To govern the kingdoms of the world; for it is not to be doubted, but God makes use of them upon this account. Hence they are called princes, yea, glorious princes, and are much above the kings and potentates of the earth, Dan. x. 13, Eccls. v. 8.

5. They are God's warriors, to execute his decrees whether of mercy, as 2 Kings vi. 17, or of judgment, 2 Sam. xxiv. 17, 3 Kings xix. 35, Rev. xvi. 7.

6. They are continually employed in praising God, crying, "Holy, holy, holy, is the Lord of Hosts," Isa. vi. 3, Rev. iv. 8, and vii. 11, 12.

Secondly; In reference to the Church and people of God, they have a great charge committed to them, and much business and work to do. "He hath given his angels charge over thee, to keep thee in all thy ways," Psal. xci. 11.

1. They are as nurses, to bear up and keep the godly from hurt: "They shall bear thee up in their hands, lest they dash thy foot against a stone," Psal. xci. 12.

2. They are as stewards, to provide for the godly in their need. How graciously was "Elijah fed by angels, with a cake baked on coals, and a cruse of water, when he was faint, and ready to die!" 1 Kings xix. 4—6.

3. They are employed as physicians, as appears by that passage, John v. 4.

4. As comforters in trouble. How sweetly was poor Hagar comforted by an Angel, when she said, "I will not see the death of the lad!" Gen xxi. 16. The like was the prophet Isaiah, Isa. vi. 6, 7. Nay, our blessed Saviour refused not to receive comfort from the angels who ministered to him, when he was in his bloody agony in the garden, Luke xxii. 43.

PARALLEL.

I. Angels are not subject to sleep, as men are: they always are awake, beholding the evil and the good, hence said to be "Full of eyes;" Ezek. i. 18.

II. Angels have a great charge committed to them, they are employed about great and weighty affairs; and that, first, in reference unto God; secondly, in reference unto saints; thirdly, in reference unto wicked men.

First. In reference unto God.

1. They are his courtiers, attending upon him continually for his honour, and to set forth his

5. They are employed as soldiers to guard them ; hence called God's host, Psal. xxxiv. 7, 2 Kings vi. 17.

6. They are encouragers of the saints in their duties : and the Angel said unto Elijah "Go down with him, be not afraid," &c., 2 Kings i. 15.

7. They are employed to rescue, and put the godly out of danger ; as appears in the case of Lot. So concerning Daniel, when he was in the lion's den, the Angels shut the mouths of the lions, so that they did Daniel no harm. The angel of the Lord opened the prison door, and brought Peter forth, and delivered him out of the hands of his enemies, Gen. xix. 16, Dan. vi. 22, Acts v. 19.

8. As prophets and instructors, to teach the saints. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man understand this vision, &c. And he said, I will make thee know what shall be in the last day," &c. Dan. viii. 16, and ix. 22. They open and reveal hidden mysteries to the saints.

9. They rejoice with the godly at the conversion of sinners ; "Likewise I say unto you, there is joy in the presence of the angels of God in heaven, over one sinner that repenteth," Luke xv. 10,

10. They have a charge to convey the souls of the godly, when they die, through the territories of the prince of darkness, viz., the air, and carry them safe to heaven. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom," Luke xvi. 22.

11. To gather all the elect together at the last day.

12. To separate the evil from the good, the chaff from the wheat. "So shall it be at the end of the world, the angels shall come, and sever the wicked from the just," Matt. xiii. 49.

Thirdly : they have a charge committed to them, in reference to wicked men,

1. To blind and infatuate them, that they cannot see how to effect that mischief they would otherwise do.

2. To stop them in their career, that they cannot pursue their wicked purposes and designs ; as appears in Balaam's case, Numb. xxii. 26.

3. To destroy and cut off the ungodly, when they combine against the Church. One Angel smote in the camp of the Assyrians a multitude of men, 2 Kings xix. 35.

METAPHOR.

III. Watchers give warning of approaching dangers.

IV. Watchers are very useful, and oftentimes made a great blessing to towns and cities ; many imminent dangers by their means have been prevented.

Quest. But some may say, why doth God in the preservation of his people make use of the ministration of Angels ?

Answ. Not for any necessity, he is all-sufficient of himself to do all things for them : but to declare his abundant love to, and care for his children, in making more excellent creatures than themselves to be their keepers.

Object. But God's people often fall into danger, and many inconveniences ; how then are they attended and kept by Angels ?

Answ. They are delivered by them from many evils and dangers that they know not of : for as we have many devils about us, continually to do us mischief ; so we have a multitude of blessed angels continually about us, to keep and protect us, Psal. xci. 11.

2. If at any time God's children fall into danger, it is because they are out of their way, or rather God's way, and then the good Angels have no charge over them.

3. If they suffer in the custody of the angels, it is that they may be exercised, tried, and made better thereby : for the angels keep them from evil, or keep them in evil, and at last deliver them out of evil ; so that they are made gainers by all, according to that promise, Rom. viii. 28.

PARALLEL.

III. So the angels gave warning to Abraham and Lot, of the approaching judgment that fell upon Sodom and Gomorrah, and the cities about them, Gen. xix.

IV. Angels are a great blessing to the church and city of God, and every particular member thereof. How secure was the prophet, whilst he had those fiery chariots and horsemen round about him !

METAPHOR.

V. Watchers or watchmen go up and down to see what the state and condition of things is; they take strict observation of persons and things.

PARALLEL.

V. Angels go about, or rather fly up and down in the earth, to see what the state and condition of God's people more especially is. Hence they are said to have wings, which denote their swiftness in their work. "We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest," Zech. i. 11.

INFERENCES.

I. What infinite grace and favour doth God manifest to his poor people, in giving his angels such a strict charge over them, and to cause such glorious creatures to watch and keep them day and night?

II. What honour also hath God conferred on his children hereby? every believer hath greater attendance, yea, a more glorious retinue, than the mightiest prince or monarch in the world.

THE HOLY ANGELS COMPARED TO THE MORNING-STARS.

"When the Morning-Star sang together," &c., Job xxxviii. 7.

STARS are taken two ways: first, Properly, secondly, Metaphorically.

Some understand by Stars in this place, the Stars which God hath set in the firmament of heaven, or Stars in a proper sense; others, as Mr. Caryl on Job xxxviii. page 81, observes, the holy Angels, which, saith he, he may be called Stars, or Morning-Stars, by a Metaphor, &c.

METAPHOR.

I. MORNING-STARS are full of beauty, bright, and glorious.

to resemble or seem like Angels. Though they have not a visible bodily beauty, yet they have a better beauty than any body.

II. Morning-Stars give light; they are not only beautiful, but shining. The chief Morning-Star, called Lucifer, signifies a light-bringer.

yet it shows that Angels are full of light, and therefore called Angels of light.

III. Stars are guides to mariners, by which they know how to steer a right course.

saved him from imminent danger. Abraham told his servant, God would send his Angel to guide, or prosper his way, Gen. xxiv. 40.

PARALLEL.

I. ANGELS are very beautiful creatures, their glory is wonderful. Hence Stephen's face was said to be as it had been the face of an Angel, Acts vi. 15; and very beautiful persons are said

to resemble or seem like Angels. Though they have not a visible bodily beauty, yet they

II. Angels are not only very beautiful creatures, but also full of light. We read of an Angel in the Revelations, that the whole earth was lighted with his glory. This shows that Angels are very glorious and shining. Though I understand that is not spoken of a proper Angel;

III. Angels are and have been as guides to the saints, and spiritual mariners. They guided or gave direction unto Lot, to escape the flames of Sodom; and led Peter out of prison, and thereby

saved him from imminent danger. Abraham told his servant, God would send his Angel to guide, or prosper his way, Gen. xxiv. 40.

THE HOLY ANGELS CALLED THE SONS OF GOD.

"There was a day when the Sons of God came and presented themselves before God," Job i. 6.

"And all the Sons of God shouted for joy," Job xxxviii. 7.

The Chaldee paraphrase is express, that the Sons of God here are the Angels: "The armies of Angels shouted for joy." And the Septuagint (as Caryl observes) are as clear for it, saying, "When all my Angels sung for joy." To this do most expositors agree.

Object. But some object that passage of the apostle, "To which of the Angels said he at any time, Thou art my Son?"

Ans. 1. Angels are not the Sons of God, as the Apostle there expresseth, *i. e.*, as Christ is the Son of God, viz., by eternal generation. For so, “To which of the Angels said he at any time, thou art my Son, this day have I begotten thee?” Jesus Christ is the Son of God from eternity.

2. Angels are not the Sons of God by regeneration, nor by adoption, as believers are. The holy Angels need not regeneration, they never fell from their first estate. Christ is not to them a Redeemer for their restoration, but only a Head for their confirmation.

But why Angels are called Sons of God, will appear in the following parallel.

METAPHOR.

I. A Son is the offspring of the father.

II. A Son is greatly beloved by the father.

III. Sons attend, honour, and wait upon their father; they are about his table, and at his command.

IV. Some are greatly dignified; they are near to their father, and have great power and authority in the family.

V. Sons serve their father cheerfully, willingly, and readily; they obey not as slaves or servants.

VI. Sons are like their father; they have some resemblance of him in nature and qualifications.

as can be conceived in this respect; God is the creating Spirit, and they are created spirits; God is an infinite Spirit, they finite spirits: yet the Angels bear, as the learned observe, some resemblance to God in their essence, as well as in their qualification, and may in this respect be called the Sons of God likewise.

VII. And lastly, Sons imitate their Father. "Do good to them that hate you," saith Christ, "that you may be the children of your Father which is in heaven." That is, imitate God, as some children do their fathers; carry it towards evil men, as God doth; and this will be an evidence that you are the Sons of God, and he will honour you with the title of his Sons.

PARALLEL.

I. Angels are the offspring of God; Adam was called the Son of God by creation; so may the Angels, because created by God.

II. Angels are greatly beloved of the Almighty.

III. Angels wait upon God, they stand about his throne, and are always ready to obey his command, and seek his glory.

IV. Angels are greatly dignified ; they are very near to God, always beholding his face, and are mighty in power. Mr. Caryl saith, they are called Sons of God because of power, being called principalities, and powers, &c., Matt. xviii. 10.

V. Angels serve God with abundance of cheerfulness and willingness ; they go about their work with a filial or Son-like cheerfulness and delight.

VI. Angels have some essential likeness to God. God is a Spirit, and incorporeal; the Angels are spirits in their nature, and incorporeal. Though the difference between God and them is as great as God is the creating Spirit, and they are created finite spirits: yet the Angels bear, as the learned say, the same essence, as well as in their qualification, and may be so likewise.

VII. Angels imitate God in mercy, in love and compassion, as also in their good works; their ways being all holy, just, and good, pure and righteous; and showing much kindness and tenderness to the children of men. They doubtless are patient towards the froward and undeserving mortals; they are of most excellent natures and dispositions. No creatures do imitate God so plainly and fully as they do; and from hence they may be called the Sons of God.

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INFERENCES.

THIS may teach us to how carry ourselves towards God, our Father. We should labour to be like the Angels. Our Saviour hath taught us to pray, "That the will of God may be done on earth, as it is done in heaven," Matt. vi. 10. We who are God's Sons on earth, should imitate the Sons of God in heaven. We should serve God as cheerfully, and with the like alacrity of heart as the holy Angels; and labour not only to imitate the Angels, and be like them, but also to imitate God himself; for he hath set himself before us, for our direct and immediate example, Matt. v. 48.

And hereby God will not be ashamed to be called our God; he will not grudge us the honour and title of Sons, which, as it appears by this, is a most glorious dignity and privilege, even such an one as is conferred upon the holy Angels of heaven, &c.

THE HOLY ANGELS COMPARED TO AN HOST, OR ARMY.

"Jacob went on his way, and the Angels of God met him," Gen. xxxii. 1. "And when he saw them, he said, this is God's Host: And he called the name of that place Mahaniam," that is, two Hosts or camps, verse 2.

"And suddenly there was with the Angel a multitude of the heavenly Host, praising God," &c. Luke ii. 13.

ANGELS, so name of the Greek, *αγγελος*, *Angelos*, in Hebrew *Maleac*, messenger or legate, one sent or employed in any work, are in these scriptures called God's Host or Army; not that he needeth them to protect himself, or suppress his enemies, being infinitely stronger than all the armies he himself hath, and then what is the strength and force of all the armies of his enemies?

Therefore when God is said to have armies, it is either to signify, first, that he hath all things at his command, and is full of power: or, secondly, that although he can do all things by himself, yet he will use the agency of his creature to effect his purpose.

METAPHOR.

I. An Host or Army have a prince or general, who is the head of them.

II. An Host or Army consists of many companies, amongst which there are divers ranks and orders, and yet all in subjection to their prince, and chief leader.

hundred sixty-six, was the number of a legion; then the number of twelve legions was seventy nine thousand nine hundred ninety-two, a great Army: but how many more no man can say. Christ pitched upon a great certain number, to show, saith Mr. Caryl, he could have what number he pleased, if he did not call for them. "We are come," saith the apostle, "to an innumerable company of Angels." The Lord's camp is very great. "The chariots of the Lord are twenty thousand, even many thousands of Angels," Psal. lxxviii. 17. We read of many degrees or orders of Angels, which some account to be nine.

1. Cherubims, that is, Angels of knowledge, as St. Jerom interprets the word; but others from Cherub, a figure or image. Others from *Chi*, a note of similitude, and a Chaldean word which signifies *Puerum et Juvenem*, a youth. And so, as a learned writer observes, they were usually represented in the shape of a man, to show them to be intellectual creatures; of a young man, to express their vigour and strength; with wings, to declare their agility and swiftness. These we read were placed at the east end of the garden of Eden, with a flaming sword, Gen. iii. 24: and their figures were appointed to be placed over the mercy-seat, in the tabernacle and temple, Exod. xxv. 20.

2. Seraphims, the Angels of zeal. Their name is from an Hebrew word *שרפים* which signifies to burn, or burning, according to that of the Psalms, "He maketh his ministers a flame of fire," Ezek. x. civ. 4.

3. Thrones, which are royal seats of kings and monarchs, in their magnificence and glory.

4. Dominions, or lordships.

5. Principalities, denoting special and peculiar jurisdiction, Col. i. 16.

6. Powers, such as have right to execute authority by God's appointment, and not by his permission only.

7. Mighties.

8. Archangels, 1 Thess. iv. 16.

9. Angels, &c.

PARALLEL.

I. The Lord's Host, or Army of Angels, have a Prince or general, who is their Head and Leader, viz., the Lord Jesus Christ, who is called the Head of principalities and powers.

II. Angels, the Lord's Host consist of many companies or legions: "Thinkest thou, that I cannot pray to my Father, and he shall send me more than twelve legions of Angels?" Christ spake in the Roman phrase, who reckoned their armies by legions, as we by regiments. Six thousand six

Others account but seven orders of Angels, and some but three. The holy scriptures doth not fully open and unfold the mystery of Angels, to us in this respect, therefore it is good for us, as I said before, not to be wise above what is written; though no doubt but there is a most excellent order amongst them. And probably there are different ranks and degrees of them, and yet all are in subjection to our Lord Jesus Christ, who is their Prince, and supreme Head, whom they all reverence, worship, and adore.

METAPHOR.

III. An Host or Army is raised to make war, and fight under the banner of their prince and sovereign, and many times do dreadful execution, and make great desolation in the earth.

mighty! Was it not this Host that came against Sodom and Gomorrah, and the cities about them, "We will destroy this place," Gen. xix. 13, 2 Kings xix. 35. One of these soldiers destroyed no less than an hundred fourscore and five thousand men in the camp of the Assyrians. What cause have the enemies of the Church to tremble, when they consider what a mighty and powerful Army is raised, and always in readiness at God's command to fall upon them! What is the power of the proudest monarch here below, when compared to the strength of the Lord's Host, or Christ's heavenly army!

IV. An Host or great Army sometimes breaks in upon a people that are secure, utterly destroying and spoiling them on a sudden.

V. An Host or mighty Army hath many slaughtering weapons; if one doth not execution, another will.

VI. An Host, or victorious Army, sometimes meet with great opposition, and are fiercely engaged by stout and sturdy enemies, that will not quickly yield, though at last they be forced to fly, being vanquished.

METAPHOR.

I. An earthly Host or Army, though ever so victorious at other times, may yet meet with their match, nay, be sometimes worsted.

II Soldiers of an earthly Host are mortal men, and may be put to the sword, or lose their lives by the hands of their enemies.

PARALLEL.

III. The holy Angels, God's mighty Host, are employed to fight his battles, and at his command to fall upon his enemies, when all terms of peace and reconciliation are rejected, and sinners, are grown incorrigible, &c. What fearful execution and desolation have they made in the world, when they have had commission from the Al-

IV. The Angels of God come upon the wicked enemies of Jesus Christ, and his Church, sometimes on a sudden; in one night was that great Host of the Assyrians destroyed. "When he cometh up unto the people, he will invade them with his troops," Hab. iii. 16.

V. So the Angels of God have many slaughtering weapons, or ways to destroy, sometimes by famine, sometimes by plague, sometimes by the sword, and sometimes make use of all these three together, against a people that God resolves utterly to destroy, Ezek. ix. 2.

VI. The holy Angels of God are sometimes opposed by evil Angels, who are fierce, sturdy, and cruel enemies to them. "And there was war in heaven: Michael, and his Angels, fought against the dragon, and the dragon fought, and his Angels, and prevailed not, &c. Rev. xii. 7.

DISPARITY.

I. The Lord's Host was never worsted. Though the evil Angels are mighty in power, and have been oftentimes too hard for the saints; yet they are not able to stand before the holy Angels of God.

II. The Angels of God are immortal spirits, and cannot sustain the least hurt or wound, much less be slain, in any wars they are engaged in against their enemies.

INFERENCES.

I What comfort may this administer to the godly! may I not say, with the prophet, "Fear not; for they that be with us, are more than they that be with them," 2 Kings vi. 16.

II. And as it affords comfort to the saints, it may serve to terrify sinners, and such especially as are persecutors of the Church of God. How sad is their condition, con-

sidering whom they make war against ! Can they stand before the terrible God ? God is their enemy, Christ is their enemy, and the Angels of heaven are against them, and their enemies likewise.

III. Bless God, you that are in covenant with him, for the sake of these helpers.

IV. This shows us also what great glory is conferred upon the Lord Jesus Christ, our blessed Mediator ; he is the Head and chief Leader of all the glorious Angels ; they are all at his command, and ready to engage in his wars ; if he but speak the word, they come with slaughtering weapons in their hands, to execute his wrath and displeasure upon the world, Ezek. ix. 2.

THE HOLY ANGELS COMPARED TO THE FACES OF A MAN, OF A LION, OF AN OX, AND OF AN EAGLE.

"And every one had four Faces," &c. Ezek. i. 6, 10 ; that is, every one of the living creatures or Angels which the prophet saw in the vision.

Four particular Angels, as some conceive, which were chief over the rest of the whole host of Angels. Others, upon better reason rather understand it relates to the four parts of the world, east, west, north, and south ; i. e. the work of Angels laid out in all those parts. See Mr. Greenhill on Ezek. p. 85.

Observ. 1. God employeth glorious intelligent creatures in his service, in the ways and workings of his power and providence in his world.

Observ. 2. That Angels are in all quarters of the earth, taking notice of men's works and ways ; they perceive what is done in every place, by the just, and by the unjust. The consideration of which should make us carry ourselves wisely and holily at all times, and in all places.

"And every one had four faces."

1. The face of a man.

3. The face of an ox.

2. The face of a lion.

4. The face of an eagle.

In some pictures, saith reverend Mr. Greenhill, you may see several faces so drawn that which way soever you look, a several face is presented : so here, before was the face of a Man, behind the face of a lion, on the right side the face of an ox, on the left side the face of an eagle. There is not a face, but is compared to the face of some principle creature. Man is the chief of all the rest, a lion is the king of wild beasts, the is the chief of the tame ones, and the eagle is the chief of the birds. To these distinctly.

I. THE FACE OF A MAN.

METAPHOR.

I. THE Face of a Man notes understanding and the excellency of reason, by which all human actions are managed.

standing creatures in heaven and earth. The woman of Tekoah said to David, he was wise according to the wisdom of an Angel of God, to know all things that are upon the earth, 2 Sam. xiv. 20 ; that is, he was very wise, as Angels are, to search out understanding, and discover things. Therefore Jerom thinks they are called *cherubims*, from their much knowledge ; Cherubims, as it were, rabbies, and teachers of others. And this office some Angels have done. "Gabriel, make this man understand the vision." "I am come to make thee understand what shall befall thy people in the latter day," Dan. viii. 16. Angels, saith one, are good philosophers, they know the principles, causes, effects, life, motion, and death of natural things : they are great statisticians, and know the affairs of kingdoms. Dan. x. 13., saith Gabriel, I remained with the kings of Persia," &c. They are said to be full of eyes before and behind, because

PARALLEL.

I. ANGELS have got great knowledge and understanding. By their likeness unto man, is laid before us the rationality, knowledge, and understanding of angels. They are not ignorant creatures, but *ipsæ intelligentiæ*, the most under-

they see what is past, and what is to come. Besides, they have much revealed to them by God, by Christ, nay, and understand many things by the Church, as concerning the mysteries of the Gospel; so Eph. iii. 10, 1 Pet. i. 12, "Which things the Angels desire," saith Peter, "to look into;" *παρρησιας*, the word notes, bowing down to pry heedfully into a thing. Cherubims were made looking down towards the mercy seat; so here, Angels look into the things of Christ, as it was there figured forth, "In whom are hid all the treasures of wisdom and knowledge," Col. ii. 3. They have much experimental knowledge, arising from things done daily in the world, and in the Church; Angels love to be at the congregation, to meet the saints; they understand partly by their essence, and partly by species communicated to their understandings, as to ours, &c.

METAPHOR.

II. The face of a man hath much awe and majesty in it; nothing, as is observed by some Naturalists, carries more terror in it to sensitive creatures, than the Face of a Man.

III. The Face of a Man notes human affections, as Mr. Greenhill observes.

IV. The Face of a Man denotes beauty. How amiable and lovely are some Faces of mortal creatures to look upon! It is the seat, as I may say, of human beauty.

PARALLEL.

II. Angels are very majestic creatures; many have been greatly terrified and astonished at the sight of them. How was Manoa's wife, Sampson's mother, amazed at the sight of the Angel that appeared to her. "Then the woman told her husband, saying, a man of God came unto me, and his countenance was like the countenance of an Angel of God, very terrible," Judg. xiii. 6.

III. Angels are of a loving countenance, and most careful of Men; they have most dear affections to those they are sent to minister unto.

IV. Angels are very beautiful and lovely to behold; though they have, saith Mr. Caryl, no visible bodily beauty, yet their beauty far exceeds the beauty of mortals.—See Morning Stars.

II. THE FACE OF A LION.

A Lion is a creature of great strength, the strongest amongst beasts, as was said before; "He turneth not away for any," Prov. xxx. 40. "What is stronger than a Lion?" said the interpreters of Sampson's riddle, Judg. xiv. 18.

Angels are mighty in strength, Rev. xviii. 21. An Angel can hinder the blowing of the wind, stop the mouths of Lions, break iron chains, open prison doors, and make bars and doors of brass to fly. Hence they are called "mighty Angels," 1 Thess. i. 7. Who can stand before the Angels of God!

III. THE FACE OF AN OX.

I. An Ox accustomed to the yoke is very tractable, not stubborn, kicking and flying, like as untamed heifers are, "Ephraim is an Heifer that is taught, and loves to tread out the corn." An heifer taught delighting in her work, doth it willingly.

II. An Ox doth faithful service. Horses often deceive persons in their service, and throw their riders; but Oxen, either in plowing or carrying burdens, fail not, nor deceive their owners.

III. An Ox is a very patient and laborious creature. They labour hard, and carry heavy burdens; and yet though ever such hard service be put upon them, they quietly and with much patience bear it, and

I. Angels do the work of God willingly, with much delight; they hearken to the voice of his Word, they set about their work with much cheerfulness, they are very obsequious to God's commands. If he say, go, smite Herod for his pride, Balaam for his covetousness, David for his vain glory, Sennacherib for his blasphemy, and Sodom for its uncleanness, presently they go.

II. Angels are faithful in their ministrations, they fail not in the least particular. The Angel would not let John worship him. The Angel would not suffer Lot to linger in Sodom. They never betrayed their trust, as some of the saints have done, Rev. xxii. 8, 9.

III. Angels are patient in their ministration, though they meet with much opposition. "The prince of Persia," saith Gabriel, "withstood me one and twenty days," &c., Dan. x. 13. In the midst of all opposition, whether from men or devils, and great services, they are not at all impatient; though

METAPHOR.

never seem to complain.

IV. Oxen are very useful creatures; much increase was brought in by them. No creature, saith Greenhill, is more useful to the support of a family, than the Ox; for of old all the Ploughing was done by oxen. See 1 Kings xix. 19. Job had oxen ploughing in the field, he had five hundred yoke of oxen, no mention being made of horses, Job i. 3. There was a severe law made against those that stole an Ox, Exod. xxii. 1. David makes it one part of the happiness of a commonwealth, that "the Oxen are strong to labour."

second time, without sin, unto salvation: "He shall come in the glory of his Father, with all his holy Angels." They shall attend him on the throne of judgment, and as officers execute his righteous sentence, viz., seize all condemned sinners, and cast them into the lake of fire and brimstone, &c. Angels are useful to the saints. We little think what great good we receive by the ministration of angels. See Watchers.

PARALLEL.

their work never end, Rev. v. 11, yet they never complain.

IV. Angels are very useful creatures; they are useful to God, they continually go on his errands, execute his judgments at the command of his mouth. They were useful to Christ in the days of his flesh; they proclaimed the joyful tidings of his nativity, Luke ii. 9—11; had the charge of him in his humiliation, whilst his conflict remained with the evil Angels; they ministered to him in his temptations, and when he was in his bloody agony; they declared and made known his resurrection. "He is not here, he is risen," Matt. xxviii. 6. They witnessed to his ascension, and to his second coming; "Ye men of Galilee, whystand ye gazing up into heaven? This same Jesus which is taken from you into heaven, shall so come, as ye have seen him go into heaven," Acts i. 10, 11.

They shall come with him, when he comes the

INFERENCES.

This should instruct us, we should be like Angels in many respects.

1. When God commands, or calls upon us to do any service or duty, how ready ought we to be to do it! even say, with Samuel, "Here am I, speak, Lord; what thou commandest I will do it."

2. It should teach us to be faithful to the Lord, as the holy Angels are.

3. To be patient under burdens, reproaches, and all the oppositions we meet with.

4. To be serviceable to God, and to one another, in places and stations wherein God hath set us, &c. Angels in all they do, seek the glory of God, and the profit and the great good of the saints; let us in this imitate them.

IV. THE FACE OF AN EAGLE.

I. An Eagle hath a mighty quick sight; her eyes behold afar off; from the top of rocks, out of clouds, they are said to behold fishes swimming in the sea. So strong is the sight of an Eagle that she can a long time behold the sun with open and steadfast eyes.

II. Eagles are swift in their flight. Naturalists tell us, no bird flies more swiftly than the Eagle, 2 Sam. i. 23.

I. Angels are quick sighted; they, as you hear, have eyes before and behind, as if they were all eye; which notes the excellency of their sight, and knowledge of things. They soar aloft, stand before God; they are said to behold the face of God: "Their Angels always behold the face of my Father which is in heaven," Matt. xviii. 10.

II. Angels are swift creatures; their agility, speed, and swiftness are extraordinary, moving, saith one, like lightning, from one end of heaven to the other: compared therefore to "a flame of fire," Heb. i. 7; and said from hence also to

have wings with which they fly," Isa. vi. 6. Their quickness or agility in motion proceeds from their spiritual nature, which is not subject to weariness; they cannot be hindered by any corporeal substance; they can pass over and through all impediments. And besides this their agility is much helped forward by their promptitude and readiness, propensity and zeal, to despatch their errand and ministry upon which they are employed. It is not here, saith Ayston, *timor*, but, *amor addidit alas*. Their swiftness is very necessary, saith Clark: 1. Because of the vast distance between heaven and earth, betwixt which they often pass and repass. 2. Because many of the

METAPHOR.

saints, whose necessity requires present relief, live far asunder. 3. Because the devils are swift to do mischief, therefore they are swift to defend, succour, and do us good.

III. Eagles are fresh and lively always; age and sickness works not upon them, as upon other birds. The Eagle in her age, saith a great writer, is useful. Pliny saith, they never die with age, nor sickness, but by hunger; her upper bill groweth so much over the under, that she cannot open her mouth to take in sustenance, and so dies. Her age is said to be renewed by often changing of her feathers.

PARALLEL.

III. Angels never grow old, they are always strong and lively, they know no sickness, their service doth not wear them out. The Cherubims before the mercy-seat, which represented the Angels, were without beards, to shew their vigour, vivacity, and youthfulness. Men soon decay, their strength and activity many times on a sudden is gone. Sin hath brought this upon us; if man had not sinned, he had never decayed, but retained an immortal vivacity: Angels sinned not, and so retained their first liveliness.

INFERENCES.

FIRST, from hence we may infer, that Angels are fit for public and great service. They have four Faces, a man's, a lion's, an ox's, and an Eagle's; which show they have all that is requisite to great undertakings. They have wisdom to consult, to contrive, and manage the affairs of the world prudently: they have the strength of a lion, to execute; they have the willingness and faithfulness of the ox, to rejoice the heart of the commander, and patience to undergo the difficulties of their work, and usefulness of the public; they are quick-sighted, to discern and prevent the designs of enemies, and speedily to despatch much in a little time, and that with cheerfulness. This is meant by their four Faces; which notes their perfection, and fitness for service in all parts of the world: in regard of which they are said to have one Face before, and another behind, and one on each side. God sets forth their serviceableness by these creatures, both rational and irrational; they have the shapes of men, birds, and beasts.

Secondly, That suitable persons are to be employed in public and great service. God employs Angels in the government of the world, who are wise, trusty, strong, and speedy; and you know what men God calls for in the state. *Exod. xviii. 21*, viz., "Such as fear God, men of truth, hating covetousness;" and in the church, *1 Pet. v. 3*, "Bishops must not lord it over God's clergy." They are not lords, but servants: they ought not like princes, to dwell in stately palaces, in pride and idleness; but daily to study, and preach God's holy word, and labour in God's harvest, like as an ox is faithful and laborious to his owner; not instead of preaching, and striving to build up God's house, plot and contrive ways to pull it down; and instead of feeding, undo and ruin such as are faithful in the land.

Thirdly, Angels are noble and glorious creatures, and yet disdain not to do service to them that are far beneath themselves. Man at first, when in his glory, was but a little lower than the Angels, *Psal. viii. 5*, but since he sinned, he is degraded, and fallen as low as hell; he hath a vile body, a defiled conscience, and a polluted soul; yet the Angels, that are styled gods, holy ones, elect, that are of the privy-counsel of heaven, these blessed creatures are not ashamed to serve and wait upon us, though we have the scent of the earth and hell about us, and do often grieve and offend them with our miscarriages; yet they despise us not, but cheerfully minister unto us. What pride is it then in men, that have parts, places, honour, greatness, grace, &c., not to stoop to those that are their inferiors! They have not more worth in them than an Angel, and Angels condescend to serve us; therefore let us "Not mind high things, but condescend to men of low estate, and not be wise in our own conceit," *Rom. xii. 16*.

Fourthly, There is one thing more remarkable touching their Faces, viz., the Faces were stretched upward; so Montanus, and others read it, "They looked up to him that sat upon the throne, which was Christ." The Cherubim's Faces, *Exod. xxv. 20, 21*, were towards the mercy-seat.

Fifthly, Observe, all creatures depend upon the Lord Jesus Christ. These Angels have the Face of men, lions, oxen, Eagles, and look up to him. If there were no-

thing in it but this, viz., Angels in their own nature look up to him, it might convince us, that all inferior creatures do depend upon him, as well as those noble ones. But when they come in with the faces of other creatures looking up, it is a clear evidence that all depend upon Christ. "By him were all things created, that are in heaven and in earth, visible and invisible, whether thrones, or dominions, principalities, or powers. All things were created by him, and for him, and by him all things consist," Col. i. 16, 17.

Sixthly, We are to learn from hence to be heavenly-minded, with the Holy Angels to look up.

THE HOLY ANGELS COMPARED TO THE WIND, AND TO FLAMING FIRE.

—"Maketh his Angels spirits, and his ministers a Flaming Fire," Psal. civ. 4.

"And of the Angels he saith, who maketh his Angels spirits, and his ministers a Flame of Fire," Heb. i. 7.

SOME of the modern Jews deny there is any mention made of Angels, in Psal. civ. 4, affirming, that the subject the Psalmist treats of, are the Winds, with thunder and lightning, which God employs as his messengers and ministers, to do his will and pleasure. But that the Psalmist means the Angels, is evident from the design and scope of the words.

The consent of the ancient Jews lies against the sentiments of the modern; both the old translations, either made or embraced by them, expressly refer the words unto Angels; so Dr. Owen, on Heb. i., observes, as do the seventy; and so doth the Targum, thus rendering the place: "Who maketh his messengers or angels swift as spirits, and his ministers strong and powerful as a Flaming Fire." The supply of the note of similitude makes it evident that they understand the text of Angels, and not of Winds; and of making Angels as spirits, and not of making Winds to be Angels or messengers, which is inconsistent with their words.

The word מלאכים doth usually denote the Angels themselves, and no reason can be given why it should not do so in this place. The apostle puts it out of doubt positively, saying, "And of the Angels he saith," &c. That the apostle speaketh not here of the nature and essence of Angels, but their dignity, honour, and employment, is evident; upon which account, saith our reverend author, he preferreth the Lord Jesus Christ before them.

Observ. "God sendeth his Angels like the Winds, or like a Flame of Fire.

METAPHOR.

DISPARITY.

I. The Wind is invisible, who can see it?

II. The Wind blows at God's command; he is said to "Hold the Wind in his fist."

III. The Wind is quick, piercing, and powerful in its operation, the cause of many gracious effects, though sometimes sent as a judgment.

I. Angels are invisible spirits; we are daily attended upon by them, but see them not.

II. Angels go at God's command, he hath them at his beck, Psal. ciii. 20.

III. Angels are quick, agile, and powerful in their working; and many great and glorious blessings, saints receive from their ministration, though sometimes sent as a scourge to nations, and particular persons, to execute God's displeasure, as on Sodom, &c.

FLAMING-FIRE.

I. A flaming Fire is of a burning quality.

II. A flaming Fire is of a consuming, destroying, and devouring nature.

III. A flaming Fire is a good defence in a howling wilderness,

I. Seraphims signify burning, noting that mighty zeal they are attended with, in doing God's will.

II. So have the Angels of God been to many of God's implacable enemies, as hath been hinted.

III. The Angels of God are a glorious defence to the Church, whilst in the wilderness of this

METAPHOR.

PARALLEL.

especially if it be round about such as dwell therein.

world, where they are daily surrounded by wicked men, who are compared unto beasts of prey. "The Angels of God encamp round about them that fear him," &c., Psal. xxxiv. 7.

INFERENCES.

I. This may comfort the godly, who dwell among blood-thirsty enemies; they are surrounded with a Flame of Fire, viz., the holy Angels of God.

II. Let ungodly ones tremble; can they stand before a Flaming Fire, and not be consumed? God can soon send his Angels to destroy them.

III. It should also stir up believers to act with much zeal and fervency in the work and service of God. The Angels for zeal and agility are like a Flame of Fire. We should do the will of God on earth, as the Angels of God do it in heaven.

THE HOLY ANGELS COMPARED TO HORSES.

"And Elisha prayed, and said, Lord, I pray thee open his eyes: and the Lord opened the eyes of the young man, and he saw; and behold, the mountains were full of Horses and chariots of fire, round about Elisha," 2 Kings vi. 17.

"I saw by night, and behold a man riding upon a red Horse, and he stood among the myrtle-trees that were in the bottom, and behind him were three red Horses, speckled, and white," Zech. i. 8.

By these Horses all expositors understand the holy Angels of God are intended. They are compared to Horses and chariots of fire, also to Horses of divers colours. These things seem very dark and mysterious.

I. We shall briefly, however, hint a few things why they may be compared to Horses.

II. Why to Horses and chariots of fire.

III. Why to red, speckled, and white Horses.

METAPHOR.

PARALLEL.

I. A Horse is a strong and very courageous and fearless creature; which God himself elegantly setteth forth. "Hast thou given the Horse his strength? Hast thou clothed his neck with thunder? Canst thou make him afraid? The glory of his nostrils is terrible. He rejoiceth in his strength. He goeth on to meet the armed man. He mocketh at fear, and is not affrighted; neither turneth he back from the sword," &c. Job xxxix. 19—24.

II. The Horse is a very useful creature, useful to carry burdens, and draw the chariots of princes; useful to ride on, useful for war, &c.

I. Angels are mighty in strength. One of them, saith an eminent writer, is stronger than all the world. They are called mighty Angels, or God's mighty ones, Angels of his strength. They are courageous, and void of fear; their necks may be said to be clothed with thunder! they turn their backs for none. They fear not the glittering spear, nor the shield. Who is able to engage or encounter with one of the glorious Seraphims, or Cherubims? Are any of the sons of the mighty a match for him? What was Alexander, or Julius Cæsar, or all the mighty champions that ever were, to the Angels of heaven?

II. Angels are exceedingly useful. See Oxen. They bear up the saints; they help, support, and carry them along in their journey to their everlasting home; they carry their souls into Abraham's bosom: "The beggar died, and was carried

by the Angels," &c. The chariots and Horses of fire, that parted the two worthies, those princes of the prophets, and carried one of them to heaven were the blessed Angels of God, 2 Kings ii. 11, 12.

II. They are compared to Horses and chariots of fire, to show how fierce, agile, and swift they are in their motion, and how destructive and amazing to their enemies.

III. They are set out by red, speckled, and white Horses, to note the different work and office they are set about, whilst they are employed in the workings of providence, in governing the world.

1. Red, signifies the sufferings of the church, together with the blood and slaughter, or dreadful judgments, that Jesus Christ hath to execute on the world by the ministration of Angels, or a severe dispensation.

2. Speckled, shows a mixed state or dispensation of God's judgments mixed with mercy.

3. White, notes peace and prosperity to the saints, and the whole world, which will be produced by the Providence of God, after the bloody and mixed state of the Church is gone.

THE SOUL OF MAN COMPARED TO A SHIP.

"Which hope we have as the Anchor of the Soul," &c., Heb. vi. 19.

HERE observe two doctrines; one implied, the other expressed:

Doct. 1. *The Soul of a believer, in the judgment of some divines, is and may fitly be compared to a Ship.*

Doct. 2. *Hope, that noble and precious grace of the Spirit, is and may fitly be compared an Anchor.*

METAPHOR.

I. A Ship is a rare and curious piece of workmanship; it shows forth the excellent wit and invention of man.

II. A Ship is a very costly thing; a little will not build, rig, and fit out a Ship to Sea, especially if it be designed for a long and profitable voyage, as to the East Indies, or the like.

III. Some Ships are built for noble and eminent service, and are very profitable to the owners.

IV. He that builds and owns a Ship, doth usually commit the care and charge of her to another, who is to sail in her.

V. A gallant Ship that is bound for India, or for some noble and eminent service, is richly freighted, hath divers rare commodities in her, &c.

VI. A Ship ought to have a good bottom, or the danger is very great. Whatever she seems to be above deck, though never so stately and lovely to look upon; yet if her bottom be nought and defective, she will never make the voyage.

VII. A Ship cannot sail without wind or tide.

VIII. A Ship ought to have a wise and skilful pilot.

PARALLEL.

I. The Soul of a believer is a very rare and curious piece of God's workmanship. The body and face of a man doth magnify the wisdom and glory of the Creator; but what is the body without the Soul? it is but the cabinet without the jewel.

II. The Soul of a believer is a very costly and chargeable thing: God hath parted with much treasure in building, or rather rebuilding and fitting of it out, to sail through the ocean of this world, to the haven of eternal happiness; and parted with his Son, with his Spirit, his grace, his Gospel, &c., 1 Pet. i. 18, 19.

III. The charge that God hath been at in building and rebuilding the Soul of a believer, is for renowned and eminent service, viz., the glory of God, and everlasting happiness.

IV. So doth God Almighty commit the charge and care of our Souls to us. We are employed but as stewards, or deputy-owners, and must be accountable to God, if our Souls are lost. Deut. iv. 9, Prov. iv. 23.

V. So the Soul of a believer, that it may make a blessed and glorious voyage, is most richly stored and freighted with the precious gifts and graces of God's Holy Spirit, &c.

VI. So ought the Soul of a Christian to have a good foundation. If not built upon Christ, if not sincere and firm at heart, what profession he may make, though never so glorious, will prove fruitless and vain; the soul is in danger, and will for ever unavoidably be lost.

VII. The Soul of a believer cannot sail heavenwards in any service, duty, or suffering, without the sweet movings and gales of God's Spirit.

VIII. So ought the Soul of a believer; for if it hath not Christ to guide and steer its course for it, it is impossible to escape the danger of the sea of trouble and temptation.

METAPHOR.

DISPARITY.

IX. A Ship needeth often to be repaired, being very subject to spring a leak.

X. A Ship is tossed upon the rough and tempestuous waves, and has its ups and downs; and seldom hath rest or quiet, till she has made the voyage.

XI. A Ship is in danger of being lost, and that many ways, viz., by rocks, by sands, by the raging waves, and by springing of a leak, &c.

XII. A Ship hath a compass by which she is steered from place to place, without which no man can or dare go to sea.

XIII. A Ship is exposed to great danger of being robbed, by pirates, of all her treasure.

Soul puts out false colours: 2 Cor. xi. design is blood and slaughter, and treacherously to ruin and spoil the Soul. The flesh is another secret sea-thief, and the world: yea, and sin is as arch a pirate as any.

XIV. A Ship often meets with sudden storms; and a good mariner doth not only look for them, but also provides and prepares for them.

XV. It is a rare thing to see a Ship sail along before a fresh and prosperous gale.

XVI. A Ship is sometimes becalmed.

XVII. It is a wonder to see a Ship to live in a tempestuous and boisterous sea.

XVIII. Some Ships suffer shipwreck, are lost, and sink down to the bottom.

XIX. A Ship must be well looked to, and kept very clean within and without, or she will not sail with any speed.

XX. A Ship hath its anchor, and if in the midst of a storm it be rightly cast, and takes good hold, the Ship is safe.

IX. So doth the Soul of a Christian need often to be repaired by prayer and repentance, or else it will fall under sad and fearful decays. The Soul is likewise compared to a leaking vessel, Heb. ii. 1.

X. Thus it is with the Soul; it is often tossed upon boisterous and tempestuous seas of temptations, sometimes transported up into heaven, and then by and by down again to the depths, and all the billows of God's wrath seem to run over it, Psal. cvii. 23, 28.

XI. The Soul also is in great danger. Never was Ship in more eminent hazard than the Soul of a Christian, and that many ways, viz., by the rocks and mountains of great opposition, the sands of despair, and raging waves of persecution, besides, the leaks occasioned by indwelling sin, Zech. iv. 7.

XII. So likewise the Soul must have a compass, unto which we are with care and diligence to look, and to be well-skilled in all the points thereof, viz., the Word and Spirit of God, 2 Pet. ii. 19.

XIII. So is the Soul of a believer by that cursed pirate Satan, who sometimes transforms himself into an angel of light, and to trepan the 15: pretends himself a friend, when his whole design is to ruin and spoil the Soul. The flesh is another secret sea-thief, and the world: yea, and sin is as arch a pirate as any.

XIV. So must the Soul expect to meet with a dreadful tempest or hurricane. The winds will rise, and a storm will come upon the Ship where Christ is. David was aware of these dangers, and saw how to prevent and escape sinking, Psal. lv. 8.

XV. It is a rare and lovely thing to see a Soul carried swiftly along in the work and service of God, being under the powerful influences of a fresh and prosperous gale, or wind of the Spirit.

XVI. So, alas! it is too often with the Soul of a poor Christian.

XVII. It is a wonder of mercy to see how the Soul of a saint should live, be preserved, and abide with its head above water, in such a disquiet and tempestuous world as this is.

XVIII. So doth the Soul of many a professor, that sets out with much seeming hopes of heaven, suffer spiritual shipwreck, and sink down to hell, 1 Tim. i. 19.

XIX. So must the Soul be washed, and kept exceeding clean, within as well as without, or it will go but slowly or heavily towards the haven of future happiness; the mire and the clay, or scum and filth of this world, is so apt to obstruct its way, as it passes heaven-ward.

XX. The Soul hath its anchor, hope. "Which hope we have as the anchor of the Soul, both sure and steadfast," Heb. vi. 19. This Anchor been rightly cast upwards, within the vail, in the midst of the greatest danger, the soul is safe.

METAPHOR.

I. A Ship is a lifeless thing built of timber, &c., by Man.

II. A Ship is a thing visible to corporeal eyes.

III. A Ship may utterly be destroyed, nay, and cannot continue long.

IV. A Man that has a Ship, may lose it, yet may not be undone; he may have his loss repaired, and may get another Ship better than the former.

V. A Ship, though it have ever so good a pilot, may miscarry, and be cast away; such winds and storms may arise, or by means of unknown rocks, sands, and shoals it may hit upon.

DISPARITY.

I. The Soul of Man is a spirit created by the Almighty: "He hath formed the spirit of Man within him," Zech. xii. 1.

II. The Soul of Man is an invisible substance, i. e. it cannot be seen with fleshly eyes.

III. The Soul of Man cannot lose its being; that will live when the body is dead, either in joy or misery; it can never be destroyed, so as to die, and lose its being, or suffer annihilation, Matt. x. 28.

IV. That Man that loses his Soul is undone for ever. No Man hath more than one Soul, and he can have no more: that being cast away, he is eternally ruined; there is no reparation for him, no making up his loss.

V. The Soul of a believer that hath Christ for its pilot cannot miscarry; the sea and the winds obey him; "he makes the storm a calm, so that the proud waves are still," he will carry it through all the dangers it meets with, and bring it to its desired haven, Psal. cvii. 28, 29, 30.

INFERENCES.

I. Is the Soul compared to a Ship, that passeth through the troublesome ocean, or tempestuous seas? then this shows us, that the life of a Christian is attended with many difficulties, and imminent dangers, and that we must expect to meet with sudden storms in our passage to our eternal port. Every believer must resolve to sail through the strait's mouth, and expect to meet with those cursed Algerines, those mortal enemies of Christians, I mean the spirits of darkness, if ever he would arrive at the holy land.

II. Let it be the care and endeavour of every Man and woman, to set out in this voyage for eternity, whilst the wind of the Spirit blows. "My Spirit," saith God, "shall not always strive with Man."

III. Caution. And let each Man from hence take heed of his Soul, this spiritual Ship, lest it be lost. He is but entrusted with it, and must give an account to the great Owner. Besides the Soul is of very great worth, far beyond all the Ships that sail on the ocean; nay, what value may be compared to the Soul of Man, the excellency of which we shall briefly hint here, to caution all to take heed.

1. It is capable of divine meditation and contemplation, by which means we come to know there is a God. "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," &c., Rom. i. 20. "I am fearfully and wonderfully made, marvellous are thy works; and that my soul knoweth right well," Psal. cxxxix. 14. By prying into the nature and glory of the work, the Soul findeth out the being, nature, and glory of the Workman.

2. It is capable of divine inspiration. "But there is a spirit in Man, and the inspiration of the Almighty giveth him understanding," Job xxxii. 8. Also of comfort and delight, and that when multitudes of thoughts are or would be disturbing the mind.

3. It is capable of divine impression, to receive the image of God, as it is rebuilt in Christ Jesus, Psal. xciv. 19.

4. It is capable of divine union and communion with God.

5. Nothing save God himself can satisfy it. The Heathen by this found out the excellency of the Soul.

6. The Soul must needs be excellent, if we consider the excellency of the body, which is but the house or tabernacle of the Soul. If the cabinet be of so great a value, and so curiously wrought; then of what transcendent value must the Jewel be!

7. The price paid for it was no less than the precious blood of Christ, the redemption of the Soul is therefore precious; its value and excellency from hence is beyond comparison, Psal. xlix. 8, 9.

8. The robes it weareth are a demonstration of its great worth and excellency. O what cost and charge is God at, (to speak with a holy reverence,) in clothing and adorning of it; he puts on robes of righteousness, and garments of salvation, and adorns it with ornaments of grace, and divine virtue.

9. From the charge given us to look to it, and keep it: "Only take heed to, and keep thy Soul diligently," Deut. iv. 9.

10. From Satan's hunting after it, to destroy it.

11. That it is exceeding excellent, appears, in that the martyrs parted with all, rather than they would wrong, defile, and lose it for ever.

12. It is more worth than all the world; "What shall it profit a Man to gain the whole world, and lose his own Soul?" Matt. xvi. 26.

13. It is immortal; it cannot die, or be annihilated. "Fear not them that kill the body, but cannot kill the Soul," Matt. x. 28.

THE SOUL OF MAN COMPARED TO A CANDLE.

"The spirit of Man is the Candle of the Lord," Prov. xx. 27.

METAPHOR.

I. A Candle is made to give light unto men in the night.

II. A Candle must be lighted, or receive light from some other light, or it will light no man.

III. A Candle is but a small light, in comparison of the light of the sun; it giveth light but a little way, and discovers things but darkly.

1. The Spirit of Man will discover unto him, by the help of the visible creation, that there is a God that made the world; but it cannot discover that there is a Redeemer, who died to save the world, which the Gospel doth, Rom. i. 20.

2. The Spirit of Man will discover Man's duty in morals, to do as he would be done unto; but it cannot teach him in all things his duty towards God, viz., his divine laws and institutions, and how he ought to be worshipped.

3. The Spirit of Man will convince him of some sins, but it will not convince him of sin, because he believeth not in Jesus Christ; for this the Spirit of truth, and glorious Gospel only, convince men and women of.

4. The Spirit of Man discovers to him that he must die; but it cannot discover to him, without the light of the written word, a resurrection.

IV. A Candle is oftentimes put out.

of him, giveth them up to vile affections, as he did the Gentiles, so that they sin without control; conscience is seared, and asleep as it were, and reproveth them no more. "The Candle of the wicked shall be put out," Prov. xxiv. 20.

PARALLEL.

I. The Spirit of Man is formed by the Lord, to give light unto him whilst he lives in the night of this world.

II. The Spirit of Man receives its light from God, who is called light. "There is a Spirit in Man, and the inspiration of the Almighty giveth him understanding," Job xxxii. 8.

III. The Spirit of Man is but a small light, in comparison of Christ the Sun of Righteousness, the light of the glorious Gospel, that discovereth those things that the light of natural conscience will not.

IV. So is the light or Candle of the wicked. God in a way of judgment, when men have abused their light and knowledge they have had

INFERENCES.

I. This reproves those that say, the light which is in every Man that cometh into the world, is God, Christ, and the Holy Spirit; whereas it is evident it is Man's Spirit; and called but the Candle of the Lord, and in itself no more than the light of Man's natural conscience.

II. It reproves them also for saying, it is sufficient to make known or discover unto men all things that are necessary to salvation; and that they should have known by the light within, all things which the holy scriptures declare of Christ, and the mysteries of the Gospel, if the scriptures had never been written. Which is easily

detected: (1.) By considering of that great darkness, that is in those Heathen nations and people that have not the written word of God, concerning Christ and salvation; for though they have the light of this Candle, viz., the light of their own natural consciences, yet know nothing of Christ, who was born of the blessed Virgin, nor of his death and resurrection. (2.) By considering the absolute necessity there is of Gospel-revelation, and ministration, to make known to men those glorious mysteries, according as it is held forth in divers places of scripture; for if man's chief and only teacher were within him, what need was there for Christ to ordain and send forth his apostles and ministers, to preach the Gospel to the world? and why is faith said to come by hearing the word preached? (3.) They are disproved by this, viz., they cannot make known any of those other things which Christ did, that were not written.

III. From hence we may perceive what the substance is, which the light of Man's Spirit will do; it searches all the inward parts of the belly, i. e. makes known the very thoughts and intentions of the heart unto him, and reproves him, for not living up to the light God hath afforded him.

IV. What fools are they, these things considered, who plead for a Candle-light, and choose rather to be lighted and directed by it, when the sun is risen, and shineth clearly, blessed be God, in our horizon.

CONSCIENCE A WITNESS.

"I speak the truth in Christ, I lie not, my Conscience bearing me Witness in the Holy Ghost," &c. Rom. ix. 1.

"If our Hearts condemn us, God is greater and knoweth all things," 1 John iii. 20.

"Their Conscience in the mean while accusing or excusing, in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," Rom. ii. 15, 16.

Conscience is in these scriptures called a Witness. We shall,

1. Show what Conscience is.

2. Run the parallel.

First, Conscience is a natural power, with which God hath endued the soul of man by creation; for his comfort, if he walk uprightly; or for his torment, if he walk in evil ways. We do not imagine, that conscience came not into the world until Adam's fall; for this were to suppose Adam in paradise to be a man without Conscience. Conscience indeed, as an accuser and condemner, came not in until then; for as long as Adam obeyed the commandments of God, there was no cause that Conscience should accuse him; but as soon as he had sinned, Conscience flew in his face.

Secondly, Conscience we (1.) say is a natural power, which the soul of man hath," &c. Now, saith Mr. Lockier, whether this power be in the understanding only, or partly in the understanding, partly in the will, I find controverted amongst the learned; some speak of it as a distinct faculty. This power we speak of, I conceive, saith he, to be a reflect act of the practical understanding only transcendentally. (2.) By the power of the Holy Ghost. St. John confirms that it is a reflect act of the practical understanding only, where speaking of this power in the soul, he saith, "And hereby we know that we know him, if we keep his commandments," 1 John ii. 3, that is, as if you should say, We do view our ways by the Word of God, which is an act only of the understanding; and finding them to be in some measure level with the holy rule, we have this comfortable reflection back upon ourselves, that our faith is not a fancy, but a faith that works by love, and also sincere and saving. Paul confirms the second, that it is a reflect act of the understanding transcendentally seconded by the power of the Holy Ghost: "My Conscience bearing me Witness in the Holy Ghost:" that is, my conscience transcendentally seconded and assisted by the Holy Ghost, doth strongly testify to my soul, that I am full of bowels towards my kinsman after the flesh, and could do anything, or suffer anything for their good. The order according to which the Holy Ghost strikes in with Conscience is this;

The understanding makes a double proposition, one grounded in the word of God, the other in the heart of man; as thus: "He that keepeth the commandments of

God, truly loves God ; but I do keep the commandments of God. This is grounded in the heart of man, and then draws a conclusion from both, therefore I do love God truly. This conclusion, whilst holy, and drawn from divine premises, to wit, the Word of God, and true grace in the heart, the Spirit of God strikes in with the soul in making of it, and assists the weak soul, so that he concludes with strong confidence, he is sincere, or loves God in truth ; and not only secretly assists, but seconds him, and saith the same thing to man that his own Spirit doth : "The Spirit beareth witness with our spirits, that we are the sons of God," Rom. viii. 16. If the premises be corrupt which the understanding makes, (for the heart makes propositions suitable to the light that is in the intellectual part) then the devil, that lying spirit, strives in and seconds the soul in that corrupt conclusion, which he collects from corrupt principles concerning himself, thereby to ruin and undo the soul in ignorance and unbelief.

Thirdly ; This faculty, or natural power, called Conscience, only appertaineth to men, and not to any irrational creatures. Brutes want reason, and therefore are not capable subjects of Conscience ; yet against reason and conscience men oftentimes do worse than a beast.

Fourthly ; conscience is a natural power in man, which compares his ways and thoughts by some rule ; and according as his ways agree or disagree with that rule, so answerably doth it bear witness with or against him.

If the understanding be enlightened with truth, to wit, the Word of God, then Conscience compares the ways of a man by a perfect rule. But if the understanding be enlightened with natural or moral principles only, then Conscience compares a man's ways according to those principles only, and so by an imperfect rule.

So far Mr. Lockier, and others, as to what Conscience is.

METAPHOR.

I. A Witness gives in testimony according to his light, or that knowledge he hath of things ; and if he hath a perfect knowledge of this or that he speaks and testifies, his testimony is good, and ought to be received.

of a guilty person. And on the other hand, it may, for want of a clear light and understanding, condemn such as it should clear. And hence many that are very wicked and vile, both in practice and principle, are very confident that their state and condition is good, and their poor deluded souls are peremptory many times, and wiser in their own conceit, than seven men that can give a reason. In them is fulfilled that of the apostle, "Their minds and Consciences are corrupt." And on the other hand, for want of a little light, some good men by the testimony of their Consciences are ready to condemn themselves, and give up all their hope, notwithstanding their being justified and accepted by Jesus Christ.

II. A Witness therefore must be thoroughly examined, to find out how or by what means he comes to know this or that he gives testimony of.

and by the clear light of which it ought at all times to give in its testimony, either for or against a man. Saul thought he ought to have done many things against the name of Jesus of Nazareth ; his heart did not witness against him, when he consented to Stephen's death, because his Conscience wanted light, it had not perfect knowledge of things : and hence he saith, that "What he did, he did it ignorantly, in unbelief," 1 Tim. i. 13. But should another man, who knew Jesus of Nazareth was the Son of God, and those persecuted people were the people of God, have done so, Conscience would have been Witness against him, and have flown in his face, yea, condemned him for it, without repentance, to the lowest pit of hell.

III. A good Witness, one that hath perfect knowledge of all things

PARALLEL.

I. So Conscience gives in testimony according to that light and knowledge that is in the understanding, for it only speaks and makes propositions according to its light ; if it be misguided by Satan, or corrupt nature, or false principles, its testimony is not good, nor to be regarded, but deceives and abuses the soul, as a false Witness doth, who appears to speak in the behalf

of a guilty person. And on the other hand, it may, for want of a clear light and understanding, condemn such as it should clear. And hence many that are very wicked and vile, both in practice and principle, are very confident that their state and condition is good, and their poor deluded souls are peremptory many times, and wiser in their own conceit, than seven men that can give a reason. In them is fulfilled that of the apostle, "Their minds and Consciences are corrupt." And on the other hand, for want of a little light, some good men by the testimony of their Consciences are ready to condemn themselves, and give up all their hope, notwithstanding their being justified and accepted by Jesus Christ.

II. So must a man strictly examine his own Conscience, how it comes to have knowledge of things, of which it either accuseth, or excuseth ; for this ought always to be received as an undoubted truth that the Word of God is the very rule and guide by which Conscience should be steered,

III. So a good Conscience, I mean a Conscience rightly enlightened by the Word of God, if

METAPHOR.

PARALLEL.

laid to a man's charge, if he can make it out that he is wronged, how is such a Witness to be valued !

Witness to be valued by a Christian !
 "monymy of our Conscience," 2 Cor. i. 12.

IV. A good and faithful Witness will speak the whole truth, and clear the matter, so far as he knoweth, or can speak to it, upon all occasions.

V. A good and faithful Witness will not be bribed or daunted, but speak in behalf of a man who is falsly accused, and to the utter shame and conviction of the guilty person.

VI. A just and impartial Witness is greatly dreaded by a wicked and guilty person.

how ! some from the horror that ariseth from hence have hanged themselves, and others, cut their own throats, and some have several other ways laid violent hands upon themselves.

VII. A great and faithful Witness, who hath perfect knowledge of things, and will not be bribed, who can and will as it is believed, and found by experience, speak fully to a cause, though it be to the utter shame and ruin of all guilty persons, is many times grievously abused by malicious men, who hate that their abominable deeds should be brought to light, or laid at their doors ; nay, not only so, but some have been stifled, strangled, and traitorously murdered ; as the ever renowned Sir Edmund Bury Godfrey was by bloody Papists, the 12th of October, 1678, whom they knew could witness many things against them to detect their cursed and never-to-be-forgotten hellish plot.

VIII. It is a very great wickedness, to lay violent hands, or treacherously to abuse and stifle the king's faithful Witnesses, especially when called to give in their evidence in matters of great moment, wherein the honour and sovereignty of the king is greatly concerned.

it give in testimony for a man, that his heart is sincere, and his life holy, and that he truly loveth and feareth God, notwithstanding the false charge of the enemy ; how is the testimony of such a hence Paul saith, " This is our rejoicing, the testi-

IV. So a good and well-guided Conscience will speak all the truth, and clear the matter between God and the soul, so far as he hath light ; and will deceive no man or woman, if they do but hearken to him.

V. So Conscience, rightly guided by God's Word, will speak peace to a godly and sincere person, let who will condemn him ; and will speak terror to the wicked and impenitent sinner, let who will speak peace and comfort to him. Conscience will deal plainly, if it may be heard, and be not stifled, or put out of a capacity of bringing in its testimony.

VI. So Conscience, who is an impartial Witness is greatly dreaded by some ungodly souls. O how fain would they fly from those terrible accusations of their own consciences, if they knew

VII. So poor Conscience, who is known and daily found to be a true and faithful Witness, one that will not be bribed or corrupted by frowns or flatteries, who knoweth all the secret lusts, pride, malice, treasons, thefts, adulteries, that lie in the heart, and all manner of wickedness, that vile sinners are guilty of, and layeth it daily to their charge, is hated, and much struck at ; nay, such is the wickedness of men, they endeavour to stifle it, and sear its tongue with hot irons ; nay, and put out its eyes ; nay, so far as they can, they endeavour to murder it, that it may not be able to Witness against them any more, but that they may sin without controul. Of these the apostle speaks : " Who being past feeling, have given themselves over unto all manner of lasciviousness, to work all uncleanness with greediness," Eph. iv. 19. " Having their Consciences seared with a hot iron," 1 Tim. iv. 2.

VIII. So it is a great and horrible wickedness for any soul or sinner to go about to stop the mouth of, or treacherously to abuse poor Conscience, who is the great Witness of the King of heaven and earth, in this lower court, and that in matters wherein his honour, and glorious right and sovereignty, is much concerned ; nay, not only his Witness, but judge to sit upon the bench, to hear and determine all causes, if rightly informed, according to the great law-book of the Gospel, and to pass sentence of life and death, or to acquit and discharge.

METAPHOR.

IX. A Witness is required to speak the truth, when he comes before a court of judicature, the whole truth, and nothing but the truth; and he that is a true Witness will do it. And hereby many times most horrid evils are brought to light, and publicly detected; yea, secret things are discovered, that the guilty person thought would never have been known, which makes him ashamed and confounded for ever.

Then men shall be forced to confess their secret adulteries, murders, treacheries, and self-revenge; together with all their bloody and black combinations, conspiracies, and hellish plots, carried on in secret cabals, managed by ungodly Papists, or others, notwithstanding all their oaths of secrecy; Conscience, if it come not to light before, will in that day lay all open before the eyes of men and angels, to the shame and eternal confusion of all ungodly ones.

X. A just and impartial Witness, that clearly and very fully giveth in testimony against a person, in a fair trial, finally stops his own mouth, and the mouths of all others, and leaves the cause clear, for the judge to pass sentence against him.

accusing or else excusing one another, in that day when God shall judge the secrets of all men by Jesus Christ, according to my Gospel," Rom. ii. 15, 16. And hereby all the mouths of unbelievers will be stopped, and they all be found guilty before Christ.

PARALLEL.

IX. So Conscience in the day of judgment will speak the truth, the whole truth, and nothing but the truth. Though now oft-times it be blinded, and at a great loss, for want of light, or by being misguided, it gives in false testimony, and quits the guilty, and condemns the innocent; but in that day it will recover such perfect light and knowledge, that it will decide the cause clearly the right way, and will by this means bring to light all the hidden things of darkness, 1 Cor. iv. 5, even all those cursed abominations of the heart, all secret things, that it and God were only privy to, and will lay open all the horrid evils that have been done in the dark.

X. So the consciences of wicked men, in the great day, will give in such clear and full evidence against them, touching all the evils they shall then be charged with by the just Judge of heaven and earth; that all flesh shall for ever be silenced, and God shall be clear when he judgeth. "Which show the works of the law written in their hearts, their consciences also bearing Witness, and their thoughts in the mean while ac-

INFERENCES.

I. THESE things being considered, it may stir up all persons to take heed how they act at home and abroad, when they go out, and when they come in, when they lie down, or rise up, because Conscience observes all that is said or done, nay, is privy to all thoughts of our hearts, and one day will witness for us, or against us.

II. Let Christians, whatever they do, labour to keep a good Conscience. A good Conscience is better than a good name; it is better than a good trade, it is better than a good estate. And for further motives to this needful duty,

1. Consider, Conscience keeps a register of all thy thoughts, words, and actions; what you forget, and is quite gone out of their memories, is set down in the book of Conscience.

2. Consider, Conscience is a Witness, an impartial witness, an accuser of evil; and though it lie still a great while, it will rouse up at last, and with its cruel charges and accusations harass the soul: as in the case of Joseph's brethren: "And they said one to another, verily we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us," Gen. xlii. 21.

3. Conscience is not only a Witness, but a judge, and hath power to condemn the wicked and the guilty soul; it sits upon the throne, as God's attorney-general to award life or death, as the states and conditions of men are. "If thy heart condemn thee, God is greater," &c., John iii. 20, 21.

4. Conscience doth often the work and office of a tormentor; woe to them that fall into its enraged hands here, but much more sad will it be with them whom it shall torment in hell. It is it that is "the gnawing worm that never dies, where the fire shall never be quenched," Mark ix. 44. But,

5. There is no bearing in this world the pain and torment of an accusing Conscience. Tiberius the emperor, was so followed with grief and horror by his own Conscience, that he confessed in the senate-house he suffered death daily; and Charles the ninth of France, that monster of mortals, after the dreadful massacre, could never endure to be awakened in the night without music, such was the dreadful anguish and horror he found in his own Conscience. Francis Spira also may be here recited among the rest, whose Conscience terrified him at that rate, that the account of his fearful case is left to posterity. It was Conscience that put Judas into such an amaze, and forced him to hang himself, after he had betrayed our blessed Saviour. And many other examples, both ancient and modern, we meet with, both of men and women, that have destroyed themselves, as not being able to bear the cruel torments of an accusing Conscience: and others from hence have confessed their guilt, and so delivered themselves into the hands of justice.

6. That man can never have good days, that keeps an evil Conscience.

7. On the other hand, he that hath a good Conscience needs never be sad, nor can he be without good days; for as trouble and horror of Conscience is the greatest trouble, so peace of Conscience is the greatest joy. That man can never want music, saith Mr. Caryl, that speaks in consort, and is harmonious with himself. A good Conscience is the poor man's riches, and the rich man's chiefest jewel, a jewel worth keeping. It is, saith one, the best pillow to sleep on, and the best dish to feed on. "A good Conscience is a continual feast," Prov. xv. 15, so the Geneva translation. A good Conscience with a dinner of herbs, is all varieties; but a bad Conscience makes all feasts and pleasures like the hand-writing on Belshazzar's wall, Dan. v. 5.

8. Labour to get and keep a good Conscience, because an evil one spoils all the good and best actions of thy life: it renders thy prayers sinful.

9. Consider, Conscience is privy to all thou thinkest, knoweth what evil hath been done by thee in private, seeth all the evil thou hast committed, and all the good thou hast omitted the doing of; and one day, if evil, it will lay all open before the eyes of God, angels, and men, and come in as a Witness, to charge and condemn thee for ever, Rom. ii. 15. O therefore get a good Conscience.

10. Take heed how thou carriest thyself towards Conscience, because it hath a regal power in thy soul, a commission either to accuse or excuse: and if it condemn thee as an unbeliever, or as a false hypocrite, by the light and authority of God's Word, God will also, assuredly, condemn thee, unless thou repent, in the great day, 1 John iii. 20.

11. Consider what a glorious mercy it will be, to have such a friend as Conscience Witness for thee, when thou art wrongfully accused and condemned by men. This was that which bore up Job, and holy Paul, in their troubles. "My heart shall not reproach me," &c., Job xxvii. 6. "This is our rejoicing, the testimony of our Conscience," 2 Cor. i. 12.

Quest. Some possibly may enquire here, How a good Conscience may be known, or what characters may be given of it?

Ans. I shall give you some rules to judge of a good Conscience, both negatively and positively.

First, Negatively.

1. A blind, ignorant, and misguided Conscience is not a good Conscience. Some think that God concerns not himself with their actions, take no notice of their hearts, words, or lives. Others think that God is made up wholly of mercy, and tremble not at his justice, and so conclude it is an easy thing to get to heaven. One that I have heard of, said, That if it were as easy to get the riches of this world, as it was to get heaven, he would not care; or to that effect: not remembering that it is as hard to enter into the kingdom of heaven, especially for rich men, as it is for a camel to go through the eye of a needle, Matt. xix. 24, and that the righteous scarcely shall be saved, 1 Pet. iv. 18. Others think, that those men are fools that make such a stir and ado about religion, thinking that is the best religion that is easiest to the flesh, and is most free from outward trouble; whereas the scripture saith, that "Whosoever will live godly in Christ Jesus must suffer persecution," 2 Tim. iii. 12. Some think the laws of men must be their rule in all matters of faith and religion; and whatever magistrates command, must be done, &c.

2. A drowsy and sleepy Conscience is not a good Conscience. A Conscience that is not thoroughly-awakened, will let a man alone in sin; such can sleep upon the brink of the greatest danger, though they be just falling into the gulph of eternity; yea, can sleep under the most awakening ministry; though hell fire be thrown, as it were, in their very faces, yet Conscience giveth them not one jog.

3. A guilty Conscience is not a good Conscience, when Conscience flies into a man's face for this or that sin, some horrid pollution or other, loved, and lived in, Tit. i. 15.

4. A seared Conscience, a Conscience that hath no feeling in it, is not a good Conscience.

5. A despairing Conscience is not a good Conscience. Such as think their sins are greater than God can or will forgive, notwithstanding Christ hath said, "All sins and blasphemies against the Father and the Son shall be forgiven unto men," Matt. xii. 31; and those that believe not there is life for them in Christ, make God a liar.

Secondly, Positively.

1. That man hath a good Conscience, that walks uprightly and faithfully to his light, according to what he knoweth. If he hath only a natural light, and walks up faithfully to that, then he hath only a natural good Conscience; there is moral sincerity spoken of the holy scriptures, as well as godly sincerity. Abimelech in this respect had a good Conscience: "In the sincerity of my heart, and innocency of my hands, have I done this," Gen. xx. 5.

Here I might show how a natural good Conscience may be known from a Conscience evangelically and spiritually good; take two or three hints.

(1.) He whose Conscience is only naturally good, is usually a proud man; "Lord, I thank thee, I am not as other men," &c., Luke xviii. 11. Such seek their own glory, they sacrifice to their own net, and burn incense to their own drag; all centres in self, the principle of their action is self. A saint, when his gifts are highest, his heart is lowest; when his spirit is most raised, his heart is most humble.

(2.) A man that hath only a natural good Conscience, his great endeavour is to still the noise, and stop the mouth of it; but never looks to have the guilt removed, and filth washed away by Christ's blood; he seeth no need of a Saviour: "I was alive once without the law," &c., Rom. vii. 9. He is like a child that hath got a thorn in his flesh, who wipeth away the blood, but taketh no notice or thought how to get out the thorn. If bare performance of duties, whether natural or divine, will still or quiet the Conscience, the Conscience is but naturally good.

2. When Conscience compares a man's ways by the perfect rule of God's word, by which he walks, and finds it agreeable thereto.

3. An evangelical good Conscience findeth a man as careful of his duty towards God, as he is of his duty towards man; and as careful of his duty towards man, as of his duty towards God. "Herein do I exercise myself, to have always a Conscience void of offence toward God, and towards man," Acts xxiv. 16.

4. An evangelical good Conscience always stirs up to obedience and conformity to God's word, from the sight of the excellency of it, and purity that is in it: "Thy word is very pure, therefore thy servant loveth it," Psal. cxix. 140.

5. He hath a good Conscience, whose conviction and trouble for sin is universal, when it is deep, when the Spirit searcheth into the bottom: "Come, saith the woman of Samaria, see a man that hath told me all that ever I did." "And they were pricked in their hearts," John iv. 29, Acts ii. 37.

6. He hath an evangelical good Conscience, who is troubled for sin, not simply because of shame, or because of inward guilt, or fear of punishment, but because God is and hath been offended, his Spirit grieved, and his soul defiled, and made unlike God, his trouble ariseth from the sense of the heinous nature of sin.

7. When Conscience findeth that no conviction, either of sin or duty, is slighted by the soul, but tenderly nourished, Psal. cxix. 80.

8. When a man will suffer any punishment or loss, before he will offer violence to his Conscience, and sin against God.

9. When Conscience cannot find any sin hid, spared, borne with, or connived at in the soul, no sweet morsel under the tongue.

10. When Conscience finds a man the same in private that he is in public; and that he is not of a pharisaical spirit, doth nothing to be seen of men, or for vain glory's sake.

11. When Conscience cannot find any duty or ordinance, which the soul is convinced of to be neglected, though he be exposed to reproach thereby. To obey God in baptism, is called the answer of a good Conscience; Conscience calls for obedience to this, and to all other ordinances of the Gospel, when convinced of them.

12. And lastly; when Conscience beareth testimony to a soul, that it loveth God and Jesus Christ above all things in this world, &c. "He that hateth not father and mother, &c., cannot be my disciple:" that is, if he hath not a lesser love to them; for the lesser love in scripture is called a hatred, which our Saviour openeth in another place, "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me," &c. "Yea doubtless, I account all things but loss," &c., Phil. iii. 8, 9, 10.

Quest. How shall a man get and keep a good Conscience?

Ans. 1. He must get his heart sprinkled with the blood of Christ. "Let us draw near with a true heart, in full assurance of faith, having our heart sprinkled from an evil Conscience," &c., Heb. x. 22. See that you experience that the blood of Christ hath as effectually purged your Consciences from dead works, as the blood of bulls and goats sanctified to the purifying of the flesh, Heb. ix. 14.

2. He must take heed of all such things as offend his Conscience; Conscience is a very tender thing, the smallest thing will make it bleed.

3. He must take heed of evil and corrupt principles; an erring Conscience is not a good Conscience.

4. Labour to sit under a soul-searching ministry.

5. Take heed of vain glory, and all secret evil; Conscience pryeth into thy most inward thoughts; beware of speculative sin.

6. Labour to keep thy tongue. "Whoso keepeth his mouth, and his tongue, keepeth his soul from trouble."

7. Labour to bring thy heart into every duty; beware of hypocrisy.

8. Do not grieve or offend thy Conscience in anything; though the matter may be in itself lawful, yet thou must not do it, if thou hast a doubt in thy spirit about it: "He that doubteth is damned," Rom. xiv. 23, that is, condemned in his own Conscience. But much more take heed of doing that which is by all owned to be utterly unlawful.

9. Labour in all acts to be sincere. Conscience hath power to give in testimony concerning thy integrity; if thy heart be unsound, and not upright, Conscience will soon discover it, and reproach thee for it, and thou wilt not be able to hold out to the end: and sad will it be to have thy own Conscience witness against thee, when thou comest to lie on a sick bed; an evil Conscience will be a bad death-bed companion.

O how doth this reprove those that sin, and regard not the checks and rebukes of their own hearts! Conscience in the great day will be more than ten thousand witnesses against them.

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

RELATING TO THE

CHURCH OF GOD.

THE CHURCH CALLED THE CITY OF GOD.

- "Glorious things are spoken of thee, O City of God, Selah,"* Psal. lxxxvii. 3.
"There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacle of the Most High," Psal. xlvi. 4.
"We have a strong City," &c., Isa. xxvi. 1.
"Look upon Zion, the City of our solemnity," &c., Isa. xxxiii. 20.
"And they shall call them the holy people, &c. And thou shalt be called a City sought out, not forsaken," Isa. lxii. 12.
"Ye are a City set on a hill, that cannot be hid," Matt. v. 14.

In these places of the holy scriptures, Sion, or the Church of God, is called a City. Sion was a fort or mount in Jerusalem, and the temple was built upon it; hence the church of the Jews was called, as some conceive, by this name Zion, because there they assembled: but after, it was a name or title given to the Church, whether Jews or Gentiles. "Ye are come to mount Sion, to the City of the living God, the heavenly Jerusalem," Heb. xii. 22. God's people may be called by the name of Sion, or Jerusalem.

1. Because we were naturally like Jerusalem, the forts of the Jebusites, viz., sinners and enemies to God.
2. Because by grace we are overcome and conquered, like as Jerusalem was, by the true David.
3. Because the Church is fortified by the Almighty for his own use, and chief place and residence in this nether creation.
4. In respect of her renown and glory. As Jerusalem was renowned above all Cities, so God's Church is now above all people and societies in the world.
5. Because it is viewed and gazed upon by all strangers; she may well be compared to a looking-glass, as Zion signifies.
6. In respect of her laws; for as the law and public worship were at Jerusalem; so Christ's laws and public worship are maintained in the Church. Hence God is said to love the gates of Zion, more than all the dwelling-places of Jacob, Psal. lxxxvii. 2.

Observe. The saints, or Church of God, is the city of God, or may fitly be compared to a City.

In opening of this metaphor, we shall show the nature, trade, government, privileges, and glory of the City of God.

METAPHOR.

I. A City is a place built by men, for a people to inhabit, or dwell in.

PARALLEL.

I. The Church is built by Christ, for a habitation for God: "Upon this rock will I build my Church," &c., Matt. xvi. 18. "In whom ye are builded together for an habitation of God through the Spirit," Eph. ii. 22.

METAPHOR.

II. A City is usually compassed about with walls, that it may thereby become more safe and secure to dwell in, and some cities have two or three walls, to make them more impregnable.

so the Lord is round about them that fear him," &c., Psal. cxxv. 2.

Secondly; The protection of the holy angels: "The angels of the Lord encamp round about them that fear him," &c., Psal. xxxiv. 7.

Thirdly; God in an extraordinary manner, is as "A wall of fire round about her," Zech. ii. 5; every one of his attributes is a gracious defence to the Church.

III. Some Cities are bravely situated, they are built upon a hill.

IV. A City is built of many materials, and in it are many buildings or houses, set in rare uniformity, curiously joined and compacted together.

and prophets, Jesus Christ himself being the chief Corner-stone: in whom all the building fitly framed together, groweth to an holy temple in the Lord: in whom ye also are build-ed together for an habitation of God, through the Spirit," Eph. ii. 19—22. "Jerusalem is builded as a city that is compact together," Psal. cxxii. 3.

V. A City hath its particular laws, institutions, and customs, by which it is governed.

VI. A City hath a supreme governor in it, who rectifies all disorders and confusions, that otherwise would be therein, considering the multitude of its inhabitants.

VII. A City hath, besides the chief governor and principal magistrate, divers inferior officers for administration of justice, and well-governing thereof.

VIII. A City hath some special trade belonging to it, by which its inhabitants are enriched.

IX. Many Cities have merchants in them, who trade into remote parts of the world, and fetch their merchandize from afar.

Church is by Solomon compared to merchant's ships. See Merchant's ships. Saints have, like other merchants, their correspondent Jesus Christ, who makes glorious returns of all they venture, or send to heaven: for every duty rightly performed, he makes returns of mercy; for tears of godly sorrow, he returns them the oil of joy. "Thou wilt," saith holy David, "put my tears into thy bottle." By which means the spiritual citizens grow rich in faith, hope, experience, &c. See the Parable of the Merchant-man.

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II. The Church of God hath strong walls about it. "We have a strong city; salvation will God appoint for walls and bulwarks," Isa. xxvi. 1. The Church hath a threefold wall about it.

First; The wall of God's providence. "Hast not thou made a hedge (or wall) about him?" Job. i. 10, "As the mountains are round about Jerusalem;

&c., Psal. cxxv. 2.

Secondly; The protection of the holy angels: "The angels of the Lord encamp round about them that fear him," &c., Psal. xxxiv. 7.

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III. The Church of God is famous upon this account: "Beautiful for situation, the joy of the whole earth is mount Zion; on the sides of the north, the city of the great King," Psal. xlviii. 2. "Ye are as a City set upon a hill," Matt. v. 14.

IV. The Church of God is built up of many living stones, consisting of divers particular societies, or spiritual houses. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints; and of the household of God: and are built upon the foundation of the apostles

and prophets, Jesus Christ himself being the chief Corner-stone: in whom all the building fitly framed together, groweth to an holy temple in the Lord: in whom ye also are build-ed together for an habitation of God, through the Spirit," Eph. ii. 19—22. "Jerusalem is builded as a city that is compact together," Psal. cxxii. 3.

V. The Church of God also hath special laws, institutions, and customs belonging to it, (by which it is in all things governed,) which are contained in the holy scripture, the great charter and statute book of the Church.

VI. The Church of God is not without a good government, and a supreme magistrate, viz., the Lord Jesus Christ, who is the chief Judge and Law-giver, or Head of this spiritual corporation.

VII. So the Church of God hath inferior officers under Jesus Christ, which the citizens by the appointment of Christ are required to substitute and ordain, to govern and keep all things in good order. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," &c., Ephes. iv. 8—12.

VIII. The Church or City of God hath a spiritual trade belonging to it, which all the citizens do and always ought to follow, by which they are also greatly enriched.

IX. The saints or citizens of Zion are all merchants, who trade daily to heaven; they fetch their blessed merchandize from thence; "Our conversation is in heaven," Phil. iii. 20. Hence the

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Now touching the trade, traffic, or merchandize of this city, upon which its wealth and prosperity doth wholly depend, take what follows :

First. Their trade is heavenly. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Jesus Christ," Heb. iii. 1, 2. And as they are all merchants, and use one trade, so they all deal with one, and the same Benefactor, from whom they have quick returns ; they fetch their goods from afar. Something touching the excellency of the trade of the city of God, I shall hint in a few particulars.

Secondly. As touching her commodities, or the merchandize which her citizens deal in.

First, Negatively.

1. They are not prohibited goods.
2. They are not counterfeit goods.
3. They are not temporal and corruptible goods.

Secondly. Affirmatively, and more directly, they are,

1. Soul-enriching commodities, things that are of very great worth and value. "The merchandize of wisdom is better than the merchandize of silver, and the gain thereof than fine gold," Prov. iii. 14.

2. They are needful things, such things as we cannot be without. Some things that merchants of a city deal in, and fetch from afar, though they are of great value, yet we may very well submit, and live comfortable without them, as pearl, and precious stones, &c. But there is an absolute necessity of all those things the citizens of this city trade in and for.

3. They are such commodities as will make the nations and persons that buy them happy for ever ; and indeed there is no true happiness without them.

Quest. What is the traffic of this city of God ?

Answ. The first thing that I shall mention, is the truth ; this she offers to sale : "Buy the truth, and sell it not," Prov. xxiii. 23. The Church is called "The pillar and ground of truth," 1 Tim. iii. 15. Truth is only to be found in this city, or in the warehouses of the citizens of Zion, viz., the word of God, and the hearts of believers.

The second thing, is a soul-converting Gospel, and blessed ordinances, "The law goeth forth of Zion, and the Word of the Lord from Jerusalem," Micah iv. 2.

The third thing they deal in, are the gifts and soul-enriching graces of the Spirit, hope, love, humility, &c. Things of very great worth.

The fourth justification ; every true sinner makes it his business to get this precious treasure.

The fifth thing is the peace of God, which passeth all our understanding, one of the rarest commodities in the world.

The sixth thing is, union and communion with God. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John i. 3.

The seventh thing is, peace of conscience : "Herein do I exercise myself, to have always a conscience void of offence, towards God, and towards men," Acts xxiv. 16.

The eighth thing is, sanctification, or a holy life ; they who trade not in this commodity, are none of the true sons and citizens of Zion.

Ninthly. The pearl of great price, worth more than ten thousand worlds.

Tenthly. The last thing that I shall mention is, eternal life, a crown of glory that fadeth not away, 1 Pet. i. 4.

METAPHOR.

PARALLEL.

X. A City whose commerce lies principally in a foreign trade or merchandizing, hath usually a navigable river belonging to it, by which means their commodities, or those goods they deal in, are brought home to their very doors ; as we see by experience. What

X. The City of God, whose trade lies in spiritual merchandize fetched from afar, hath a most glorious river belonging to it, which may indeed be said to run through every street thereof, viz., the Holy Spirit, and Word of God. The Spirit in several places of Scripture is called a river, and by means of these blessed streams are all divine and sacred commodities, which the

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infinite profit doth the river Thames yield this famous City! and what would its trade be worth, were it not for it?

be impoverished and undone. It is the Holy Spirit that enriches and cheers the hearts of all gracious souls. "There is a river, the streams whereof make glad the City of God, the holy place of the tabernacle of the Most High," Psal. xlv. 4. It may not be amiss here to consider,

1. From whence this river comes. See River, under the third Head of Metaphors.
2. The nature of the waters.
3. The divers streams thereof.

First; The river comes, 1. From a rock, Numb. xx. 8, 11. This rock was first smitten, and then the water came out abundantly.

2. It comes from an infinite inexhaustible fountain; it is said to "proceed from the throne of God and the Lamb," Rev. xxii. 1.

Secondly; Touching the nature of this river; though we have spoken of it under the third Head of Metaphors, yet we will touch a little upon it here. It hath besides other properties of spiritual water, these divers qualities,

1. It will heal all the diseases of the inward man; it will soften, and make very tender and pliable, and break in pieces a hard heart.

2. It will cure the soul of spiritual blindness; nay, it will open the eyes of him that was born blind.

3. It will infallibly cure all spiritual consumptions, that spiritual waste or decay of faith, love, zeal, hope, &c., which seizeth sometimes upon many Christians.

4. It will bring down the swelling of pride, and make a man very humble, and little in his own eyes; the more of the Spirit the more humble.

5. It will cure all manner of spiritual deadness or deafness, making a man very lively and diligent to hear good counsel and instruction, as Lydia experienced, Acts xvi. 14.

6. It is good against the tremblings of the heart, and will make a man bold and courageous in the cause of Christ, in evil times. "We cannot but speak the things which we have both seen and heard," Acts iv. 20.

7. It is an excellent remedy to purge out all noxious and evil humours of the soul, from whence many distempers flow, making a man sound at heart, and holy in life.

8. It will effectually restore a lost appetite, and make a man relish well the food of God's Word, causing it to be sweeter to him than honey, or the honey-comb, Psal. cxix. 103.

9. It will preserve from the plague of sin, of what sort soever it be, though a Christian be amongst infected persons every day.

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19. It perfectly cures all distempers of the head, occasioned by error, and erroneous principles, that corrupt the understanding.

20. It is water of life, he that drinks of it shall never die, John iv. 14.

Thirdly; this river hath three special streams. 1. The stream of ordinances. 2. The stream of heavenly graces. 3. The stream of divine promises. Sinners come to these waters, O! come before the stream be turned another way. See River and Water of Life.

METAPHOR.

XI. In a glorious City usually is the king's palace, or his chief place of residence, which tends much to its honour and renown.

the Church. "The Lord dwelleth in Zion. Sing praises, for the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever," Psal. ix. 11, Isa. viii. 18, Psal. lxxvi. 1, 2, 3, and cxxxii. 13, 14. "Though he be the high and lofty One that inhabiteth eternity, yet he dwelleth with them that are of an humble and contrite spirit," Isa. lvii. 15. The special and most gracious presence of God is with his people.

XII. A City hath some certain privileges, freedoms, and immunities belonging to it, which strangers have nothing to do with; foreigners may not dwell within the walls of some Cities.

their iniquity," Isa. xxxiii. 24. 1. This is a glorious privilege and freedom, if we consider the abominable and heinous nature of sin, which is opened under the third head of metaphors. 2. Because of that which is couched and comprehended under the blessing of pardon; when God absolves a poor sinner, he not only forgives, but also forgets, their sins and iniquities he remembers no more. 3. Because it is a freedom from the guilt of it. 4. Because it is a freedom from the power and dominion of it, Rom. vi. 14. 5. It is a freedom from the punishment of it, Rom. viii. 1, John v. 24. 6. Because it is a purchased freedom, it was obtained by a great sum, viz., the sum of God's great love and grace, with the sum of Christ's blood. Remission is through Christ's atonement. 7. Because it is a sealed freedom, it is made over to the soul by the king's own seal, the Spirit of God, that great seal of heaven, Eph. i. 13, 14. 8. Because it is a lasting freedom; the sins of believers are forgiven for ever, they shall never be laid to their charge.

The second privilege of this city is, Gospel-fellowship, free access to the Lord's table, and communion with the saints: "They are made to sit down together in heavenly places in Christ Jesus," Eph. ii. 6.

The third privilege is right to the ministry; they may all lay claim to the ministers and ministry of the word: "Whether Paul, or Apollos, or Cephas, all are yours," 1 Cor. iii. 22, 23. They, and all their gifts and gracious endowments, are the saints.

The fourth privilege is, their undoubted right to the City-stock, or the Church's patrimony.

1. The stock of prayers; sincere souls have a right to all the prayers of the Church.

2. To that store and spiritual provision, viz., the bread of life, &c., that is laid up in her. "God will bless the provision of Zion, and satisfy her poor with bread," Psal. cxxxii. 15.

3. The stock of promises. God hath promised to bless, comfort, strengthen, beautify, build up, and save Sion, and consequently every saint and member thereof; for all those, and many more like promises, are directly made to every sincere soul or citizen of Sion.

The fifth privilege is, free access to the throne of grace, Eph. ii. 18.

PARALLEL.

XI. The Church is the habitation of God. "The Lord dwelleth in Zion, in Judah is God known; his name is great in Israel, in Salem also is his tabernacle, and his dwelling place in Zion."

This is for the everlasting honour and renown of

XII. So the Church of God hath many glorious privileges and immunities belonging to it, which unconverted sinners have no right to.

The first privilege, or part of that freedom that belongs to the city of God, is pardon of sin. "The inhabitants shall not say, I am sick; the people that shall dwell therein shall be forgiven

Sixthly, a dwelling-place there. There is a glorious privilege ; they dwell near the King, behold him in the galleries every day ; they dwell in God's courts, nay, in his house : " Blessed are they that dwell in thy house, they will be still praising thee, Selah," Psal. lxxxiv. 4. " They that are planted in the house of the Lord, shall flourish in the courts of our God, they shall bring forth fruit in old age," &c., Psal. xcii. 13.

1. It is a strong and sure dwelling-place : " He shall dwell on high, his place of defence shall be the munition of rocks," Isa. xxxii. 18, and xxxiii. 16.

2. It is a rich and glorious dwelling-place.

3. It is a pleasant dwelling-place.

4. It is an honourable dwelling-place.

5. It is and shall be a peaceable habitation. " Look upon Zion, the City of our sojournments : thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken," Isa. xxxiii. 20.

Seventhly, They have a right and privilege to choose their own officers ; every free Citizen hath his voice at every election. No minister, bishop, or deacon, may be imposed upon them without their own free consent.

Eighthly, They have a right to all the blessings and privileges of the river, the streams whereof make glad all the inhabitants, the nature of whose water you have heard.

Ninthly, They have a right to the City-guard, which also attends them, whithersoever they go, or whatsoever they do, when they are about their proper work, which are the good angels.

Tenthly, The last privilege I shall mention is, sonship. " But to as many as received him, to them gave he power, [or privilege,] to become the sons of God," John i. 12. " Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 16.

METAPHOR.

XIII. Some cities have a common stock in them, out of which the poor decayed citizens are often supplied and helped in their distress, and thereby delivered from utter beggary.

being utterly undone. " My God shall glory, by Christ Jesus," Phil. iv. 19.

XIV. A City hath also a strict watch appointed to keep the gates, and to see that no accident happen in it, to the hurt and detriment thereof.

being able to destroy all the Church's enemies. These keep the saints day and night ; they encamp about them, and see that no evil come unto them. Besides them, God is said to watch over his people continually, who is called, " the Watchman of Israel, and the Saviour thereof in the day of trouble." " Unless the Lord keep the city, the Watchman waketh but in vain," Psal. cxxvii. 1, 2. Besides, there are the ministers of the Gospel, who are called watchmen. See the sixth Head of Metaphors.

XV. A great and famous City hath towers and battlements belonging to it, not only for ornament, but also for strength, and security from evil.

death." " The name of the Lord is a strong tower," &c. Psal. xlvi. 12, 13, 14. Every one of the blessed attributes of God are as so many towers of safety to his Church. See Strong Tower in the first head of metaphors.

PARALLEL.

XIII. The Church hath a common stock or storehouse belonging to it, called the unsearchable riches of Christ, out of which all poor decayed Christians have their wants supplied, Eph. iii. 8. That grace that is treasured up in Christ, is always ready to be given forth to his poor children ; and by this means they are kept from ruin, and

XIV. The Church, or City of God, hath also a strong and faithful militia, or spiritual watch, which are the holy angels. These are called watchers, or watchmen, Dan. iv. 23 ; and in other places, the Lord's host, or the armies of heaven, who are mighty in power, one of them

XV. The City of God is famous in respect of its towers, and places of security. " Walk about Zion, and go round her ; mark well her bulwarks, consider her palaces, that ye may tell it to the generation following : For this God is our God for ever and ever, and he will be our guide until

METAPHOR.

PARALLEL.

XVI. In a City, notwithstanding the many noble and honourable personages, or worthy patrons, that dwell therein, yet there are some ill and unworthy members that get a being there, which tends much to its blemish and reproach.

who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," Jude 4. These ill and loose professors bring a great reproach upon the Church of God; but there is a day coming, when the Church shall be freed of them. "There shall be no Canaanite in the house, or City of God," Zech. xiv. 21.

XVII. The Citizens of a great and glorious City are much affected with, and highly esteem and love the City where they dwell.

XVI. So the City of God, notwithstanding all the holy and eminent saints and servants of God who dwell therein, yet hath in him some wicked and ungodly ones, who by craft and hypocrisy get a being there, though when known they be turned out, as the incestuous person, 1 Cor. v. "Hymeneus and Alexander" were, 1 Tim. i. 30.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," Jude 4. These ill and loose professors bring a great reproach upon the Church of God; but there is a day coming, when the Church shall be freed of them. "There shall be no Canaanite in the house, or City of God," Zech. xiv. 21.

XVII. So the Citizens of Zion have an honourable respect, and high esteem for God's Church, as appears particularly in David: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue

cleave to the roof of my mouth, if I prefer not Jerusalem above my chiefest joy," Psal. cxxxvii. 5, 6. Many reasons may be given, why the godly are so much taken with Zion.

1. Because it is the place of their birth; they were born, or rather born again in her. "And of Zion it shall be said, this and that man was born in her, and the highest himself shall establish her. The Lord shall count, when he writeth up his people, that this and that man was born there, Selah," Psal. lxxxvii. 5, 6.

2. Because it is the City of their Father, and so their blessed inheritance; all the glorious immunities thereof are theirs.

3. It is a City redeemed or purchased by Christ's most precious blood, he gave himself for it. "Ye are bought with a price," 1 Cor. vi. 20.

4. It is built by God, and for God; it is the place that he hath chosen, he esteems highly of it. "He is said to rejoice in Zion, he loves the very gates thereof, more than all the dwelling-places of Jacob," Psal. lxxxvii. 2.

5. It is a splendid and most glorious City; her foundation is laid with precious stones, yea, the choicest sapphires; her streets are paved with that which is more rare than the purest gold.

XVIII. Some citizens who are industrious, grow very rich, and attain to great honour among their neighbours; and those are quickly known, and taken notice of; they may be discovered in divers respects.

XVIII. So some of the citizens of Zion, who are diligent and industrious in the improvement of grace, and the means of godliness, grow very rich in faith and good works, rich in spiritual and divine knowledge, rich in heavenly experience. The diligent hand maketh rich, with the blessing of God. And these rich saints are also soon discovered, and taken notice of, Prov. x. 22.

1. Rich men, wealthy merchants, can trust or stay a great while for their own, when poor men must have all presently paid down. The clearest promises or firmest covenant, will not serve their turn, without some considerable part presently paid.

2. Rich citizens have a great stock lying by them.

1. So those who are spiritually rich, James ii. 5; rich in faith, rich merchants of mount Zion, the City of God, can trust, they can stay patiently in expectation of the good of the promise, as Abraham, who was strong or rich in faith, when others cannot rely upon a bare promise, or take God's single word for the accomplishment of this or that, Rom. iv. 20.

2. So those who are rich citizens of Zion, rich in grace, have a stock of blessed experience, as David had. They have a stock of faith, much

faith, when others have but a little; a stock of good works, having done much for God, and for his Church, &c.

METAPHOR.

PARALLEL.

3. Rich citizens have abundance of precious things, rare merchandizes to delight in, as gold, silver, and many other rich commodities.

4. Rich men do not live upon their labour, as poor men do. Some rich men work, and take as much pains as the poorest man in the City; but their work is pleasant, and more delightful to them, than the labour of one that is very poor.

5. Rich men go finer, or are generally more richly adorned, than the poor; you may know a rich citizen by his costly ornaments, by his rich robes, and chains of gold about his neck.

and chains of gold about their neck,"

6. Rich citizens do usually bring up their children more nobly, and give them more learning, and better education, than the poor generally do or can.

tion of the Lord, taking God for a pattern herein, who maketh the Word and rod a blessing to his children, Gen. xviii. 19, Eph. vi. 4, Psal. xciv. 11, 12.

7. Rich citizens live high, keep a good table, in comparison of what the poor do, or are able.

selves in fatness; their good conscience is to them a continual feast, Cant. ii. 4, Prov. xv. 15.

8. Rich citizens can bear burdens, taxations, and losses, better than the poor.

9. Rich men can do for others; poor men can do but little for their poor friends or neighbours, when the rich can do much.

10. Rich men can best strive with difficulties, and live in years of scarcity, when others who have but just from hand to mouth, are in such times in danger of starving, or being reduced to great extremities.

3. So rich citizens of Sion have abundance of rare and precious things in their warehouses, viz., their hearts, as love, peace, and joy in the Holy Ghost, Gal. v. 22.

4. So rich citizens of Sion, though they work hard for God: "I laboured more abundantly than they all," 1 Cor. xv. 10, yet their work is sweet and pleasant to them, because they work not for life, or for a livelihood; they rest not upon the doing, but live by faith, Gal. ii. 20. But poor saints live more upon doing than believing; they have but little of that, or any other grace.

5. So rich saints are more adorned with garments of humility, "With the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Pet. iii. 4. They can deny themselves, are patient under sufferings, endure all things contentedly for Christ's sake; they have much wisdom, as "An ornament of grace upon their head, Prov. i. 9.

6. So rich saints, such as have much grace, who are great dealers, and have got much by trading in spiritual things, bring up their children more virtuously, and give them better education; they give them better counsel, better examples than others; they train them up in the fear and admoni-

7. So those who are spiritually rich, have many precious morsels, yea, blessed variety of choice things; they are often feasted by Christ, and are with him in the house of wine, and delight themselves in a continual feast, Cant. ii. 4, Prov. xv. 15.

8. So those who are spiritually rich, can best bear up under cross providences, persecution, and losses for Christ's sake.

9. So those that are rich, in spiritual experience, in faith, and good works, can do much for weak Christians by prayer, by advice, and good counsel. Moses did mighty things by prayer for Israel, Exod. xvii. 11. "The fervent prayer of a righteous man availeth much," James v. 16.

10. So those who are strong, and very rich in faith, and all other graces, are helped to bear up and pass through difficulty, in time of want and scarcity, better than weak or poor Christians will; only God hath for their comfort and encouragement promised to supply their wants, and will if sincere, also relieve them, that they shall not faint or perish in the years of famine, Phil. iv. 19, Psal. lxxxiv. 11.

XIX. Some Cities, though rich, yet are in a comparative sense but small, but little Cities.

City, and but a few men in it," Eccl. ix. 14, Luke xii. 32. This City is the Church of God, &c.

Babylon is a great City. In comparison of the wicked, Christ's flock is but a handful of people, as it were, Rev. xvii. 18.

METAPHOR.

XX. A City, though very strong, yet is sometimes besieged, and hath many enemies.

so small a City should hold out so bravely unto this day, especially considering what mighty enemies have and do besiege her.

Object. But here it may be objected, hath it not been overcome? Is it not said, that "The holy City was trodden under foot?" Rev. xi. 2.

Ans. It is only the outward court. God hath had his Church in all ages, though forced for a time to fly into the wilderness, from the face of the dragon, Rev. xii. 6.

Quest. By whom is this City besieged?

Ans. 1. By the devil, called a great king, and the king of the bottomless pit.

2. By anti-christ, the first-born of Satan. He hath for above twelve hundred years laid siege against it, using all manner of engines, craft and cruelty, to batter her down, and finally to destroy her, Rev. xii.

3. She is besieged by the world, by wicked men, men of earthly and carnal principles, who abhor Zion, and say, "let her be defiled, raze her, even the foundation thereof," Psal. cxxxvii. 7.

4. She is besieged by sin, and the flesh, a secret enemy, who fain, in a clandestine way would betray her; this enemy doth her the most mischief.

5. She is besieged by a multitude of false teachers; these likewise have done great hurt and damage to the Church of God, who labour by evil doctrine to poison all her inhabitants, 2 Pet. ii. 1, 2.

6. And besides all this, there have been sad divisions within her also: she has been as a City divided, and yet she stands.

7. There have been sad breaches made in her wall, so that many have been let in that way, who would have been kept out.

8. Many that seemed to be for her, have deserted her, and joined with the enemy, and yet still she holds out.

9. And, which is worst of all, few of those who have been in the City have bravely acquitted themselves, by zeal and holiness, to defend her, and yet she holds out still.

Quest. From whence is it that she is helped to bear up against all these sore and grievous assaults, batteries, and calamities?

Ans. 1. This City, as you have heard, is built upon a rock, it has a sure foundation, which cannot be removed, Matt. xvi. 18.

2. The Lord of Hosts hath fought for her; it is he that hath been on her side, he hath defended Mount Zion, and the hill thereof; he hath taken part with her, and doth at this day, Psal. cxxv. 2, Isa. xxxi. 4, 5.

3. She holds out, because God hath decreed her standing, and that her enemies shall not prevail, Zech. xii. 8, 9.

4. She is defended, because she is the place which the Lord loveth, and hath purchased with the blood of his own dear Son, Psal. lxxiv. 2.

5. Because it is the place where God's honour dwells; "I have loved the habitation of thy house, the place where thy honour dwells," Psal. xxvi. 8.

6. Again, she still remains, because she is, though a little City, yet a strong City: "We have a strong City." She hath strong fortifications, strong walls and bulwarks, Isa. xxvii. 1.

7. It is, because God's own habitation, as you have heard, is in her; God is "A wall of fire round about her, and the glory in the midst of her," Zech. ii. 5, Psal. cxxxv. 21.

8. She is defended by reason of the strong tower she hath in her; so long as her tower stands, how can she be battered down? Zech. ii. 5. And her tower is impregnable. The enemy may sooner pull the sun out of the firmament, than undermine or batter down, deface or demolish the tower of Zion, which is the name of the Lord, Prov. xviii. 10. See strong Tower.

PARALLEL.

XX. The City of God, this little City, is besieged; "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged City," Isa. i. 8, and marvellous it is,

9. She is defended, because in her are the laws, statutes, ordinances, and holy institutions of her King, the Lord Jesus, where he is worshipped and adored in spirit and truth. Isa. ii. 3.

INFERENCES.

I. Hence all that dwell in Zion may be provoked to a diligent improvement of their great privileges, to the end they may be enriched with all those spiritual riches, and dignified with that honour that appertaineth to a true denizen thereof.

II. Take comfort and encouragement also, whatever the attempts of the enemies are, yet about all her glory shall be a defence. All those whose feet stand within her gates, may read honour, safety, and salvation as it were written upon her walls, Isa. iv. 5.

III. Let it be your delight to prefer her above her chiefest joy; as she is called the holy City, so be ye also holy, that you may declare yourselves unto what City it is you do belong, Psal. cxxxvii. 6.

IV. How may this call home all those that are gone astray, and invite all that profess good will unto Sion, to let their feet stand within her gates, for the Lord hath desired it for his habitation. Holy David made this his one thing desirable, viz., to dwell in God's house, to be a denizen of this City; and why should not you? Psal. xxvii. 4.

V. Let it be a warning to all Sion's enemies, to take heed how they lift up their hands against her; or reproach God, and them that dwell in heaven; let them lay down their arms, and fight against her no more. "The Lord shall roar also out of Zion, and utter his voice out of Jerusalem, and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain," &c. Joel iii. 16, 17.

THE CHURCH OF GOD COMPARED TO THE MOON.

"She is as fair as the Moon," Cant. vi. 10.

THE Moon is called in Hebrew *Lebanah*, of her whiteness, and bright shining. The state of the Church, all expositors agree, is signified hereby.

The Church may in many respects be compared to the Moon.

SIMILE.

I. Naturalists affirm, the Moon receiveth her light from the sun.

II. The Moon receiving light by the beams of the sun, she shines forth, and giveth light to the world.

III. The Moon hath his light from the Father, to give light to the world. "Ye are the light of the world," Matt. v. 14.

IV. The Moon giveth light to the world only in the night.

V. The Moon, though very fair and bright, yet, as naturalists observe, hath her spots.

VI. The Moon hath her various aspects: sometimes she is in the full, and sometimes in the wane;

PARALLEL.

I. The Church hath all her light from Christ, the Sun of Righteousness, Mal. iv. 2.

II. So the Church receiving light from Christ, she shines forth in brightness and glory. The sun gives light, but receives none; the Moon both gives light, and receives light: so Christ, as God, hath his light in himself; but as Mediator, he communicates it to the Church, that the Church may be the light of the world," Matt. v. 14.

III. So the Church gives her light forth to enlighten sinners, whilst the night of this world lasteth.

IV. So the Church, though pure and holy, yet in herself is not without spots of sin. No saint is without blemishes. "If we say we have no sin, we deceive ourselves, and the truth is not in us," 1 John i. 8.

V. So the Church is under various states and changes. She doth not always shine as at full Moon, or send forth a full brightness, but is some-

SIMILE.

sometimes she shines more glorious, and sometimes less; and yet still the same Moon. She doth not, saith an ancient writer, always show her light in her full orb: she sometimes so decreaseth, that there seemeth to us not to be any Moon; yet she is not then destitute of the sun-beams, though it seem otherwise to our sight.

obscured, so that the perfidiousness of enemies, and antichrist, can do nothing against it? they cannot indeed destroy the Church, but they can bring it into a narrower compass, and drive it into holes. The Church, saith Augustin, is like the moon, which sometimes shines wholly, being enlightened with the sun-beams, and sometimes is deprived of a great part of her light; so the Church shines sometimes most gloriously, and sometimes is so obscured that she hardly appears at all.

PARALLEL.

times so obscured, that she appears hardly visible; she was forced into the wilderness, from the face of the dragon, and Romish beast, Rev. xii. 6; yet it is certain, the Church is always in being. *Posse putes nobis persuadere, eum esse ecclesiæ statum, ut obscurari nequeat, ut nil Persidia, nil Hostes, nil Antichristus valeat? Delere hi quidem ecclesiam nunquam possunt, sed in angustias compingere, et compellere in latebras possunt*, saith Whitaker. Thinkest thou that thou canst persuade us, that the state of the Church is such that it cannot be

INFERENCES.

I. Hence we may learn to look, and earnestly expect to receive all our light as well as life from Christ, the light of the world, and earnestly pray with David, that he would lift up the light of his countenance upon us, Psal. iv. 6. That forasmuch as we have no light but what is communicated from him unto us, he would dart continually his glorious beams into our hearts, that we may indeed be as shining lights in this dark world, Matt. v. 16.

II. This may also humble the most glittering saints, to consider that they cannot shine so bright in this world, but that their spots may be discernible to themselves and others, which may excite them to apply themselves daily to the Sun of Righteousness for cleansing, Mal. iv. 2.

III. To keep clear, and shine as much as possible, that the poor, benighted, dark world may obtain benefit by them, and confess it to the glory of God. "Let your light so shine," &c. Matt. v. 16.

IV. Take comfort from hence, notwithstanding your various changes, ebbings, and flowings in this world, for that the enemy may as soon change the ordinances of the Moon, as make an utter end of God's Church, as you have heard.

V. What a dreadful doom will such be sure to have, that love darkness so, as that they do not only condemn, oppose, and endeavour to pull the Moon, viz., the Church, out of her orb; but so wicked are they, they slight and condemn the sun, from whence she receives all her shining brightness. Let such read, Job v. 14, "They meet with darkness in the day-time, and grope in the noon-day, as in the night:" "To whom is reserved the blackness of darkness for ever," except grace prevent by giving them repentance, 2 Pet. ii. 17.

THE CHURCH THE TEMPLE OF GOD.

"Know ye not that ye are the Temple of God," 1 Cor. iii. 16.

"For ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them," &c. 2 Cor. vi. 16.

The Church is the anti-type of Solomon's Temple, and we shall therefore run the parallel with respect to that.

TYPE.

I. The Temple was built with costly stones, well hewed, squared, and polished, before they were laid into the building.

PARALLEL.

I. So the Church of God is built with spiritual stones, who are well hewed and polished by the Word and Spirit, before added to, or laid into the heavenly building, 1 Pet. ii. 3—6, Acts ii. 40, 41.

TYPE.

II. In the Building of the Temple there was no noise heard of hammer or axe; and the house, when it was in building, was built with stones made ready before they were brought thither, 1 Kings vi. 7, so that there was neither hammer, nor axe, nor any tool of iron heard in the house, whilst it was in building.

III. Others besides Solomon were concerned in the building of the Temple, as Hiram King of Tyrus, and the Zidonians, who hewed the timber for it.

IV. The Temple was a most rare and glorious structure; it was over-laid with fine gold upon carved cedar, 1 Kings vi. 21.

V. In the temple were many windows, to let in light abundantly, 1 Kings vi. 4.

VI. In the Temple were several degrees of galleries or lofts, each one above another, and larger each than other.

VII. The walls of the Temple were covered round about with Cherubims, palm-trees, and flowers.

VIII. Solomon consecrated the Temple unto the Lord.

IX. There was music used in the Temple.

X. In the Temple was the ark of the testimony, and in the midst of the house it is said he set it.

XI. The glory of the Lord filled the Temple; God promised to dwell therein, and hear the prayers that should be there made. "I have hallowed this house, saith God, that thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually," 2 Chron. vii. 15.

TYPE.

I. The Temple was built with dead and senseless stones.

II. The stones were polished and hewn by the hands of men.

III. The temple that was built by Solomon, was utterly destroyed by the Babylonians.

PARALLEL.

II. So in the building of the Church, there should be no need of the hammer, or the axe, to square and hew by repentance, the stones of this building, being every way prepared, and made fit before. Conversion is the polishing work, and those that receive unconverted persons, violate the holy rule of God's word, for that maketh work for the hammer and axe in the Temple. Hence Solomon saith, "Prepare thy work without and make ready thy things in the field, and after build thy house," Prov. xxiv. 27.

III. To show, that in the building of the Church of God, the Gentiles as well as the Jews, are concerned; they all concur together, to build up an holy Temple in the Lord, Eph. ii. 21.

IV. To show the beauty and glory of the Church, which is adorned with the gifts and graces of the Spirit. The Church is inwardly pure, very rich and beautiful. Hence the king's daughter is said to be all glorious within, Psal. xlv. 13.

V. So in the Church, the light of the Gospel, and the blessed Spirit, shines gloriously; these let light in great abundance.

VI. So in the Church, God hath placed degrees of officers, some greater and higher in glory than others; as apostles, pastors, teachers, &c., Eph. iv. 11.

VII. To note, saith Mr. Guild, the protection of the Church by the ministry of angels, though they be not seen, and its peaceable, victorious, and flourishing state under the same.

VIII. So did Christ his Church unto the Father. John xvii.

IX. Which signifies that joy of the heart, and heavenly melody, that is in the Church, amongst the faithful and sincere converts thereof, Eph. v. 19.

X. So in the Church is God's word and covenant of grace, borne by Christ, and by his true ministers, by preaching and publishing the same.

XI. So the glorious presence of God is in his Church, he dwelleth in Sion, and from thence the perfection of beauty shines forth; and the promises, of blessed grace, peace, pardon, and acceptance, are made to them who dwell therein. His eye is always upon the righteous, his ears open to their cry, and his tender compassion is ever toward them, 1 Pet. iii. 12.

DISPARITY.

I. The Church is built with living, sensible, and lively stones, 1 Pet. ii. 5.

II. These stones are hewn and polished by the hand of the Spirit.

III. The Church of God can never be destroyed; the gates of hell shall never prevail against it, so as utterly to overthrow it, Matt. xvi. 18, though it is not denied, but the outward courts have been trodden down by the Popish Gentiles, Rev. xi. 2.

A P A R A L L E L,

Between the second temple, built in the days of Nehemiah, and the Church of God built in the latter days.

METAPHOR.

I. The Temple that was built in the days of Nehemiah, was first destroyed by the literal Babylonians.

II. The Temple was built in a troublesome time; they wrought with one hand, and held a sword in the other.

III. The Temple was rebuilt by such as had been for many years in the Babylonian captivity, Neh. iv. 13.

IV. The builders of this second Temple were looked upon as poor, weak, and contemptible persons, in comparison of Solomon, and those that built with him, Neh. iv. 2.

V. The builders of this Temple were greatly mocked and jeered. There were Sanballat, Gesham, Tobiah, and others, who in a reproachful manner said, "What will these feeble Jews do? Will they make an end in a day? If a fox go up, he shall even break down their stone wall," Neh. iv. 2, 3, 4.

VI. The builders of this Temple had much rubbish to remove, before they could go on with their work, Neh. iv. 2.

rubbish, and others ready to mistake, and Babylon.

VII. The builders of this Temple were hindered, and for a time the work ceased.

VIII. Many people were very backward about rebuilding the Temple, in the days of Haggai and Nehemiah, crying, the time was not come that the house of the Lord should be built, Hag. i. 2.

IX. Though many cruel enemies endeavoured to hinder the rebuilding of the Temple, yet the work went on, and was finished in some time, to the joy of the faithful.

X. That work was carried on, "not by night, nor by power, but by the Spirit of the Lord," Zech. iv. 6.

PARALLEL.

I. Signifying the Church of God should be greatly defaced and spoiled, and the outward courts trodden down by the mystical Babylonians, and afterwards rebuilt, or rather, repaired again, Rev. xi. 2, 3.

II. Signifying, that the Church of God should be rebuilt in a troublesome time, and that great opposition should be made against them.

III. Signifying, that the rebuilding of God's Church should be of such as had been a long time in spiritual captivity, under the mystical Babylonians, or mother of harlots.

IV. Signifying, that those whom God would raise up to repair the waste places of Sion, in the latter days, should be poor, weak, inconsiderable persons, very unlikely to perfect so great a work as reformation is. What was Luther, and others whom God employed, to the holy apostles, who were the first builders?

V. So the rebuilders in these latter days have been greatly reproached and contemned by the enemies of Christ; those that are truly religious, called feeble, weak, and foolish ones, &c., nay heretics, schismatics, and many other reproachful names have been, and still are daily given to them, and their work much slighted and despised also.

VI. So the builders of God's Church in these latter days, have had much Popish rubbish to remove, much filth of human inventions, and traditions of that Church being in their way; some stones being almost quite lost amongst this and instead of a stone of Sion, they take a stone of

VII. So the builders of God's house, or reformers in religion, have often been hindered or obstructed in these latter days.

VIII. So have many souls been very backward about the work of reformation, or repairing the house of God: they have dwelt in their ceiled houses, and let the house of God, as is were, lie waste.

IX. So the enemies now, as in former times, strive to hinder the repairing of God's house; yet the work of reformation shall in due time be perfected, to the joy of all sincere Christians.

X. So the work in these days goes on, not so much by the power of men, or human help, as by the power of God, and his Spirit.

TEMPLE.

DISPARITY.

XI. God promised that the glory of the second house should exceed the glory of the first, Hag. i. 9. which some conceive was, made good by Christ's coming, whose personal presence in the temple greatly added to its glory.

upon them; for evil doers shall be cut off:" "Yet a little while, and the wicked shall not be, but the meek shall possess the earth," &c. "And all that lift up a hand against Zion, shall be torn in pieces." God will plead the controversy of his Church, and undo all that afflict her. "The stone cut out of the mountain without hands, shall smite the image upon his feet, that were of iron and clay, and break them to pieces; then the iron, and the clay, the brass, the silver, and the gold, shall be broken together, and become as the chaff of the summer threshing-floor," 1 Sam. ii. 10, Psal. xxxvii. 10, 11, Zech. xii. 2, Dan. ii. 34.

2. God will utterly destroy all idolatry, and all false worship, and by this means will restore his own appointments, in the purity of them. Rev. xiv. 8, and xviii. 1, 2, 3—21, Isa. lx. 1, 2, xxv. 6, 7, and lviii. 12.

3. God, to make her glorious, will unite all her children together in love: "They shall serve the Lord with one consent; and no more divisions shall be amongst them," Isa. xi. 13, Ezek. xxxvii. 16—19, Zeph. iii. 8, 9, Zech. xiv. 9, "There shall be one Lord, and his name one.

4. God will enlarge her borders. "The children of the barren shall say again in my ears, the place is too strait for me, give me room that I may dwell," Isa. xlix. 20. The fulness of the Gentiles shall be brought in, they shall come like doves to the windows, Isa. lx. 3, 4, 5.

5. The Jews shall be called, and both Jews and Gentiles shall make but one sheep-fold: "And there shall be one sheep-fold, and one shepherd," Ezek. xxxvii. 22, John x. 16, Isa. xix. 19, to the end.

6. The glory of the Church will be great in respect of knowledge. "All the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Numb. xiv. 21, Isa. xi. 9, Hab. ii. 14.

7. Her glory shall be great in respect of the abundance of peace which shall be in the world in that day: God will make wars to cease to the ends of the earth; such a day never was in the world yet, Psal. xlvii. 8, 9, and lxxii. 7, Isa. ii. 4, Mic. iv. 3, 4.

8. "The mountain of the Lord's house shall be exalted above the mountains, and lifted up above the hills, and all nations shall flow unto it," Mic. iv. 1, Isa. ii. 12. The saints in that day shall possess the gates of their enemies, Jer. xxx. 20.

9. The glory of the Church will be great in respect of holiness. God will bring his people into the fire, and make his Church very pure, Isa. i. 25, 26, 27, Mal. iii. 2, Psal. cx. 2, 3, Zech. xiii. 8, 9. "There shall be no Canaanite in the house of the Lord, no unclean person shall dwell therein."

10. Her glory shall be great by Christ's coming to her. "Thine eyes shall see the King in his beauty," Isa. xxxiii. 17. "He shall be King over all the earth. I have set my King upon my holy hill of Sion." God will dwell with men in a more glorious manner than he ever yet dwelt with them.

11. In that her glory shall abide, and the kingdom shall not be left to another people, Dan. ii. 44, and vii. 27.

INFERENCES.

I. Let us pray for the day of Sion's glory, and never give God rest, until he hath made Jerusalem a praise in the whole earth: "Thy kingdom come," &c.

II. Let not the godly be discouraged, whatever troubles they are now attended with; clouds of darkness shall soon fly away: "At eventide there shall be light," Zech. xiv. 7.

THE CHURCH COMPARED TO AN OLIVE-TREE.

"His branches shall spread, and his beauty shall be as the Olive-Tree," Hosea xiv. 6.

The Church of God is compared in this place to an Olive-Tree.

SIMILE.

I. Part of the beauty of the Olive-Tree consists in its greenness, it is always green; few trees that bear fruit are like the Olive in this respect.

II. The Olive-Tree is renowned for fruitfulness, it abounds mightily with fruit. Pliny saith, if care be not taken, its fruit so loads it, that it even breaks it down.

III. The Olive-Tree beareth not only much fruit, but also profitable fruit. Olives are rare things. What tree brings forth better fruit than the Olive-Tree? Its fruit is mollifying, feeding, strengthening, healing; its oil makes your lamps to burn.

IV. The branches of an Olive-Tree were formerly used to signify peace.

the Olive, viz., grace, shall soon see the dove, viz., the Spirit, bringing the Olive-branch; but as Noah's dove did not bring the Olive-branch, till the waters were abated; so the flood of iniquity must be abated, the waters of wickedness sink and be dried up, before a man can receive a sure sign or token of peace and reconciliation with God.

INFERENCES.

Hence let the saints, who are planted in the house of the Lord, labour to be like the Olive-Tree, not only to bring forth much fruit as to quantity, but good and right fruit, in respect to its quality.

THE CHURCH COMPARED TO AN INN.

—“*And brought him to an Inn,*” Luke x. 34.

By the Inn most expositors, that I have met with, understand that Christ means the Church, which may be fitly compared to an Inn.

METAPHOR.

I. An Inn is a place to entertain travellers, whilst they pass from one country or city to another.

PARALLEL.

I. So the Church of God, and every sincere soul, is green and flourishing. Greenness notes life and sap to be in the branches; the branches of the divine Olive, viz., the saints, are never without spiritual moisture, or the sap of grace in their hearts and lives: “His leaves shall not fail,” Psal. i. 3. Hence David said, “He was like a green Olive-Tree in the house of the Lord,” Psal. lxxviii. 8.

II. The Church is fruitful now, but shall be much more fruitful unto God hereafter; her beauty shall be as the Olive-Tree in this respect. She shall abound in children, and abound in grace, and true holiness.

III. So the Church brings forth good fruit, not only a great quantity, but fruit that excels in its nature or quality, viz., faith, love, meekness, patience, charity, &c., even all the fruits of the Spirit, Gal. v. 22; or as they are in another place called the fruit of righteousness, Jam. iii. 17; grace is of a mollifying, feeding, strengthening, and healing nature; grace makes the lamp of profession to burn clear, whereby others see, or have much light. See Oil.

IV. A saint is for peace. They are peacemakers; they desire nothing more than peace with God, and peace with men: “I am for peace,” saith David, Psal. cxx. 7. He that hath the fruit of

the Spirit, bringing the Olive-branch; but as Noah's dove did not bring the Olive-branch, till the waters were abated; so the flood of iniquity must be abated, the waters of wickedness sink and be dried up, before a man can receive a sure sign or token of peace and reconciliation with God.

PARALLEL.

I. So the Church is a place to entertain Christians, whilst they pass through the wilderness of this world, to the land of promise; or through the valley of tears, to the mount of joy.

METAPHOR.

PARALLEL.

II. In an Inn is a host, who is to take care of strangers or travellers that come thither, and to help them to whatsoever they need.

III. An Inn is a place of refreshment for travellers, where they meet with convenient food, and sweet repose in their journey. A man may have in some Inns what food he pleaseth, either milk or strong meat, choice of diet.

IV. An Inn sometimes lodgeth, unknown to the host, evil persons, thieves and deceivers.

V. An Inn is a very desirable place to men in their journey.

VI. An Inn is not a place to abide long in; the traveller takes up his abode in it but a night or two, and he is gone.

to heaven, we shall abide with the Church triumphant for ever, Psal. xxx. 5, Heb. xiii. 14.

METAPHOR.

I. In an Inn there is little to be had without money; if a man have not money or credit, he is no guest for them.

II. A man that comes to lodge in an Inn, though he have ever so good entertainment, yet he is not contented to stay there, he makes ready in the morning to go forward in his journey.

Lord, and that will I seek after, that I may live," Psal. xxvii. 4.

III. An Inn may be so full of guests that a weary traveller, especially if he come late, can have no entertainment, but is forced to seek it elsewhere: "There was no room for them in the Inn," Luke ii. 7.

Matt. xxii. 3—14. As there can be no want of any accommodation, of spiritual food, so there is no want of room. All that have been called by the Word and Spirit, and compelled by grace to come in, in all ages, have had blessed entertainment; and as God hath enlarged and increased converts, so he hath enlarged and increased the Church, by three thousand at a time, Acts ii. 41.

IV. Commonly those that lodge in an Inn are strangers and foreigners, and staying but a night, or a very short time have no acquaintance with any that dwell therein.

II. In the Church are pastors, or faithful ministers, who wait to receive all poor sinners, who come to take up their lodging there, and make them very welcome.

III. So the Church is a place of soul-refreshment to all spiritual travellers and pilgrims. There is both the sincere milk of the word, and strong meat, all things ready the soul needs, 1 Pet. ii. 1, 2. Some are for one sort of diet, some for another. In the Church also is sweet repose, there Christ giveth rest to the weary.

IV. So the Church, notwithstanding all the care that is taken by her officers, doth sometimes receive or take in false professors, such as are unsound at heart, hypocrites, and deceitful workers.

V. So is the Church of God; hence David longed after the courts of God's house, Psal. lxxxiv. 2.

VI. So the Church militant is no long abiding place; Christians stay in it but for a short time; it is a place of refreshment, as it were, for a night. Here we have no continuing city, we are strangers, as all our fathers were; when we come

DISPARITY.

I. The Church is a place for the poor, for such as have no money, they are welcome thither. The doors of this Inn are always open to all sincere souls, whether they be poor or rich.

II. But he that comes to take up his lodging in the Church, or spiritual Inn, if he be sincere, desireth not to go out from thence any more; he desireth to dwell therein as long as he liveth: though our abiding in this world is but compared to a night. "One thing have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life."

III. The Church was never yet so full, but that there was room for all those that were weary and heavy laden. All that ever truly travelled towards Sion, have found entertainment there; nay, though the servants of the Lord have been sent into the streets and lanes, to fetch in the poor, and the maimed, and the halt, and the blind, and they do accordingly, yet there is room,

IV. But the saints that are in the spiritual Inn, the Church, "Are no more strangers and foreigners," Eph. ii. 19, but therein make their abode; for though it be said, it is but for a night, or a day, &c., yet it is as long as they live; and they get very great acquaintance with those that dwell therein.

INFERENCES.

I. Bless God, that he hath provided such a place of refreshment for poor weary travellers.

II. You that look upon yourselves to be strangers and pilgrims in this world, may learn from hence where to take up your lodging.

III. Also it may inform God's people, and faithful ministers, what care they ought to take in receiving men and women into the Church: inn-keepers will examine all suspicious persons.

THE CHURCH COMPARED TO A VINE.

"Thou hast brought a Vine out of Egypt; thou hast cast out the heathen, and planted it," &c. *"Behold, and visit this Vine,"* &c. Psal. lxxx. 8, 14.

"For our Vines have tender grapes," &c. Cant. ii. 15.

"And flourish as the Vine," Hos. xiv. 7.

The Church is compared to a Vine.

METAPHOR.

I. A Vine is no beautiful plant, yet very fruitful; it abounds with inward sap.

II. A Vine spreads forth its branches, and accordingly grows much in a short time.

cedars. "She stretched out her branches to the sea, and her boughs unto the river," Psal. lxxx. 8—11. Israel, God's ancient Vine, grew wonderfully; and so did the Gospel-Vine, how did it in a little time spread forth its spiritual branches, eastwards, and westward over many nations, and kingdoms! She extended her boughs into Parthia, Media, Mesopotamia, Egypt, Judea, Cappadocia, Pontus, Asia, Pamphilia, Lydia, Spain, Italy, England, &c.

III. The Vine must have much pains taken with it; it needs pruning often, or else it will decay.

IV. The Vine is in itself but a weak plant, and therefore needs under-propping.

V. Though the Vine have many branches, yet all have a sufficiency of sap and nourishment from the root, to make them fruitful.

VI. The Vine, if it be barren or unfruitful, is the most unprofitable of any tree, and fit for nothing but the fire. "Son of man, what cometh of the Vine-tree, above all other trees, and of the Vine-branches, which is amongst the trees of the forest? Shall wood be taken thereof, to hang any vessel thereon? Behold, it is cast into the fire to be burnt."

PARALLEL.

I. So the Church, although she do not seem so beautiful to carnal eyes, yet she is very fruitful to God. "The trees of the Lord," that is, the saints of God, "are full of sap," full of divine virtue, or good fruits, Psal. civ. 16.

II. So the Lord's spiritual Vine hath in former times exceedingly spread her branches forth; the mountains are said to be covered with the shadow of it, and the boughs thereof were like the godly

cedars. "She stretched out her branches to the sea, and her boughs unto the river," Psal. lxxx. 8—11. Israel, God's ancient Vine, grew wonderfully; and so did the Gospel-Vine, how did it in a little time spread forth its spiritual branches, eastwards, and westward over many nations, and kingdoms! She extended her boughs into Parthia, Media, Mesopotamia, Egypt, Judea, Cappadocia, Pontus, Asia, Pamphilia, Lydia, Spain, Italy, England, &c.

III. So God takes much pains with his Church; it is "pruned and purged, that it may bring forth the more fruit," John xv. 2.

IV. So the Church is in herself but weak, and needs to be borne up by Christ. God is the strength of his people; they are wholly supported by him.

V. So the Church, though she have many members, yet all receive a sufficiency of grace and divine virtue of the root, viz., the Lord Jesus, to make them fruitful.

VI. So are the members of the visible Church, if unfruitful, good for nought, but to be cut down, and cast into the fire, as our Saviour himself sheweth, John xv. 4. "Therefore thus saith the Lord, as the Vine-tree that is amongst the trees of the forest, which I have given to the fire to be consumed; so will I give the inhabitants of Jerusalem: I will set my face against them; they shall go out of one fire, and another fire shall consume them: And ye shall know that I am the Lord," &c. Ezek. xv. 6.

THE CHURCH COMPARED TO A DOVE,

"O my Dove, that art in the cliffs of the rock," &c., Cant. ii. 14.

"O deliver not the soul of thy turtle-Dove unto the multitude," &c., Psal. lxxiv. 19.

THAT is, thy Church and people, who worship none but thee, as the turtle-Dove, that never entertains conjunction with another, and who in their affliction, like a Dove, express their grief in sighs and solitary groans to thee; and which is unarmed, weak, simple, and meek, like the turtle-Dove, which is esteemed the least among the species of Doves, as Aristotle says. The Chaldee renders it, "the soul of such as learn thy law," the word *וְהָאֵלֶּה* a turtle-Dove being of some affinity with *וְהָאֵלֶּה* law. Christ calls his Church a Dove, by which metaphor, saith Glassius, its simplicity, chastity, &c., is denoted.

Doct. That the spouse of Christ, or a gracious soul, is or may fitly be compared unto a Dove.

METAPHOR.

I. A Dove is a meek and harmless creature: "Be ye innocent as Doves."

II. The Dove makes her nest in the rocks, Cant. iv. 14; her safety, and place of abode is in the cliffs of the rock.

III. The Dove is a creature that feeds not upon carrion, as eagles, ravens, and other fowls do, but only upon pure grain.

false worship, and every evil way, and holy Word, Psal. cxix. 104, 128.

IV. The Dove is a creature much molested by all birds of prey.

V. The Dove hath no other defence, when molested, but by flight.

VI. The Dove thinks not herself secure, till she be got into the rock.

VII. The Dove is a creature very chaste and true to its mate.

that first-born of Satan, and all others who pretend to headship, and ecclesiastical jurisdiction over their consciences.

VIII. The Dove hath a lovely eye, and it is always fixed upon her mate.

desty, having always their eyes upon Jesus Christ; not daring to lift up their eyes to other lovers, but by holy intention wait upon him alone in all their devotion, Isa. viii. 17, Psal. xv. 15.

PARALLEL.

I. THE saints of God are injurious to none, they seek the hurt of no man, they are and ought to be harmless, "The children of God, in the midst of a crooked and perverse generation," Phil. ii. 15.

II. The saints make their abode in the Rock Christ; they build only in him, and upon him, Exod. xxxiii. 22, and indeed in the cliffs of this Rock they rest, viz., in the wounds, piercings, dyings, and crucifixings of the Lord Jesus Christ.

III. Gracious souls, or sincere Christians, do not feed upon the sensual pleasures, and carnal delights of this world, as the ungodly do; nor will they feed upon, or receive in the detestable carrion of men's traditions; they hate idolatry, only feed and live upon the pure grain of God's

IV. The saints of God are persecuted and molested by all the sons of Belial; they are chased like a Dove or partridge upon the mountains, 1 Sam. xxvi. 20.

V. The godly have no other way, when molested by Satan, and wicked men, but to fly to God: "At what time I am afraid, I will trust in thee," Psal. lvi. 3.

VI. The sincere Christian looks not upon himself as secure, until he be got into Christ. "The name of the Lord is a strong tower, the righteous run into it, and are safe," Prov. xviii. 10. They, like Noah's Dove, fly to the ark.

VII. The sincere Christian, and spouse of Christ, is very chaste to the Lord Jesus, will own no other head or husband, they defy the Pope, who pretend to headship, and ecclesiastical jurisdiction over their consciences.

VIII. The saints of God have a single and lovely eye in Christ's sight: they strive to be like the Dove, resisting pride, lust, and wantonness, and to be adorned with meekness and modesty, having always their eyes upon Jesus Christ; not daring to lift up their eyes to other lovers, but by holy intention wait upon him alone in all their devotion, Isa. viii. 17, Psal. xv. 15.

METAPHOR.

IX. The Dove loves to accompany with Doves; they will gather together by great numbers, if they can.

X. The Dove mourns when she hath lost sight of her mate.

mourn as a Dove," saith Hezekiah, "mine eyes fail with looking up. I shall not see the Lord in the land of the living," Isa. xxxviii. 11, 14, "They shall be on the mountains, like Doves in the vallies, every one mourning for his own iniquity," Ezek. vii. 16.

XI. The Dove is a very fruitful creature, having young almost every month in the year.

XII. Doves love to be by the rivers of water.

4. They love to drink of the promises

XIII. Doves have feathers of divers colours, Psal. lxxviii. 13; and it is observed, when the sun shines, their beauty appears most, as if their wings were covered with silver, and their feathers with yellow gold.

XIV. The Dove was appointed by the Lord under the law for a sacrifice, and no other bird or fowl of heaven but the Dove. And hence you read in the Gospel, that there were those that sold Doves in the temple, which was, as it was thought, to accommodate such as came to offer sacrifice, Matt. xxi. 12.

XV. The Dove is said to be silly, and without heart, wants courage, &c., Hos. vii. 11.

PARALLEL.

IX. God's children love communion and fellowship one with another, that they may mutually be comforted and edified in faith: "They fly like a cloud, and as Doves to their windows," that is, to the house or Church of God, Isa. lx. 8.

X. A gracious soul mourns when it hath lost the sight of Jesus Christ: "Thou hidest thy face and I was troubled," saith David; "I did

XI. The Church is also very fruitful to Christ, (1.) In respect of bringing forth children: "This and that man, it shall be said, was born in her," Psal. lxxxvii. 5. (2.) In respect of bringing forth the fruits of the Spirit, and good works.

XII. Christians, or gracious souls, love to be by the sweet streams of living water; by that river that makes glad the city of God, Psal. xli.

XIII. The saints are gloriously adorned with the righteousness of Christ, and with the gifts and graces of the Spirit, and when the Sun of Righteousness shines, and sends forth his resplendent beams and rays upon them, then their graces appear and shine most glorious, Psal. xlv.

XIV. The godly are required to offer up themselves, both body and soul, as an acceptable sacrifice unto God, Rom. xii. 1; and many of them have been commanded, and readily have yielded themselves up to God, in a way of suffering, for Christ's sake; and none but those who are God's own sincere children, are accepted in offering up themselves, either in a way of doing or suffering, Prov. xv. 8.

XV. The saints of God are of themselves in many things silly and foolish, wanting that heart, courage, and magnanimity of spirit, to stand up for God, his truth, interest, and people, as they ought to do.

INFERENCES.

I. Is Christ's Church, and so consequently every gracious person, compared to a Dove, being meek, humble, harmless, chaste, and single-hearted to the Lord Jesus Christ? &c. Then we may assure ourselves, that she that delights in prey, rapine, and blood, as doth the Romish Church, is none of the Dove or Church of Jesus Christ.

II. Are the eyes of a Dove by the rivers of water? Do they delight in springs, fountains, and pure rivers? And in this are they an emblem of the godly, who hate all filthy, loathsome, and detestable traditions of men, and delight only in the pure, unmixed, and crystal streams of God's holy institutions? Then all those, who, like ravens, and other foul and unclean birds of prey, delight in ditches, and in long standing, stinking pools of this false church, where they defile themselves in searching for the detestable carrion of idolatry, are none of Christ's Dove-like people.

III. And let those that are the people of God labour to be like the Dove, who is neat, and will not defile itself; let them see they keep their hearts chaste to Christ, and avoid all pollution of sin in their conversation, 2 Cor. vii. 1.

IV. This also may inform the godly that it is no marvel if they be persecuted and molested by the wicked.

V. And in the midst of all their afflictions, persecutions, and temptation, this may comfort them; God hath prepared for his poor Doves a strong place of defence and shelter, viz., the Rock Christ, whither let us in all times of danger fly by faith and prayer.

THE CHURCH COMPARED TO A NATURAL BODY.

"All baptized into one Body," 1 Cor. xii. 13.

"Both unto God in one Body," Eph. ii. 16.

"For the edifying of the Body of Christ, Eph. iv. 12.

"He is the head of the Body, the Church," &c. "For his body's sake, which is the Church," Col. i. 18, 24.

THE Body, *σῶμα*, *Soma*, is frequently put for the Church or people of God, the explication of which trope is concisely opened in the following parallel.

METAPHOR.

I. Every natural Body hath a Head.

him to be the Head over all things to the Church, which is his Body, the fulness of him that filleth all in all," Eph. i. 22. "And he is before all things, and by him all things consist. And he is the Head of the Body, the Church," Col. i. 17, 18.

II. The natural body hath many members, and though many members, yet all make but one and the same body, 1 Cor. xii. 14, 20.

III. In the natural Body are members different in strength, usefulness, and honour, as arms, legs, eyes, feet, hands, fingers, &c. But the weakest, and those that seems least honourable, are very useful, and the body cannot be without them.

eye be of greater use than some other members, yet the eyes, or ministers, who are as useful as the eyes to the Body, cannot say to the hand, or such to whom God hath given the riches of this world to distribute unto others, "We have no need of thee; nor can the head say to the feet, I have no need of you. Nay, and those members of the Body, which seem to be more feeble, are necessary," 1 Cor. xii. 20—23.

IV. In the natural Body, if one member suffer, all suffer with it.

member be honoured, all the members of the Body rejoice with him," 1 Cor. xii. 26.

V. All the members of the Body natural, take care of, and seek the good of the whole Body, and of each member in particular.

VI. All the members of the natural Body have their nourishment from the head.

Christians, who pretended to much piety and religion, but did not receive their doctrine and principles from Christ, nor were they united unto him by evangelical faith. "Not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," Col. ii. 18, 19.

PARALLEL.

I. So the Church of God hath a Head, viz., the Lord Jesus Christ: "He," God the Father,

"Hath put all things under his feet, and gave the Church, which is his Body, the fulness of him that filleth all in all," Eph. i. 22. "And he is before all things, and by him all things consist. And he is the Head of the Body, the Church," Col. i. 17, 18.

II. The church of Christ consists of divers saints, called the members of his Body: "Now ye are the Body of Christ, and members in particular," 1 Cor. xii. 27, and though many, yet all make but one and the same mystical Body.

III. So in the Church, the mystical Body of Christ, are different members, both with respect to honour and usefulness; as apostles, prophets, teachers; or, as the apostle John hath it, fathers, young men, and children. "All are not apostles, all are not prophets, all are not teachers," &c. Eph. iv. 11, 1 John ii. 13, 14. But yet the weakest and most feeble saints or members are useful to the Church. As in the Body natural, though the

members, yet the eyes, or ministers, who are as useful as the eyes to the Body, cannot say to the hand, or such to whom God hath given the riches of this world to distribute unto others, "We have no need of thee; nor can the head say to the feet, I have no need of you. Nay, and those members of the Body, which seem to be more feeble, are necessary," 1 Cor. xii. 20—23.

IV. So in Christ's mystical Body, when one saint suffereth, all do sympathize and suffer with him. "If one suffer, all suffer; and if one member be honoured, all the members of the Body rejoice with him," 1 Cor. xii. 26.

V. So in the Church of God, every particular saint doth, and ought always to seek the welfare of the whole mystical Body of Christ: "That there should be no schism in the Body, but that the members should have the same care one of another," 1 Cor. xii. 25.

VI. So all the members of the mystical Body receive nourishment from Christ, who is the only Head thereof; and from hence the apostle condemneth, those false professors, and counterfeit

METAPHOR.

VII. In the natural Body, betwixt the members and the Body there is a marvellous nearness, or blessed union.

VIII. The Body naturally increases in strength, bigness, and beauty; according to the age of the Body, is the perfection and excellency of it.

rise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come unto thee; thy sons shall come from afar, and thy daughters shall be nursed at thy side," &c., Isa. lx. 2—9, to the end of the chapter, compared with chap. lxvi. 8—10, where you may read of the multitude that shall be added to her, and of the abundance of her glory. And as she shall grow in bigness, so likewise she shall increase in spiritual knowledge, faith, and godliness. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14. All the officers, and glorious gifts appertaining to them, that are given to the Church, are "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 11, 12, 13.

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VII. So there is a wonderful nearness, and blessed union between Jesus Christ, and every member his mystical Body: "For we are members of his body, of his flesh, and of his bones," Eph. v. 30.

VIII. So the Church increases in spiritual strength, bigness, and glory. The church is but small and weak now, in comparison of what she shall be, when she is come to her full growth, and perfect state. There will be a great addition to the church in the latter day. "The Lord shall

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II. How happy are all true believers! How near and dear are they to the Lord Jesus; What greater union is there, than that between the members and the head! No man ever hated his own flesh, but nourisheth and cherisheth it, as the Lord the Church," Eph. v. 29.

III. What will become of those evil and wicked men, that seek to destroy the Church and saints of God! Do they not herein strive to break Christ's bones, and tear his flesh in pieces? What will they do in the day of vengeance, when he comes forth to plead the controversy of Zion, Isa. lxiii. 4.

IV. This reproves that Church, that pretends itself to be Christ's Body, and yet slights and grievously neglects his members, nay, his most useful members. The Church should be as careful and tender of her ministers, as the natural body is of its eyes. Shall the eye suffer, or be in danger of being put out or spoiled, and the hand refuse to relieve and defend it, when it is in its power?

THE CHURCH COMPARED TO A VINEYARD.

"And the Vineyard which thy right hand hath planted," Psal. lxxx. 15.

"Now will I sing to my well-beloved, a song of my beloved, touching his Vineyard, &c. For the Vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant," Isa. v. 1, 7.

A Vineyard, the place where Vines are planted, metaphorically signifieth the Church. The Church is compared to a Vineyard.

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I. So the Church is taken out of the wilderness of this world, being separated from all people, to be a peculiar people to God, 1 Pet. ii. 9. By nature saints were as barren and fruitless as sinners, Eph. ii. 1, 2.

II. So the Lord's Vineyard hath a wall or fence about it: saith the Lord, "I will be a wall

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and others, who may offend or hurt it.

1. Every one of his attributes, as we have elsewhere showed you, is a fence or security to her; his power is a fence, his wisdom is a fence, his mercy is a fence, his special providence is a fence. 2. The holy angels are as a wall or fence to the Church, and to every particular saint; they were as a wall of safety to the prophet, 2 Kings vi. 15, 16. 3. There is about the Church the fence or wall of ordinances, Church-government, and discipline. The reason why God makes a wall about his people, is opened under the metaphor, God a Husband-man; Psal. xxxiv. 7; also the nature and strength of it, to which we refer you.

PARALLEL.

of fire unto her round about," Isa. v. 2, Zech. ii. 5. What use soever a fence is to a house, garden, or vineyard, the same is God to his people.

Quest. Perhaps some may enquire, how much ground doth this hedge or wall take in?

Answ. 1. It taketh in all the bodies of God's people; no disease, sickness, or affliction whatsoever can come upon those that truly fear and serve the Almighty, but what he lets in. This appears in the case of Job: and by what David saith, "My life is in thy hand," &c.

2. This wall comprehends more especially the souls of saints; no temptation, persecution, or trial, can come upon them, but what God lets in. His special eye, care, protection, and divine providence is so over them, that not a hair of their heads shall fall to the ground without his notice; that is, he hath interested himself in all the concerns of his children, yea, even in the smallest matters, 1 Cor. x. 13, Matthew x. 30, Luke xxi. 18.

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III. A Vineyard is planted; the choice things that grow there come not up of themselves.

IV. A Vineyard is digged up, and well-manured, before it be planted; which is not done without much pains.

V. A Vineyard hath many vines planted in it, and not only so, but also fig-trees, pomegranates, and other excellent fruit-trees, Luke xiii. 6, Cant. vi. 11, and vii. 12.

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III. So the Church is planted by the Lord, and every goodly plant that grows therein. Hence God the Father is called an Husbandman. "The men of Israel are called his pleasant plants," John xv. 1, Isa. v. 7.

IV. The Church of God and every gracious soul, may be said to be digged, or the fallow ground of their hearts by powerful conviction broken up, and thereby prepared to receive the good seed, or to have a principle of grace planted in their hearts, Hos. x. 12.

V. So in the universal Church are many particular congregations or communities of Christians, who are as so many choice Vines in God's sight; it also abounds with plants, some fruitful, and some barren, as is signified by our Saviour. "He spake also this parable: A certain man had a fig-

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yet preach hurtful and poisonous doctrine, yea, bring in damnable heresies, which greatly tend to the spoiling of God's vineyard, 2 Pet. ii. 2, 3. And then the Church is greatly annoyed also by the wild boar, as David shows, "The boar of the wood doth waste it, and the wild beasts of the field devour it, Psal. lxxx. 13, by which are meant the cruel enemies the Church met with in those days: like as in these latter times, she hath the Pope, who may fitly be compared to a wild boar; and the bloody Papists to ravenous beasts, beasts of prey, such as continually delight in blood and rapine, and to tear the Lambs out of Christ's fold, or destroy the precious bunches of the tender grapes.

VIII. A Vineyard is continually watched over, lest any thing should annoy or hurt it.

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man that is an householder, which went out early in the morning to hire labourers into his Vineyard: and when he had agreed with the labourers for a penny a day, he sent them into the Vineyard. And he went out, and saw others standing in the market-place," &c. Matt. xx. 1—8.

X. He that is employed to plant and dress a Vineyard, or is a faithful labourer therein, is allowed to eat of the fruit thereof, besides his reward at night.

flock? even so the Lord hath ordained, that they who preach the Gospel, should live of the Gospel," 1 Cor. ix. 7.

XI. It is expected by the owner of a Vineyard, that after much cost and pains is bestowed upon it, it should bring forth much fruit.

XII. A Vineyard, having had great labour and cost bestowed upon it, and not yielding fruit answerable to the charge, greatly grieves and troubles the owner, causing him to lay it desolate, and care no more for it.

take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste, it shall not be pruned nor digged, but there shall come up briars and thorns; I will cause the rain to rain upon it no more," &c. Isa. v. 3—7. "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matt. xxi. 43. Which of all judgments is the most severe? God deliver his Church in England from so sore a stroke.

ers, who for their subtilty and cruelty are called foxes. By "little foxes," Cant. ii. 15, some understand such as seem devout, and very humble, and

VIII. So God is said to watch over his people. "In that day sing unto her: a Vineyard of red wine; I the Lord do keep it every moment, lest any hurt it, I will keep it night and day," Isa. xxvii. 2, 3.

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X. So those whom God employs as planters and Vine-dressers in his spiritual Vineyard, ought to eat of the fruit thereof, viz., have a sufficient maintenance allowed them. "Who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the

XI. So after God had bestowed much pains and cost on a people, as he did on Israel, "What could have been done more to my Vineyard that I have done in it?" he expects fruit: "And he looked that it should bring forth grapes, and it brought wild grapes," Isa. v. 4.

XII. So when a people have had much cost and pains bestowed upon them by the Lord, and yet they remain barren and unfruitful, walking like men, and bringing forth sour grapes, grapes of Sodom, rather than good fruit, he is greatly offended and grieved thereat, and many times dealeth by that people, Church, or nation, as he threatened to deal by Israel of old. "I will

INFERENCES.

I. THIS may teach the Church and people of God to take heed they answer the pains and cost God hath been at with them. It is not a little, but much fruit that God expects from us; and not only grapes, but good grapes, sweet grapes, viz., fruits of righteousness, James iii. 18, Rom. v. 17.

II. And let all the plants in this spiritual Vineyard see to it, that they be plants of God's own planting; for if they be not, they shall be plucked up, Matt. xv. 13.

III. And let those that his own right-hand hath planted, see also that they be well rooted. 1. A Tree not well rooted bears but little fruit. 2. A Tree not well rooted is subject to be shaken and blown down. 3. A tree not well rooted is in danger of being plucked up.

1. Labour to be rooted in all the essentials of true religion.
2. And in all the principles of instituted worship.
3. And in all the graces of the Holy Spirit, in faith, love, &c., Ephes. iii. 17.

IV. It may also be of use to encourage and comfort the Church of God, whilst it remains fruitful to him. How safe and secure is that vineyard, that God hath so gloriously walled in on every side! In vain are all the strivings and strength of bloody Rome: if God open not the door for them, they can never prevail against us.

V. It also may be for reproof to loose and slothful professors; O what danger do their sins expose God's Church to!

THE CHURCH COMPARED TO A VIRGIN.

"I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ,"
2 Cor. xi. 2.

A chaste Virgin. This simile alludes to the legal type of the High-priest, who might marry none but a Virgin, Lev. xxi. 15.

Note. The Church, or a gracious soul, is by the apostle compared to an espoused Virgin: "I have espoused you," *i. e.* I have been an instrument or spokesman in the hand of my blessed Lord and Master herein.

SIMILE.

I. A Virgin is a person that is not defiled, one that hath been kept pure from fornication and uncleanness.

they which were not defiled with women," that is, with the mother of harlots, mystical Babylon, nor with any of her daughters; for they are Virgins, that is, true and chaste to Christ. Rev. xiv. 4.

II. A chaste Virgin, that is espoused to an husband, is greatly beloved by him.

III. A Virgin espoused to an husband, longeth for the wedding-day.

IV. A Virgin espoused, greatly prizes every kind token of love from her friend, and delights to hear from him.

V. A Virgin espoused is a man's wife.

PARALLEL.

I. The Church of God and every sincere Christian, is kept pure from idolatry, viz., the inordinate love of the world, and all antichristian worship. Hence the forty-four thousand upon mount Sion are said to be Virgins; "Those are said to be Virgins," that is, with the mother of harlots, mystical Babylon, nor with any of her daughters; for they are Virgins, that is, true and chaste to Christ. Rev. xiv. 4.

II. So the Church, and each sincere Christian, is dearly beloved by the Lord, who is said to rejoice over his people, "as a young man rejoiceth over his bride," Isa. lxii. 4, 5.

III. So the Church longeth for the return of the Bridegroom, when Christ will take her to himself. "The marriage of the Lamb is come," &c., Cant. viii. 14, Rev. xix. 7, 8.

IV. So all sincere souls wonderfully prize every precious token of Christ's special favour to them. "Let him kiss me with the kisses of his mouth, for his love is better than wine," Cant. i. 2.

V. So is the Church the wife of Christ.

THE CHURCH COMPARED TO A WIFE.

"Thy Maker is thy Husband," Isa. liv. 5.

"I will show thee the Bride, the Lamb's wife," Rev. xxi. 9.

By the metaphor, espousals, which is the most pleasant metaphor of all, the spiritual union between Christ and the Church is expressed, Hos. ii. 19, 20. From the names of husband and Wife, metaphors also are taken, Isa. liv. 5, where God calls him-

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IV. It may also be of use to encourage and comfort the Church of God, whilst it remains fruitful to him. How safe and secure is that vineyard, that God hath so gloriously walled in on every side! In vain are all the strivings and strength of bloody Rome: if God open not the door for them, they can never prevail against us.

V. It also may be for reproof to loose and slothful professors; O what danger do their sins expose God's Church to!

THE CHURCH COMPARED TO A VIRGIN.

"I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ,"
2 Cor. xi. 2.

A chaste Virgin. This simile alludes to the legal type of the High-priest, who might marry none but a Virgin, Lev. xxi. 15.

Note. The Church, or a gracious soul, is by the apostle compared to an espoused Virgin: "I have espoused you," i. e. I have been an instrument or spokesman in the hand of my blessed Lord and Master herein.

SIMILE.

I. A Virgin is a person that is not defiled, one that hath been kept pure from fornication and uncleanness.

they which were not defiled with women," that is, with the mother of harlots, mystical Babylon, nor with any of her daughters; for they are Virgins, that is, true and chaste to Christ. Rev. xiv. 4.

II. A chaste Virgin, that is espoused to an husband, is greatly beloved by him.

III. A Virgin espoused to an husband, longeth for the wedding-day.

IV. A Virgin espoused, greatly prizes every kind token of love from her friend, and delights to hear from him.

V. A Virgin espoused is a man's wife.

PARALLEL.

I. The Church of God and every sincere Christian, is kept pure from idolatry, viz., the inordinate love of the world, and all antichristian worship. Hence the forty-four thousand upon mount Sion are said to be Virgins; "Those are

they which were not defiled with women," that is, with the mother of harlots, mystical Babylon, nor with any of her daughters; for they are Virgins, that is, true and chaste to Christ. Rev. xiv. 4.

II. So the Church, and each sincere Christian, is dearly beloved by the Lord, who is said to rejoice over his people, "as a young man rejoiceth over his bride," Isa. lxii. 4, 5.

III. So the Church longeth for the return of the Bridegroom, when Christ will take her to himself. "The marriage of the Lamb is come," &c., Cant. viii. 14, Rev. xix. 7, 8.

IV. So all sincere souls wonderfully prize every precious token of Christ's special favour to them. "Let him kiss me with the kisses of his mouth, for his love is better than wine," Cant. i. 2.

V. So is the Church the wife of Christ.

THE CHURCH COMPARED TO A WIFE.

"Thy Maker is thy Husband," Isa. liv. 5.

"I will show thee the Bride, the Lamb's wife," Rev. xxi. 9.

By the metaphor, espousals, which is the most pleasant metaphor of all, the spiritual union between Christ and the Church is expressed, Hos. ii. 19, 20. From the names of husband and Wife, metaphors also are taken, Isa. liv. 5, where God calls him-

self *נָשָׂא*, the husband of the Church, and hence Zion is said to be *נְשׂוּלָה*, *Beulah*, that is married, Isa. lxii. 4, 5.

Note, The Church of Christ is the Wife of Christ.

METAPHOR.

I. A Wife is one who hath made a solemn contract with, and is married to an husband.

II. A woman that entereth into a marriage-relation with an husband, gives herself wholly to him. The husband gives himself to her, and she by way of return gives herself unto him ; they consent to take each other.

will be thine, saith every sincere convert, I will be for thee, and not for another. Hence it is said, "They gave themselves to the Lord," 2 Cor. viii. 5. Blessed Jesus, saith the soul, such as I am and have, I give to thee ; I am poor sorry piece, infinitely unworthy to wash the feet of the servants of my Lord, O how undeserving then of thy acceptance ! My best is too bad, my all is too little for thee : but since it is thy pleasure to accept of such a gift, I do with my whole soul give myself, my strength, my time, my talents, and all I have, am, or can do, for the glory of thy holy name.

III. A faithful Wife, in marrying herself to one husband, renounceth all other men, and keeps herself chaste and faithful to him.

that ye should be married to another, even to him who is risen from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

IV. The Wife obeyeth and reverenceth her husband ; as Sarah, who called her husband lord.

V. A faithful Wife strives to please her husband, "But she that is married, careth how she may please her husband," 1 Cor. vii. 34.

VI. A Wife by marrying an husband is interested in his estate, and hath a legal right to what is his.

VII. A Wife, by marrying an husband, is brought into a near union and communion with him : "They are no more twain, but one flesh," Matt. xix. 6

great mystery, but I speak concerning Christ and the Church," Ephes. v. 31. Hence the apostle saith, "He that is joined to the Lord is one Spirit," 1 Cor. vi. 17. This is a most blessed union, a full union, a lasting union ; (1.) a full union. The whole person of Christ is joined to the whole person of a believer, and the whole person of a believer is joined to the whole person of Christ. Not only Christ's human nature is joined to a believer, but his divine nature also ; and so not only the body of a believer is joined to Christ, but his soul is joined also. This may administer much consolation to dying saints : the body as well as the soul, is the Lord's, and therefore shall not be lost, he will raise it up at the last day. From hence Christ sympathizeth with his people, he feels and is sensible of all their sorrows, he looks upon their sufferings as his sufferings. "I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; naked, and ye clothed me not : sick, and in prison, and ye visited me not," Matt. xxv. 35, 36. "In all their afflictions he was afflicted, Isa. lxiii. 9.

PARALLEL.

I. So the Church, and every true Christian, hath made a solemn contract or covenant with, and is married to the Lord Jesus, Rom. vii. 1—4.

II. So a gracious soul in this spiritual marriage gives itself to Christ, and Christ gives himself to the soul. I will be thine, saith Christ, to love thee, thine to save thee, thine to crown thee, and make thee happy ; I, with all my riches, and rich treasures of grace and glory, will be fully thine, and for ever thine. And on the other hand, the soul by way of return gives itself unto Christ : I

will be for thee, and not for another. Hence it is said, "They gave themselves to the Lord," 2 Cor. viii. 5. Blessed Jesus, saith the soul, such as I am and have, I give to thee ; I am poor sorry piece, infinitely unworthy to wash the feet of the servants of my Lord, O how undeserving then of thy acceptance ! My best is too bad, my all is too little for thee : but since it is thy pleasure to accept of such a gift, I do with my whole soul give myself, my strength, my time, my talents, and all I have, am, or can do, for the glory of thy holy name.

III. So all true Christians renounce sin, self, and the law in point of justification, and all lovers whatsoever, and keep themselves chaste and faithful to Christ. "Wherefore brethren, ye also are become dead to the law by the body of Christ, even to him who is risen from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

IV. So the church obeys and reverences the Lord Jesus Christ, and owns him to be her Lord.

V. So the Church, and each true Christian, strives to please the Lord Jesus, "That ye may walk worthy of the Lord in all well-pleasing, being fruitful in every good work," Col. i. 10.

VI. So the soul by marrying of Christ, is interested into all Christ's riches ; he hath a sure, a new covenant-right to whatsoever Christ hath ; the riches both of grace and glory are become his hereby.

VII. So the Church, and each true Christian, be entering into a marriage relation with the Lord Jesus, is brought into a very near union and conjunction with him. "For this cause shall a man leave father and mother, and shall join unto his wife, and they two shall be one flesh. This is a

VIII. A Wife, by marriage-relation, is taken up with much sweet peace, joy, and complacency, in that estate. Her husband is better to her than ten sons, as Elkanah said to Hannah. It is a relation made up of love and delight.

And there is none on earth that I desire besides thee." "Thou hast ravished my heart, (saith Christ,) my sister, my spouse. How fair and pleasant art thou, O love, for delight ! Turn away thine eyes, for they have overcome me." "He shall rest in his love." And on the other hand, what saith the Spouse, the Wife of Christ ? "I sat down under his shadow with great delight, and his fruit was sweet unto my taste." "He is altogether lovely." "Stay me with flagons, comfort me with apples ; for I am sick of love." Psal. xlv. 2, Cant. v. 10, Psal. lxxiii. 25, Zeph. iii. 17, Cant. v. 16. The saints, saith one, are called Christ's Spouse, because of the unparalleled love that is between them ; and, saith another, Christ calls himself our bridegroom, that he might insinuate the greatness of his love, which decays not with time ; and he calls us his spouse, not his Wife, noting, that our love to him should be always new, always lively and vigorous.

IX. A tender and dear wife is greatly troubled when her husband seems to be offended and angry with her, and strives to pacify him again, and is never at rest or peace, until she find his love towards her as formerly, and all things right between them.

not wroth very sore, O Lord, neither remember our iniquity for ever ; behold, we beseech thee, we are thy people," Isa. lxiii. 15, and lxiv. 9.

X. The Wife, by her marriage with her husband, is delivered from arrests for debts ; no sooner is she married, but her husband is liable to that danger, it falls upon him, he must see to satisfy and pay what she owed.

XI. The wife that is married to a prince, or mighty potentate, is thereby greatly exalted, or raised to honour, becomes a queen the same day the marriage is consummated, and hath the attendance of his servants.

XII. The Wife that is married to a rich and godly husband, is thereby freed from much care and trouble ; for he provideth for her, and manageth all her concerns. It be true, although every husband be bound by the law of that relation to provide for his Wife, and free her from care as much as he can ; yet some are poor, and unable to do it, and hence the Wife is involved in as much care and trouble as he.

VIII. The Church and every true believer, by being espoused and married to Christ, the Lord Jesus, hath a near, a dear, a strong, and most intimate affection towards him. A saint is filled with most sweet peace, joy, and delight, and takes most precious complacency in Christ ; he is more than father, mother, sons, or daughters. "He is fairer than the sons of men." "The chiefest of ten thousand." "Whom have I in heaven but thee ?

IX. So a gracious soul, if Christ be offended, and withdraw from him, is greatly cast down and grieved. "Thou hidest thy face, and I was troubled ; I opened to my beloved, but my beloved had withdrawn himself, and was gone. My soul failed when he spake ; I sought him, but I could not find him ; I called him, but he gave me no answer," Cant. v. 6. "Where is the soundings of thy bowels, and thy mercy towards me ? Are they restrained ?" "Be-

X. So in like manner, no sooner is a soul espoused or married to Christ, but all his debts to law and justice fall upon Christ, and he pays all ; he stands between wrath and us, justice and us ; he keeps off all danger or arrests, and fear of imprisonment ; he hath riches enough. All is cleared the day the soul closes in with him, though whole mountains of guilt were upon us before.

XI. So the Church being married to Christ, the Lord Jesus, the Prince of heaven and earth, is raised to the greatest honour imaginable ; she is made hereby a princess, and hence called a queen. "On thy right hand did stand the queen, in gold of Ophir," Psal. xlv. 9. The saints also have the attendance of Christ's servants, the holy angels. "They are sent forth to minister to them that are heirs of eternal life," Heb. i. 14.

XII. Christ frees his people from all inordinate and unnecessary care. "Cast all your care upon him, for he careth for you," 1 Pet. v. 7. He manageth all our concerns in heaven, always appearing before God for us. "We have an Advocate with the Father, Jesus Christ the righteous," 1 John ii. 1, and he manageth all our affairs on earth, in a way of grace, and divine Providence ; works all our works in us, and for us, Isa. xxvii. 12. He gives and loves, saves and feeds us, and will never leave us, till he hath brought us to heaven. "He became poor, (but we were no losers thereby,) for by his poverty we are made rich," 2 Cor. viii. 9.

XIII. A Wife brings forth children, and is many times very fruitful to her husband; and when she hath brought them forth, takes care of them, feeds and nurseth them.

upon her knees, as one whom his mother

XIV. A Wife hath the privilege to know her husband's mind; for many things which are kept secret from others, are made known to the Wife.

METAPHOR.

A Wife may soon lose her husband; death, we see, many times takes him away, and she is thereby made a widow, and her children fatherless.

XIII. So the Church is fruitful to Christ, bringing forth many sons and daughters to him, whom she takes care of, feeds, and nurseth, as the mother does her children. "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck, ye shall be borne upon her sides, and dandled comforteth," &c. See Mother. Isa. lxvi. 12; 13.

XIV. "So the secrets of the Lord are with them that fear him, and he will show them his covenant," Psal. xxv. 14. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of men to conceive, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit," 1 Cor. ii. 9, 10.

DISPARITY.

But the Church cannot lose her Husband. Christ "dieth no more," Rom. vi. 9. He is immortal, Rev. i. 18, and therefore she can never be a widow, nor her children fatherless. "I will not leave you comfortless," the word is orphans, John xiv. 18. He is an everlasting Husband.

INFERENCES.

I. Stand and wonder! Doth Christ espouse and take to wife such a poor and contemptible creature as mankind! What disproportion is there between a king and a beggar, between an ant and an angel? A far greater disproportion there is between Jesus Christ and sinners. He is high and great; but we are base and vile. He is blessed and glorious; we are wretched and miserable. He is a mighty King, King of kings; and we poor slaves and vassals, yea, the worst of vassals and slaves to sin and Satan.

II. From hence you may perceive the unspeakable nearness there is between Christ and his people; can there be a sweeter and more glorious union than this! If we consider the properties of it, it is a spiritual, a real, an operative, an enriching, an intimate, an indissoluble union, to be bone of his bone, and flesh of his flesh. What can any soul desire more? What greater happiness, what more glorious, saith one of the ancients, than this union?

III. What doctrine can yield greater comfort to believers, who are thus happily espoused and married to Jesus Christ! We say, such and such are well disposed of, happily married; O soul, how well art thou disposed of! What! married to Christ, to the Son of God, to the King of heaven and earth!

IV. This may show the saints their duty, and put them in mind of their covenant. Soul, thou hast vowed, and canst not go back.

V. And may be of use, especially to all that stand related as husband and wife in the Church, for husbands to make Christ their pattern in their carriage and deportment towards their Wives; and likewise Wives to make the church their example in their behaviour towards their husbands, as the apostle giveth direction, Eph. v. 21, 33.

VI. Lastly; What terror doth this speak to the enemies of the church! If the church be the wife of Christ, what will they do that so much abuse her, and continually seek her life? Let them know, he will appear in wrath and vengeance to save and deliver her, and will tear them in pieces in a short time.

THE CHURCH COMPARED TO A BUSH ON FIRE.

“And the angel of the Lord appeared unto him in a flame of fire out of the midst of a Bush ; and he looked, and behold, the Bush burned, and was not consumed,” Exod. iii. 2.

ACCORDING to Ainsworth, and divers other expositors, by the Bush is meant the Church of God in great affliction, the severe trials of God's people being often set forth in the holy scriptures by Fire, by a flame of Fire, and sometimes by a smoking furnace ; as in Abraham's vision, Gen. xv. 17, “ And behold a smoking furnace, and a burning lamp, that passed between the pieces.” By the smoking furnace was signified to Abraham, Israel's great affliction in Egypt ; and by the lamp, the law of God that afterwards was given ; or, as some understand it, the lamp of deliverance, or that salvation God would work, for them, &c., for that the salvation of God is like to a lamp that burneth, Isa. lii. 1.

Quest. Why is the Church of God compared to a Bush, to a burning Bush ? The scripture usually sets out the Church by things whose natures or qualities are excellent, things that are of great worth, &c. And why should she be compared to a Bush, to a bramble-Bush ? for so Ainsworth and others read it.

Answ. Some of the reasons of it, according to our weak judgments, are hinted in the following parallels.

METAPHOR.

I. A Bush is a thing of small worth and value, few esteem or regard a bramble-Bush ; stately trees are viewed and prized, and some of them valued highly, but so is not a Bush.

II. A Bramble-Bush, as it is a thing of no worth or value, so it is a thing that hath no beauty in it, in comparison of other trees ; it is nowise taking to the eye. Some things that are of no great worth, seem very glorious and beautiful ; but there is none of this in a bramble.

men in a like state ; no carnal eye that

III. A Bush is not only a thing of little worth in the esteem of men, but it is in itself really of small value. What is a bramble worth ? What is it good for, but to be cut down, and cast into the fire ?

power of God's grace, yet there remaineth something still of the old man and evil nature in them. And God, in other places of scripture, where he compareth them to a Vine, to Lilies, to a Garden, to golden Candlesticks, &c., speaks of them with respect to what they are by his special grace in Christ Jesus. But here, in comparing them to a Bush, he hath respect, as we conceive, to what they are in themselves, and by nature, to set forth their own unworthiness, that so he might thereby raise Moses' wonder, to see the mighty condescension of the blessed God, in having regard to such a poor undeserving people, to dwell in them, and in keeping and preserving

PARALLEL.

I. So likewise the Church of God was then and is now, a thing of small value, of little or no esteem in the eyes of wicked men ; it was no more regarded by proud Pharaoh, and many of the Egyptians, than a sorry bramble-Bush. Hence the apostle speaketh of the Church, as being very contemptible in the sight of men. “ We are made as the filth of the world, and are the offscouring of all things unto this day,” 1 Cor. iv. 13.

II. So the true Church of God is not clothed with outward beauty, nor arrayed in purple and scarlet, decked with gold, precious stones, and pearls, like the mother of harlots, Rev. xvii. 4, but seemeth low, base, and contemptible to a carnal eye, her beauty been all hidden : “ The king's daughter is glorious within,” Psal. xlv. 13. And it is from hence the world values her no more. As Christ made himself of no reputation, Phil. ii. 7, so the Church for a while remaineth among

III. So the people of God, considered abstractively, as they are in themselves, what are they ? What worth or excellency is in them ? All the beauty and glory of the Church is from Christ. They are naturally vile sinners, and are called thorns, briars, and pricking brambles, Mic. vii. 4 ; and though converted and changed by the

them in the midst of such fierce and cruel enemies, when a small spark might easily consume and destroy them in an instant, but that he stretcheth forth his glorious arms of grace and divine power for their succour and relief.

METAPHOR.

IV. There is one thing more touching a Bush, which for illustration sake I shall here mention, not that the Spirit of God had respect to it in this vision, viz., a Bush is a common receptacle for birds; it is the place where they lodge, make their nests in, and are secured from many dangers that do attend them.

righteous," Isa. xxiv. 16. And indeed in our judgment the godly are compared to birds principally upon this consideration, *i. e.*, in respect to their singing, which is laid down in several places of scripture as an undoubted duty; I wish that Christians, who are not in the practice thereof, would consider of it. But to proceed, how safe is the bird, when she getteth into the Bush? so are the saints, when they are got into the Church; God being a wall of Fire around about her, and her defence and glory on every side, Zech. ii. 5.

V. It is a strange and marvellous thing, to see a bramble-Bush on Fire, and not consumed; this made Moses to turn aside: "I will turn aside to see this great sight."

versaries, and yet she is not consumed! How many plots and hellish contrivances were there on foot against poor Israel in Egypt? First; they made a law, that the midwives should kill all their men-children, when they did their office. Secondly; when that would not take, because the midwives feared God, and saved the men-children alive: "They feared God it is said, and did not as the king of Egypt commanded," &c., Exod. i. 17. Then they thought of another way, another plot was set on foot, a new fire, as it were, was kindled, which was, to cast all the men-children into the river, "And Pharaoh charged all his people, saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive," Exod. i. 22. Hence poor Moses was cast into the flags, who afterwards was an instrument in the hand of God, by working many signs and wonders, and appeared to help and deliver Israel, one that Pharaoh little thought of. Thirdly; but this not taking so effectually neither, they were most cruelly oppressed by hard servitude, and forced to make their full tale of bricks, and yet straw is denied them; which made the lives of God's people bitter unto them. Fourthly, and lastly: When they desired liberty to go and worship God, this was denied them, by no means would Pharaoh consent to it, but made his hands heavier and heavier upon them. Thus were they in the Fire and furnace of affliction, and yet graciously preserved, notwithstanding their enemies were so many, so cruel, and so mighty above them. And this was that great sight that God in a figure showed to Moses; and this great sight is to be seen at this day, in this and other nations. O what hellish plots and contrivances have been set on foot for many years last past, especially for the space of two or three years! How many Fires have been kindled to consume the poor Church of God in England, and other adjacent nations! What plots and sham-plots have the Popish enemies set on foot, since the time that Dr. Oates first discovered the grand and hellish intrigue. And yet how wonderfully hath God wrought to save us to this day, notwithstanding we are an unworthy people, and as little deserving this divine favour, in ourselves, as ever any were, who ever lived in any age of the world! The strange and perfidious actings of the enemy to destroy us, and the strange and wonderful workings of divine Providence to preserve us, have been so admirable, that succeeding ages, who shall read the history of these times, will doubtless, scarcely believe them, but rather conclude they are mere romances.

VI. Here I might note also, for illustration sake, that a bramble-

PARALLEL.

IV. The Church of God is the chief place for the saints of God to dwell or make their abode in, who in the song of songs are called birds: "The time of the singing of birds is come," &c., Cant. ii. 12. Which, saith Reverend Mr. Ainsworth, signifies the saints, who feeling the comforts of God's Word and Spirit, do sing the praises of God, with psalms, and hymns, and spiritual songs. "They shall lift up their voice, they shall sing for the majesty of the Lord: and from the uttermost parts of the earth we have heard songs, even glory to the

V. So it is a strange sight, a prodigy, a mercy to a wonder, enough to astonish all true thinking Christians, to see the Church of God, the unworthy, frail, polluted, weak, and declining Church, as set on Fire, yea, all on a flame, as it were, many fires being kindled on her by wicked ad-

VI. So such as roughly and unadvisedly touch and handle the Lord's people, do but prick and

METAPHOR.

Bush is attended with thorns, and often offends and wounds such as roughly and unadvisedly meddle with it.

God knoweth how to make Jerusalem a burthensome stone for all people: "All that burthen themselves with it shall be cut in pieces, though all the earth shall be gathered together against it," Zech. xii. 3. Hence Christ gave persecuting Saul warning of the danger: "It is hard for thee to kick against the pricks," Acts ix. 5. Those that kick against God's Church, do but kick against the pricks; they do but hurt, wound, and undo themselves thereby.

As for disparities, they are many, and so obvious to all, that I shall pass them by; for though the Church of God is here represented by a bramble-Bush, yet she is in Christ's sight as a lily among thorns; and her worth and glory through the Lord Jesus is so great, that she very far surpasseth all the people and families of the earth. Nothing of all created things doth Christ think good enough to set forth and illustrate the beauty and excellence of his Church and people by, however unworthy she is in her own sight, or in the eyes of the sinful world.

INFERENCES.

I. Admire the grace and love of God, the Almighty Jehovah, that inhabiteth eternity, that he should out of his abundant favour, good will, and his great condescension, dwell in a poor bramble-Bush! who is able to conceive this rich and undeserved favour.

II. It also informeth us, how it comes to pass that the poor saints and Church of God are preserved to this day: it is because God is among them, God dwelleth in the Bush: the Lord dwelleth in Sion, to comfort, revive, uphold, save, and deliver her in the day of trouble.

III. It may serve to humble us, and lay us low in our own eyes. What are the best of God's people, by nature, and in themselves, but as a Bush, briar, or thorny hedge? it is God who hath made us to differ from others.

IV. It may deter the wicked, and for ever be a warning to them, to forbear persecuting God's people; for that it will prove at last to their utter ruin; they kick but against the pricks.

V. Remember the good will of him, and seek his blessing, that dwelt in the Bush.

THE CHURCH COMPARED TO A MOTHER.

"O that thou wert as my brother, that sucked the breasts of my Mother!" Cant. viii. 1.

"Jerusalem, which is above, is free, which is the Mother of us all," Gal. iv. 26.

By Mother in these scriptures is meant the Church of God, or as some expound it, the universal Church. As God is a believer's Father, so the Church is his Mother.

METAPHOR.

I. A Mother is the wife of an husband; it imports a marriage-state. Every godly woman that is a Mother, can show who is, or was, her husband.

II. A Mother is one that beareth and bringeth forth children.

Hence the saints are called sons and daughters, and children of Zion.

III. A Mother travails, and is in great pain, in bringing forth children.

PARALLEL.

I. The Church is the spouse and wife of Christ. "For thy maker is thy husband, the Lord of hosts is his name," Isa. liv. 5. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

II. So the Church beareth and bringeth forth children to Christ: "Of Zion it shall be said, this and that man was born in her," Psal. lxxxvii. 5.

III. So the Church is said to travail, and be in pain, in bringing forth of children to Christ: "As soon as Zion travailed, she brought forth her

children, "Isa. lxvi. 8. The Church may be said to travail two manner of ways: (1.) By preaching, prayer, and by other godly means and endeavours, to bring forth poor sinners out of a state of nature into a state of grace. Paul was said to travail in pain, till Christ was formed in those to whom he preached." (2.) She travaileth by preaching, prayer, tears, and sufferings, and other lawful ways to bring forth her children out of a state of bondage, and external slavery and captivity, into a state of perfect peace, joy, and prosperity, free from all outward violence and thralldom, according to the promise of God; "Therefore will I give them up, until the time which she that travaileth hath brought forth:—Then the remnant of his brethren shall return unto the children of Israel," Mic. v. 3.—"She being with child, cried, travailing in birth, and pained to be delivered," Rev. xii. 2.—"For I have heard a voice as of a woman in travail and anguish, as of her that bringeth forth her first child. The voice of the daughter of Zion, that bewaileth herself, that spreadeth forth her hands, saying, woe is me now, for my soul is weary because of murderers," Jer. iv. 31. "Be in pain, labour to bring forth, O daughter of Zion, like a woman in travail. For now shalt thou go forth out of the city, and thou shalt dwell in the field; and thou shalt go even to Babylon, there shalt thou be delivered, the Lord shall redeem thee from the hand of thine enemies," Mic. iv. 10.

IV. A Mother, when she hath brought forth her children, layeth them to her breasts, to feed and nourish them, and letteth them lie in her very bosom, taking abundance of care and compassion of them.

V. A godly Mother giveth good counsel and instruction to her children, Prov. xxxi. 1. It was a great mercy to Timothy, that he had such a good woman as Eunice to be his Mother, who took care to give him good education, and brought him up religiously; it is said, "He knew the holy Scriptures from a child."

the Christian religion, and a great hindrance both of the Jews and heathens from owning of it. They are all holy rites, pious and undeniable laws, and just rules of discipline, consonant to the holy Word of God, that she teacheth all her children.

VI. A Mother ought to be obeyed and revered in all things by her children; her just commands must be submitted to. It is a great evil to rebel against a Mother.

VII. A wise and godly Mother greatly loves, and is tender of all her children. She taketh care to carry it evenly towards every one of them; not to indulge any one out of a fond and great passion, and slight another, because not so beautiful and amiable to look upon.

VIII. A tender Mother hath much compassion and bowels towards her weak, sick, and helpless children, her heart aches many times for such.

IV. So the Church of God, when she hath in a spiritual manner brought forth children, she giveth them her two precious breasts, which are the sound and sacred doctrine of the Old and New Testament; those she draweth forth, to give her "new born babes the sincere milk of the word, that they may grow thereby," 1 Pet. ii. 2.

V. So the Church of God giveth good counsel and instruction to all her children. Saints are not only fed by the Church, but well taught also. Solomon exhorts the sons of wisdom to "hear the instructions of their father, and not to forsake the law of their Mother, Prov. i. 8. The true Church teacheth nothing for doctrine, but what she hath received from the mouth of Christ. She doth not, like the Mother of harlots, teach for doctrine cursed fopperies, idle, ridiculous, and superstitious ceremonies, which are a reproach to

the Christian religion, and a great hindrance both of the Jews and heathens from owning of it. They are all holy rites, pious and undeniable laws, and just rules of discipline, consonant to the holy Word of God, that she teacheth all her children.

VI. So the Church of God ought to be obeyed and revered in all things. It is an abominable evil to slight or disobey the Church, our spiritual Mother. Her instructions and admonitions must be received with all due care and readiness; and those who stubbornly and obstinately refuse to submit, are guilty of great sin.

VII. So the Church of God taketh care to carry it tenderly, and with much wisdom, to all her children. She acts not partially towards them, to countenance one more than another; the weak and poorest saint is as dear to our spiritual Mother, as the strongest and richest of them.

VIII. So God's Church is filled with bowels of pity and compassion towards her weak and dis-tempered members. How is she troubled for such as are under temptations, or fallen into any spiritual distemper of the soul! The Church's

bowels should exceed the bowels of a natural Mother to her sick children upon this account.

METAPHOR.

IX. A gracious and godly Mother loveth those children best, that are most dutiful, and who dearly love, and are most like their father.

in good works, and acts of piety and highly, Matt. v. 45.

X. A Mother is allowed by the father to chastise or correct those children, that grow heady and proud, or any ways misbehave themselves to the dishonour of the father, and reproach of the family.

proceeds further, and taketh the rod of Church-discipline, and withdraws herself from them, and alloweth them not to come to the table with the rest of her children. Nay, if they fall into any scandalous evil, to the reproach of Christ, his truth, and the household of faith, she chastiseth them with the rod of excommunication, and putteth them quite out of the family. "Deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 5.

XI. A mother is sometimes allowed in the absence of the father, to be chief governess in the family, and to choose, according to the direction of the father, a steward over her house, and other inferior officers, and as they behave themselves, she ought to encourage them, and continue them, or otherwise turn them out of their offices.

their places, she hath power to correct, and turn them out; always provided, she act according to rule: "Against an elder receive not an accusation, under two or three witnesses," 1 Tim. v. 19.

XII. A Mother, though her Children prove never so vile and ungodly, hath no power to kill them; if she do, though they are her own children, she is deemed by the law a murderer, and as such must die.

fore the Mother of harlots, for putting to death such as she calls heretics, is deemed, by the law of God and nations, a murderer, and, as such, must and shall in God's due time die. "Her plagues shall come upon her in one day, death, mourning, and famine, and she shall be utterly burnt with fire; for strong is the Lord God that judgeth her," Rev. xviii. 8.

XIII. It is a great and high honour to a Mother, that her children and family are well governed, having their food in due order, and that her children and servants are all at her beck, and dearly love one another, and when none of them are missing at dinner, or duty-time.

Church, to see saints live together in love and unity, always making conscience of those laws, that respect the well ordering, and religious government of the family or household of God, Psal. cxxxiii. 1, 2.

PARALLEL.

IX. So the Church of God loveth those children or saints best, that are most diligent, dutiful, and obedient to Christ, and to all the good and wholesome laws of the family; who love, and are most like God, in mercy, heavenly-mindedness, charity to the poor; these she esteems and prizes

X. So the Church is allowed, nay, required by Christ, to correct by gentle reproof, those children or members that do transgress the law of God; and if they grow heady, proud, and stubborn, she reproves them sharply; but if that will not reclaim them, but that they still proceed in a rebellious mind, and misbehave themselves, she

appointed to govern all the affairs of his house, and according to those holy laws and directions left by him, ought to choose a steward, viz., a bishop, minister, or pastor, to take the charge of the great affairs of the family, and other inferior officers, as deacons, &c., to take care of the poor; and as the pastor or deacons behave themselves, she ought to encourage him or them, and continue them in their places; but if they fall into sin, or neglect their work, and are unfaithful in

XI. So the Church of Christ in his absence is appointed to govern all the affairs of his house, and according to those holy laws and directions left by him, ought to choose a steward, viz., a bishop, minister, or pastor, to take the charge of the great affairs of the family, and other inferior officers, as deacons, &c., to take care of the poor; and as the pastor or deacons behave themselves, she ought to encourage him or them, and continue them in their places; but if they fall into sin, or neglect their work, and are unfaithful in

XII. So the Church of God, though some of her members prove very vile, and will not be under her government; or turn heretics, sucking in damnable errors; yet the most she can do, is to pass the censure of excommunication against them. "An heretic, after the first and second admonition, reject," &c., Tit. iii. 9, 10. And there-

fore the Mother of harlots, for putting to death such as she calls heretics, is deemed, by the law of God and nations, a murderer, and, as such, must and shall in God's due time die. "Her plagues shall come upon her in one day, death, mourning, and famine, and she shall be utterly burnt with fire; for strong is the Lord God that judgeth her," Rev. xviii. 8.

XIII. So it is the honour of the Church of Christ when all her children humbly and faithfully submit themselves to good order and discipline, when all of them carefully attend their respective duties, and do not absent themselves, when she call-eth them together at times of public worship, or upon any other occasion, as to rectify disorders, or choose officers, &c. O how lovely and amiable is it, and how doth it tend to the glory of the

METAPHOR.

XIV. Some Mothers have daughters who have children.

There are many disparities, wherein the Church excelleth other Mothers, which I leave to the ingenious reader to find out.

PARALLEL.

XIV. So the universal Church hath many daughters, many particular Churches, which are very fruitful to Christ.

INFERENCES.

I. This should teach believers to reverence and obey the Church of God, as dutiful children do their godly Mother, in all things.

II. And take care they do not grieve her.

III. To have relenting bowels towards her in all her troubles. Shall our Mother be in distress, and ready to be devoured by hungry lions? and shall not her children be in bitterness of soul for her? When Sion is afflicted we should be afflicted; when her eyes are wet, shall ours be dry? when she is sad, should not we be sad too?

IV. How doth this greatly reprove them, who instead of comforting of her in her widowhood state, add to her sorrow?

THE CHURCH COMPARED TO A GARDEN.

"A Garden enclosed is my sister, my spouse," &c. "Awake, O north wind; and come thou south wind, and blow upon my Garden," &c., Cant. iv. 12, 16.

"I am come into my Garden, my sister, my spouse," Cant. v. 1.

The Church of Christ is or may fitly be compared to a Garden.

METAPHOR.

I. A Garden is a piece taken out of common or waste ground, appropriated to more special use than the rest.

II. The ground of a Garden before it be planted, is as barren, and as unprofitable, as the rest out of which it was taken.

others," Eph. ii. 3. "Who hath made

III. In a Garden no choice or rare thing cometh up naturally of itself, until it be sown or planted therein.

IV. A Garden, before it be sown or planted, must be digged, purged, and well prepared.

when he was resolved to bring judgment upon it, "It shall not be pruned, nor digged," Isa. v. 6. Hence God calleth upon

V. A choice Garden is walled or well fenced about, for its security, from danger and spoil.

of fire round about Jerusalem." See

VI. A choice Garden hath in it many plants, herbs, and flowers, of great worth and value, both for pleasure and profit.

Spirit, are found in God's Garden.

PARALLEL.

I. The Church of God, and every believer, or member thereof, is taken out of the common mass of mankind, to be a chosen and select people to Christ.

II. The people of God, and soul of every believer, naturally were as barren, blind, sinful, enemies to God, and every way as vile and rebellious as any other sinners in the world. "And were by nature the children of wrath, as well as thee to differ from another?" &c.

III. So no spiritual good thing can grow or spring up in our hearts, until the seed of grace be sown in us, or a divine principle of life be implanted.

IV. So must our hearts, like fallow ground, be digged up with powerful convictions of the Word and Spirit, that so grace may the better take root in us. Hence it is said of God's vineyard, "They shall plough up their fallow ground, and

V. So the Church of God, or every Christian, is hedged or walled in. "Hast thou not made a hedge about him, and about all he hath, on every side?" &c., Job i. 10. God is said to be a "Wall of vineyard." Zech. ii. 5.

VI. So in the Church are many choice, pleasant, and profitable plants, of God's own right-hand-planting: "It is sown with holy right seed, ye men of Israel are his pleasant plants," Jer. ii. 21. All choice and saving graces, and gifts of the

METAPHOR.

VII. A Garden must have much cost bestowed upon it, and much pains taken with it, or it will soon decay.

VIII. A Garden hath some weeds in it, which must as they appear, be plucked up, or they will spoil and hinder the growth of the precious flowers and herbs that grow therein.

defiled, which if not pulled up, will hinder their growth in grace.

IX. A choice and fruitful Garden is valued highly by the owner thereof; he esteems it above an hundred times so much fruitless land. One acre made into a curious Garden, is prized above many acres of common barren ground.

give men for thee, and people for thy life," Isa. xliii. 3, 4. Wicked men are like barren mountains; they are the King's waste, such whom he sets but little by.

X. A rare and fruitful Garden will afford fruit to plant others; many Gardens upon this account have, as it were, sprung out of one.

mus, Thyatira, Sardis, Philadelphia, and Laodicea, besides many others, which we read of, &c., Rev. i. 11.

XI. A Garden must be often watered, or else it will soon fade, and the fruit thereof wither away, and the choice flowers will hang down their heads.

of the word and ordinances.

XII. A Garden must have the door carefully kept and looked after, lest thieves and other spoilers should get in and ruin it.

fountain sealed to all unbelievers. But yet let them be ever so careful, some deceivers or hypocrites will, as in former times, creep in; it was so when the chief Gardener himself was upon the earth, there was a Judas among the twelve apostles.

XIII. The chief owner of a Garden loves to take his walks in it, to see how the plants and precious fruits do flourish.

us get up early to the vineyards, let us see whether the vines flourish, whether the tender grapes appear, and the pomegranates bud forth; there will I give thee my loves," Cant. vii. 12.

XIV. In a Garden, as it is found by experience, worms do much hurt, especially when they get to the root of plants or flowers.

PARALLEL.

VII. So must the Church of God have much pains bestowed upon it, it must be kept diligently; Prov. iv. 23. As God spares for no cost and pains, so should his servants be industrious, or else the Church will soon decay.

VIII. The Church is not without some corrupt members in it, which injure it, like as thorns and nettles do a Garden, which as they are discovered, are plucked up, and cast out. And also in the hearts of the best Christians, weeds are apt to spring up, from that root of bitterness that naturally is within them, whereby many are troubled and

IX. The Church of God, though it be as it were but a little spot, a small remnant, in comparison of the world, is highly prized by Jesus Christ; he esteems of his own people above all the people of the earth. Hence he calleth them his inheritance, his jewels, his peculiar ones, 1 Pet. ii. 9. "I gave Egypt for thy ransom, Æthiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I

X. So from the Church of God that was first planted in Judea, many blessed Churches proceeded in a little time. By means of the fruitfulness of that one spiritual Garden, seven Gardens more were planted in Asia, viz., Ephesus, Smyrna, Perga-

XI. God's Garden must be often watered by the divine rain, or dew of heaven, viz., the Word and Spirit of God: "My doctrine shall drop as the rain," Deut. xxxii. 1, 2. And without these waterings from above, the fruit of the Church will soon fail; all our growth and greenness is continued by the means

XII. So the door of the Church must be carefully kept by such as have the charge of it, viz., the ministers or pastors thereof, or the danger is great; it behoveth them to take care who they let in. Christ's Garden should be as a Garden inclosed, and

XIII. So the Lord Jesus, who is the Owner and only Proprietor of his Church, loves to take his walks in it: "I am come into my Garden, my sister, my spouse," Cant. v. 1. He is said to "walk in the midst of the seven golden candlesticks." "Let

XIV. So in the Church, sin, which may be compared to a worm, or hurtful vermin, doth exceeding much detriment. A Christian seemeth very green, amiable, and fair to the eye, like

METAPHOR.

They may seem very green and flourishing, when there are some devouring worms gnawing at the roots, by which means in a little time they die, are pulled up, and cast away.

XV. In a Garden, whatsoever choice flower the owner of it seeth is fully ripe, if he hath a mind to it, he crops it off, and takes it to himself.

natural capacity, he may be cut down whilst he is green, or cropped in the bud or blossom; yet in his spiritual capacity he never dies before he is ripe: God ripens his speedily, when he intends to take them out of the world speedily.

XVI. A Garden flourisheth best, that hath the sweet, warm, and resplendent rays of the sun shining upon it. How sweet do the flowers and precious herbs smell, when the rain distils, the south wind blows, and the sun sweetly breaks forth upon it?

XVII. A Garden is attended with several seasons, winter as well as summer. And though in the winter many flowers seem decayed, and their glory gone; yet a winter's sharp frosts, and cold north winds, are as necessary as the summer, for the killing of the weeds and worms, which otherwise would abound.

PARALLEL.

some plants full of leaves; but there is some cursed worm, some secret lust, that mars his root, and in time he withers, and dies, and is plucked up, and cast away. This may be a caution to all to take heed.

XV. So in the Church, those flowers or precious saints Jesus Christ seeth are fully ripe for heaven, he crops off by death, and taketh them to himself. A godly man dies when he is ready and ripe for death. When a holy man dies, saith Mr. Caryl, it is harvest-time with him. Though in a

Church whilst he is green, or cropped in the bud or blossom; yet in his spiritual capacity he never dies before he is ripe: God ripens his speedily, when he intends to take them out of the world speedily.

XVI. So the Church never thrives, nor flourisheth, but when the Sun of Righteousness shineth in a gracious manner upon it; when the rain or spiritual dew descends, the south wind of the Spirit bloweth, and the Sun of Righteousness sweetly shineth, what a fragrant scent doth the Church of God, and gracious ones then send forth! hence Christ calleth for the "South wind to blow upon his Garden, that the spices thereof may flow forth," Cant. iv. 16.

XVII. The Church hath its winter as well as its spring and summer-season; nay, and the nipping frosts, and north winds of temptations and afflictions, are as profitable to the saints, as the summer of comfort, peace, and prosperity; for God seeth need of the one, as well as the other, to destroy those weeds of corruption, or indwelling sin, that is in our hearts. "If need be, ye are in heaviness, through manifold temptations," 1 Pet. i. 6.

DISPARITY.

There are divers disparities: Christ's Garden excelleth all other Gardens. They are the plantations of men; this is planted by Christ: their fruit is temporal and fading; this is spiritual and lasting: they that plant other Gardens, cannot make them grow; but Christ can. And many others might be minded, which I here omit.

INFERENCES.

I. THIS shows what a vast difference there is between the Church, and the World. What is a howling and barren wilderness, to a choice and lovely Garden?

II. Bless God that this precious Garden is not spoiled, and its hedge of divine providence not removed, nor plucked up.

III. Let us pray, though it be surrounded about at this day with cruel enemies, that it may never be moved, taken, and trodden down, by Romish wolves, or other ravenous beasts of prey.

IV. Let the adversaries tremble, whose evil intent is fully discovered, how they proceed in their designs against God's Church, Christ's spiritual Garden, since it is so prized by him, and his own proper inheritance, he alone being the proprietor thereof. How often doth he say, "My Garden, my vineyard?" It appears it is his.

1. In that he bought the ground with the price of his precious blood, to make a Garden of it.

2. He hath at his own charge planted and sown it.

3. He keeps it, and waters it, and watcheth over it night and day, Isa. xxvii. 2, 3.

4. It is he only who gathereth the fruit of it. Woe therefore to them that adventure to crop, and pull up, and destroy any of its choice flowers! They that touch God's people, Christ's lilies, touch the apple of his eye.

V. Let the saints of Christ also learn from hence to be fruitful, Christ hath been at great cost and pains in order thereunto. And that you may be so.

1. See that you be plants of his own planting, otherwise you will be plucked up.

2. See that you be well-rooted: such bring forth most fruit.

3. Take heed of the worm at the root.

4. Take heed whom ye choose for Garden-dressers, and look to your hedge or wall of Church-discipline. You must know your bounds, the Garden of Christ must not be opened into other men's fields. Keep your communion entire; remember, you are bounded by Christ's laws and institutions; take heed you do not, with Ephraim, mix yourselves with other people.

THE CHURCH COMPARED TO A LILY.

"As the Lily among the thorns, so is my love among the daughters," Cant. ii. 2.

CHRIST calleth his Church his love, and compareth her to a Lily among thorns. By daughters are meant, as some conceive, other Churches, who pretend they are the spouse of Christ. Daughters, saith the learned Wendelin, are either nations, strangers to the Church of Christ, which nevertheless are joined to us by the common ligaments of humanity, and descend from the same Creator, and therefore called daughters; or else such as profess their names among the citizens of Zion, the Church of Christ. But as the Church is compared to a Lily; so, with the greatest elegance, the daughters are compared to thorns.

SIMILE.

I. A Lily is a very sweet flower, so fragrant, that naturalists tell us, a man's senses will be easily turned with the strength thereof.

Cant. iv. 7, 10, 14. The Church and faithful children of God, are unto Christ a sweet savour. And it is said, "Noah built an altar to the Lord, and took of every clean fowl, and offered burnt-offerings on the altar; and the Lord smelled a sweet savour." Gen. viii. 20, 21.

II. A Lily is an exceeding white flower; nothing more pure, nothing wither, saith the same author, than a Lily.

said to be "clothed in fine linen, clean and white." Christ, her blessed bridegroom, gave himself for her, "that he might sanctify and cleanse her, with the washing of water, by the word; that he might present her to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that she should be holy, and without blemish," Eph. v. 25, 26, 27.

III. The Lily is a very fruitful flower; one root, saith Pliny*, often yielding fifty pods. The dew of heaven, the heat of the sun, and fatness of the soil, make it fruitful.

part of the world, in the space of a few years, hath it not taken root? in the former after ages, the Roman winters of the Alpine snow had for some ages depressed this

PARALLEL.

I. So there is nothing sweeter to Christ, than the Church, the spouse: "Thou art all fair, my love, there is no spot in thee. The smell of thy ointment is better than all spices, spikenard, and saffron, calamus, and cinnamon, with all trees of frankincence, myrrh and aloes, with the chief spices,"

II. So nothing is more fair and white, or purer in Christ's sight than the Church. "My undefiled is but one, she is the only one of her mother, she is the choice one of her that bare her. Thou art all fair, my love, and there is no spot in thee." Hence

III. The Church is fruitful; nothing more fruitful, saith Wendelin; the which being planted in the field of one Jerusalem, in the days of old, watered by the apostolic men, with the dew of the Word, and miracles; the Sun of Righteousness shining upon it, and infusing of his divine heat into it, Mal. iv. 2. In what

* Plin. lib. xxi. cap. 5.

flower, and reduced its leaves to admirable paucity, insomuch that they were scarcely visible to the world, and had circumscribed its roots into a narrow space, how great and swift were the increasings of it, the heavens, which before seemed shut, again bedewing of it! Then that word, saith he, we saw fulfilled, which was promised in times past to Israel: "I will be as the dew unto Israel, and he shall grow as the Lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon," Hos. xiv. 5, 6. Germany, England, France, Italy, Spain, Poland, Hungary, Denmark, Sweden, hath, and what country of Europe hath not, within a few years, seen the roots and branches thereof spread, and smelt its odour! The Popish waves, flames and axes, could neither suffocate, burn, not cut up the flower, leaves, nor root of this Lily. The shadow of the Highest hath restrained the flames; his Spirit bound up or constrained the waves; his right-hand with-held the axes, that grinning and grinding dragon, that the beast and false prophet could do nothing, &c.

SIMILE.

IV. The Lily is a very tall flower; few flowers, as Pliny observes, are higher than the Lily.

Matt. xvi. 18, not to be overthrown by any of the enemies battering rams, nor to be reached by any power of the dragon. This is, that "chosen generation, royal priesthood, holy nation, peculiar people," 1 Pet. ii. 9, who are said to dwell on high: and though they now seem to creep low upon the ground, and wander as it were in darkness; yet dwelling in God, they rest secure, &c., and shall in due time be exalted above the hills, and the highest mountains of the earth, Mic. iv. 1, 2.

V. The Lily is a flower most gloriously adorned, and lovely to look upon; so that our Saviour saith, "Solomon in all his glory was not adorned like one of these." It is furnished with beauteous accomplishments; its form is excellent, with six leaves curiously set, and within are seven grains, and all within of the colour of gold, hanging down their head; much of the glory of the Lily is inward.

2 Pet. i. 5—8. Yet notwithstanding all this glory, with which Christ's spouse is adorned and beautified, she is not proud; but, as taught by the seven grains of the Lily, or graces of the Spirit, doth humbly hang down her head. Her chiefest beauty is internal: "The king's daughter is all glorious within," Psal. xlv. 14.

VI. The Lily is a plant that, as naturalists tell us, doth shoot up suddenly, nay, and that it doth grow very much in the night.

three thousand converted by St. Peter at one sermon, Acts. ii. 41.

VII. The Lily is among thorns; thorns are things of little worth, low and base things, in comparison of Lilies.

VIII. The Lily growing among thorns, is hurt thereby. That being a tender flower, the thorns coming up with it, which are of a rough and pricking nature, the Lily receives much injury, not only in its growth, but also they tend to spoil its beauty.

PARALLEL.

IV. So the Church and people of God are the tallest or highest people in the world," they dwell on high," Isa. xxxiii. 16. Christ's spouse is secure in that most high and heaven-threatening rock,

by any of the enemies battering rams, nor to be reached by any power of the dragon. This is, that "chosen generation, royal priesthood, holy nation, peculiar people," 1 Pet. ii. 9, who are said to dwell on high: and though they now seem to creep low upon the ground, and wander as it were in darkness; yet dwelling in God, they rest secure, &c., and shall in due time be exalted above the hills, and the highest mountains of the earth, Mic. iv. 1, 2.

V. The Church and spouse of Christ is very glorious; her clothes are said to be wrought gold. "She shall be brought to the king in raiment of needle-work," Psal. xlv. 14. Hence said to be as fair as the moon, as clear as the sun. The Church, with every sincere soul, is gloriously adorned, furnished with beauteous accomplishments: (1.) with the imputed righteousness of Christ, a transparent and sparkling ornament. (2.) The gifts of the Holy Spirit, which may answer to the leaves of the Lily. (3.) The graces of the Spirit which may answer to the grains within the Lily, which, as St. Peter layeth them down, are seven,

with which Christ's spouse is adorned and beautified, she is not proud; but, as taught by the seven grains of the Lily, or graces of the Spirit, doth humbly hang down her head. Her chiefest beauty is internal: "The king's daughter is all glorious within," Psal. xlv. 14.

VI. So God's Church, when his blessing is upon it, thrives marvellously in a short time. To make this appear, consider in the primitive time, when the dew of grace fell upon the Christian world, what abundance of Lilies sprung up suddenly;

VII. The Church of God grows in the field of this world, amongst base and vile sinners, who are compared to thorns and briars, Isa. xxvii. 4.

VII. The Church, like the Lily, growing amongst the ungodly and persecuting world, are greatly wronged thereby. The inhabitants of Canaan, that Israel drove not out were said to be "pricks in their eyes, and thorns in their sides," by which they were sorely perplexed and vexed, Numb. xxx. iii. 55. There is a time coming, when the Lily, the Church of God, shall be injured

by these cursed thorns no more: "There shall be no more a pricking briar to the house of Israel, nor any grieving thorn," Ezek. xxviii. 24. Moreover, the Church should be as Lilies among thorns for beauty and purity; they ought to out-do and excel the ungodly, as far as the Lily doth the thorn: as beautiful as a Lily among thorns, saith Mr. Ainsworth, as innocent as Doves among ravenous birds.

SIMILE.

I. A Lily is a natural plant, and flower of the field.

II. There is no care taken of the Lily that groweth among thorns: any are suffered to pluck them up.

"He keepeth it night and day, lest any should hurt it," Isa. xxvii. 3. "Not one hair of your heads shall perish," Matt. x. 30.

III. A Lily is a flower that soon fades and withers away, and is at last cast into the oven, Matt. vi. 30.

DISPARITY.

I. The Church is a heavenly or supernatural flower, a plant of God's right hand planting.

II. God taketh great care of his people, he has made a fence about them, nay, he himself is as a wall of fire on every side, and doth keep his Church, and water it every moment, Zech. ii. 5.

III. The Church's beauty and glory is increasing: "The path of the just is as the shining light, which shineth more and more unto the perfect day," Prov. iv. 18. Her glory shall never fade, but she shall be made an eternal excellency.

INFERENCES.

I. THIS may teach all true Christians to admire and exalt the free grace of God, in making so great a difference between them, and the wicked amongst whom they live.

II. It shows also what care he taketh of them, in preserving them whilst they grow among thorns, who do not only prick them by persecution, but would utterly root them up.

III. They are hereby called upon, not to rest satisfied with the name of Christians only, but to be earnest with the Lord, that whilst the wicked do daily manifest themselves to be as thorns, they may be as Lilies, holy and heavenly-born souls, growing up more and more in grace and holiness.

THE CHURCH COMPARED TO A MERCHANT-SHIP.

"She is like unto Merchant-Ships," Prov. xxxi. 14.

"O thou afflicted, and tossed with tempests, and not comforted," Isa. liv. 11.

THE Church of God in these scriptures, as expositors observe, is compared to a Ship, to a Merchant-Ship.

SIMILE.

I. A Merchant-Ship tradeth from one place to another; she fetcheth her merchandize from afar.

II. A Merchant-Ship hath a skilful pilot, to steer and guide her the right way, that so she may not split upon rocks or sands, or any other way miscarry in her voyage.

III. A Merchant-Ship is tossed oftentimes upon a troublesome and tempestuous sea, and yet keeps up, and is preserved in a wonderful manner, upon boisterous waves.

PARALLEL.

I. The Church of God trades to heaven, she fetcheth her spiritual merchandize from thence: "Our conversation is in heaven," Phil. iii. 20.

II. The Church of God hath a most expert and skilful pilot, viz., Jesus Christ, to steer her course through the seas of this world, that so she may not be split upon, the rocks of human inventions, nor the sands of false doctrine, error, and heresy.

III. So the Church of God is often tossed with tempests, or subject to, and vexed with the incursions of an envious and persecuting world, the ungodly being compared to the troubled sea, Isa. lvii. 20.

IV. A Ship is steered by the compass from one place to another.

tion: "Thy Word is a light unto my

V. A Merchant-Ship takes in several passengers, of divers kinds and nations, who sail in her to their desired haven.

VI. Some Merchant-Ships have nets belonging to them, which are cast into the sea, to take up fishes, and bring them into the ship.

VII. A Ship sails sweetly along, when she hath a prosperous gale; for unless the wind blow, she cannot sail.

XIII. What common dangers a Merchant-Ship is exposed to, all the passengers who sail in her are liable to also, viz., to the same tempests, the same pirates, &c. Let Jonah and the mariners be in the same Ship together, and though the storm arose for Jonah's sake, yet all the whole Ship's company were in danger. So it was in Paul's case, with those other prisoners, mariners, and soldiers that were in the Ship with him. Let there be in the same Ship, a prince going to receive a crown, and a malefactor going to receive punishment, according to the nature of his offence; whilst they are in the Ship together, they are subject to the same storms and tossings, to be sea sick together, to the same pirates, and alike ransacked and spoiled by them.

IX. When a Ship is in a Storm, all the mariners have their hands and hearts full, they are at their wit's end; every one takes hold of a rope, and endeavours to the utmost to save and secure the Ship, if possible, from sinking.

X. Merchant-Ships greatly enrich those places, cities, and kingdoms to whom they belong, bringing to them rare and excellent merchandizes, which are offered to sale, or to be exchanged to traders.

XI. A Ship's great safety consists in her being well built, having a good bottom, a skilful pilot, and sure anchors, &c.

IV. So the Church of God is guided in her passage to heaven, by the compass of God's Word, in respect of doctrine, discipline, and conversational paths," Psal. cxix. 105.

V. So the Church takes in many Christians and professors, and those of several sorts and degrees, who all declare they are bound with the spiritual Ship, to the land of promise.

VI. So the Church of God hath the Gospel-net, which by the hands of the mariners, and skilful fishers of men, is cast into the sea, or multitude of people, by which means many men are converted, and taken into this spiritual Ship, Matt. xiii. 47, Mark i. 17.

VII. So the Church, under the powerful and sweet influences of the Spirit, which is compared so the wind, John iii. 6, 7, is carried gloriously along towards her desired haven; but if this spiritual wind blow not, she is becalmed.

VIII. So what common dangers befall God's Church, all the members thereof are more or less exposed and liable to the same. Let enemies come, let persecution arise against it, there are no sort of men or members, whether sincere or not, whilst they remain in the Church, or hold fast their profession, let them promise themselves what safety they will, who can be secure, or exempted from violence. Though as in a Ship, some speed oft-times better than the rest; as Baruch and Jeremiah, who had their lives given to them for a prey, when thousands were cut off, yet went into exile, Jer. xlv. 5. "Whosoever," saith the Apostle, "will live godly in Christ Jesus, shall suffer persecution, through much tribulation we must enter into the kingdom of God," 2 Tim. iii. 12. Hypocrites, in a day of common danger and persecution, are in the like circumstances with those who truly fear God; Satan, that arch-pirate, and his emissaries, will favour them no more than others, until they renounce their religion, &c.

IX. So in an hour of trouble and persecution, every Christian should do his best to secure and save the Church of God from sinking, or from being cast away, or lost. Every one should have their hearts up to God, and their hands to work wisely, for her and their own safety, Isa. lxiv. 17.

X. So the Church of God, by daily trading to heaven, greatly enricheth poor sinners. What she receiveth from Christ, her Merchants or ministers offer to sale, to the nation or nations where she lives: truth, peace, pardon, the pearl of great price, and other excellent merchandize, she furnisheth the world with, Prov. xxiii. 23.

XI. So the Church's safety consisteth in her being truly constituted, according to the apostolical prescriptions, or that pattern left in the Gospel by Christ, and the primitive saints; Heb. vi. 1, 2.

and having Christ for her governor, or chief Pilot, who, as Jerom. observes, sits at the stern, and guides her course as he sees good: and lastly by having hope, that precious grace of the Spirit, for the Anchor: "Which hope we have as the Anchor of the soul, both sure and steadfast," &c., Heb. vi. 19. The nature of which is opened under the fifth head of metaphors, concerning the graces of the Spirit, to which we refer you.

INFERENCES.

I. This may inform us, that trouble and persecution must be expected. No ship sets out to sea, but meets with storms and tempests at one time or another: and therefore the mariners look for them, and provide accordingly, to secure the ship, and save themselves; and so should spiritual sea-faring men do.

II. It may also be matter of comfort to the godly. What assurance is here of safety! Christ, who guides the ship, can at his pleasure still the seas, and make the greatest storm in a moment to be calm. "He stilleth," as the Psalmist saith, "the noise of the seas, the noise of their waves, and the tumults of the people," Psal. lxxv. 7. Therefore though Satan, that cruel pirate, and other malicious enemies of the Church, seek daily to sink this spiritual ship; and though he be a spirit, and therefore of great power against us, yet he is nothing to God, who is the creating Spirit. That which is said of Behemoth, is no less true of him: "He that made him, can make his sword approach unto him," Job xl. 19. Let therefore the power and rage of our enemies be ever so great, and their opposition at this day ever so fierce against us, yet we have an assurance from our blessed Saviour, that the gates of hell shall never prevail against the Church; she shall never be broken to pieces, nor suffer shipwreck. "O thou tossed with tempests, and not comforted!"

THE CHURCH COMPARED TO A GOLDEN CANDLESTICK.

"The golden Candlesticks are the seven Churches," Rev. i. 20.

Mr. Brightman, and others, understand this metaphor of golden Candlesticks, is taken from the Candlesticks that were in the tabernacle erected by Moses; and the resemblance between these holds good in two or three particulars, which take as follow.

METAPHOR.

I. In general, the use of a Candlestick is to hold out the light to others. "No man," saith our Saviour, "lighteth a candle, and putteth it under a bushel, but into a Candlestick; and it giveth light to all that are in the house."

It concerned to know them, might see and read them: as amongst us, proclamations are nailed to posts in market towns.†

The Church holds out her light three ways.

1. By her doctrine; she having divers approved ministers belonging to her, that she calleth forth to preach and publish the word of truth. Hence the law is said to "go forth of Zion, and the word of the Lord from Jerusalem."

2. By her holy discipline.

3. By her godly example and conversation: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. "Walk as the children of the light," Eph. v. 8. The church ought to meet publicly, to make a public profession.

II. Candlesticks of gold are of great worth, and seldom found but in the houses of princes.

PARALLEL.

I. So the Church holdeth out the light of God's word to all that dwell therein, in which respect the apostle calleth the Church the pillar of truth, 1 Tim. iii. 15, because she holds out the truth to be seen, saith Weemse;* the expression being taken from the custom of many nations, who are used to write their laws in tables, and so to hang them upon pillars of stone, that the people whom

it concerned to know them, might see and read them: as amongst us, proclamations are

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II. Candlesticks of gold are of great worth, and seldom found but in the houses of princes.

II. So the Church is very precious in God's sight: "Ye shall be a peculiar treasure unto me, above all people," Exod. xix. 5, 6, Mal. iii. 17. Hence

* *Exercit. Divin. Exerc.* 9.

† *Dr. White Way to the true Church*, p. 80. *Curs. Theol.* Part. 2. Col. 324.

they are called his jewels. This Candlestick only belongs to the prince of heaven and earth; they are Christ's Churches.

METAPHOR.

III. Those Golden Candlesticks had some part of them for use, and some part for ornament; there were knobs and flowers curiously set upon them.

IV. The throwing down, or removing of the Candlestick, throweth down and removeth the light or Candle also.

moving those seven famous golden Candlesticks, or Churches, that once were there.

PARALLEL.

III. The Church of God is not only of use to hold out the light of God's word; but it is also richly adorned with several choice and heavenly graces, that make it, and every member thereof, who truly fears God, amiable in Christ's sight, 1 Pet. iii. 3, 4.

IV. So when a Church is removed out of its place, the light of God's Word is many times removed from a nation or people likewise; which severe judgment hath befallen the people of Asia long ago, by God's taking away or removing those seven famous golden Candlesticks, or Churches, that once were there.

INFERENCES.

Let the saints and people of God take heed how they walk before him: it behoves them to strive to recover themselves from whence they are fallen, lest he remove their Candlestick out of its place.

THE CHURCH COMPARED TO A FLOCK OF SHEEP.

"Tell me, O thou whom my soul loveth, where thou feedest, and where thou makest thy Flock to rest at noon," &c., Cant. i. 7.

"Fear not, little Flock; it is your Father's good pleasure to give you the kingdom," Luke xii. 32.

The Church, or saints of God, are compared unto a Flock of Sheep.

METAPHOR.

I. Sheep are clean beasts, tame and gentle; not wild, as tigers, lions, foxes, or wolves: nor unclean, as dogs, swine, &c.

II. Sheep are simple, a harmless sort of creatures, not crafty, ravenous, and devouring, as those sort of beasts above mentioned.

blood and rapine, shedding the blood of sire to live peaceably in the land.

III. Sheep are meek and patient under sufferings: hence our Saviour is said to be "led as a Lamb to the slaughter, and as a Sheep is dumb before the shearer, so opened he not his mouth," Isa. liii. 7. See Lamb.

IV. Sheep, as they are patient, so they are profitable, both in their lives, and by their death. There is scarcely any creature that brings its owner greater incomes than sheep; they are good both for food and clothing.

out of the city. What a blessing was Joseph to his master, whilst he abode in his house, and Jacob to Laban? They yield the world much profit, by the doctrine

PARALLEL.

I. So the saints of God are a people tamed, as it were, by God's Spirit, from their natural wildness and perverseness, made gentle, willing to come into Christ's fold, cleansed from impurity of the heart and life.

II. So the saints of God are holy; they are taught to be simple concerning evil: "Be ye, saith Christ, as innocent as doves," Matt. x. 16. They seek the hurt of no man; not like Romish wolves, who delight in nothing more than in those who do not wrong or injure them, but de-

III. So the saints and people of God are meek and patient under God's hand, both when they suffer for their sins, or for the trial of their graces; as appeared in Job, David, Stephen, &c. "I held my peace, I opened not my mouth, because Lord, thou didst it, Psal. xxxix. 9.

IV. The Saints are very profitable many ways; the benefit the world receives by them, or for their sakes, is very great; they are called "the light of the world, and the salt of the earth;" now the profit the world receives in both these respects, is not little. Had there been ten of those Sheep in Sodom, God had not destroyed it; besides, the angel told Lot, he could do nothing till he was

they preach, by the fervent prayers they daily put up to Almighty God, and their holy and good examples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16.

METAPHOR.

V. Sheep are obedient, and ready to follow their shepherd whithersoever he goeth. It is the custom in some countries, for the shepherd to go before the Sheep, &c. To which our Saviour alludes, John x. 27.

he followed Christ, 1 Cor. xi. 1.

VI. Sheep are liable to many diseases, many of them are weak and feeble; which a good shepherd taketh pity of, and endeavours to heal and strengthen them.

neither have ye healed that which was sick," &c. And therefore saith, he would himself take the work into his hands; "I will bind up that which was broken, and will strengthen that which was sick," &c.

VII. A Flock of Sheep must not be over-driven, lest they tire. Jacob, who was a skilful shepherd, knew this and therefore told Esau his brother, that if the Flock were over-driven, they would die," Gen. xxxiii. 13.

to bear it," 1 Cor. x. 13. He will not lay upon us more than is right.

VIII. Sheep are subject to go astray, and to be lost in a wilderness; and upon that account need the shepherd's care, to seek them, and fetch them home to the fold.

der-shepherds: "My sheep, saith the Lord, wandered through all the mountains, and none did search or seek after them," Ezek. xxxiv. 6. "I have gone astray like a lost Sheep, seek thy servant," &c. Psal. cxix. 176.

IX. Sheep must be led forth into green pastures, to be fed: and a good shepherd will take heed he put them not into fields or meadows that are not proper for them; for some grounds will soon rot and spoil them.

of error and heresy; for nothing rots and spoils Christians more than that. The spouse from hence enquireth of Christ, "Where he feedeth his Flock?" Cant. i. 7; that is, where his blessed Gospel was truly and constantly preached, and his holy ordinances duly administered, lest she should turn aside by the Flocks of his companions, that is, such as call themselves so. Christ directs her to "go forth by the footsteps of the Flock, and feed their kids beside the shepherds' tents:" that is, to follow the doctrine and footsteps of the primitive church, for that alone is our rule in all God's holy worship. "The Lord is my Shepherd, I shall not want: he maketh me to lie down in green pastures, he leadeth me beside the still waters," Psal. xxiii. 1, 2.

X. Sheep have a shadowy place to rest in, when the sun shines hot at noon, which is a great refreshment to them where they chew

PARALLEL.

V. So believers, and the Church of Christ, are obedient to him: "My Sheep, saith he, hear my voice, and they follow me; and the voice of a stranger they will not follow," John x. 4, 5. "Thou shalt guide me by thy counsel," Psal. lxxiii. 24. Christ's precepts are the saint's directory, and his practice their pattern for imitation. Hence Paul exhorteth the Corinthians to follow him, as

VI. So the saints of God are subject to manifold weaknesses, temptations, and afflictions, which moved the Almighty to great compassion, and sorely to rebuke the shepherds of Israel, for their cruelty and great remissness towards his Flock: "The diseased have ye not strengthened,

VII. So the saints or Flock of Christ must not be over-driven, they must be led gently along; and God taketh care to lay no more upon them than they can bear. "No temptation hath taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above what you are able; and will the temptation also make a way to escape, that ye may be able

VIII. So the saints are subject to go astray from God, and to wander from his precepts, viz. decline in their zeal, faith, and affection to him, and his ways, and to get wandering thoughts after the world; and sometimes they wander, through the neglect and carelessness of the under-

IX. So Christ's Flock must be fed in good pastures, viz., with sound and wholesome truth, good doctrine, food that is fit and proper for them; they must not have the chaff of men's traditions, nor the corrupt glosses of cloudy doctors, that lived in the dark times of the Church. It behoves Christ's ministers to take heed they suffer not the Sheep under their charge to suck in the poison

X. So the saints and church of God have a blessed resting-place in the time of the greatest heat, temptation, affliction, and persecution, or whatsoever may cause disquiet, and grieve

METAPHOR.

their cud; and being saved from the vehemency of the scorching sun, they with the greater alacrity return to their pasture.

smite them," &c., Isa. xlix. 10. "Under the shadow of thy wings will I make my refuge, until these calamities be over-past," Psal. lvii. 1. Hence Christ is said to be as the "Shadow of a great rock in a weary land," Isa. xxxiii. 2.

XI. Sheep have many enemies, as lions, wolves, bears, dogs, foxes, and the like; and all their safety stands only in the care of their shepherd: otherwise these cruel beasts, besides men, who kill many in a night, would soon tear them to pieces.

XII. A Flock of Sheep love to feed and lie down together; it is a difficult thing to scatter and divide them. If they be frightened by an enemy, or pursued by dogs, foxes, or wolves, and should be separated, they would soon get together again.

vour to scatter them by persecution, they will soon get together again; as is signified, "And being let go, they went to their own company," Acts iv. 23.

XIII. A Flock of Sheep are subject to take soil and filth, and therefore have need of washing.

ed by their Shepherd: "If I wash thee not, thou hast no part in me," John xiii. 8. The believing Corinthians are said to be washed, they were before very unclean and filthy: "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus; and by the Spirit of our God," "Who hath loved us, and washed us from our sins in his own blood," 1 Cor. vi. 11, Rev. i. 5.

XIV. Sheep will live where other beasts cannot; they will live upon very hard and barren commons, where the grass is exceeding short, and yet seem very well contented.

live upon the providence of God, who careth for them, and are very contented and satisfied with such pasture as God is pleased to put them into. "Although the fig-tree shall not blossom, neither shall fruit be on the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall: yet will I rejoice in the Lord, and joy in the God of my salvation," Hab. iii. 17, 18.

XV. There are oftentimes in a flock of Sheep some goats.

XVI. Sheep are very fruitful; they multiply in a little time exceedingly, though many be killed by butchers.

plied the more; from whence that maxim grew, The blood of the martyrs is the seed of the Church.

PARALLEL.

them, Cant. i. 7, in the midst of which, saith Mr. Ainsworth, Christ giveth sweet repose unto his Sheep; they have peace in him, though tribulation in the world, John xvi. 33. "They shall not hunger, nor thirst, neither shall the heat nor sun

XI. So God's poor Flock have many strong and cruel adversaries, who would soon tear them in pieces, and utterly destroy them, were it not for the precious love and care of Jesus Christ. "We are killed all the day long, and accounted as Sheep for the slaughter," Rom. viii. 36; hence called the "Flock of slaughter," Zech. xi. 4.

XII. So the saints of God do greatly love to assemble together: "They that feared the Lord, spake often one to another," &c., Mal. iii. 16. "They that fear thee," saith David, "will be glad when they see me, because I have hoped in thy word," Psal. cxix. 74. It is a hard thing to divide Christ's choice Sheep, their hearts are knit one to another, as Jonathan's was to David's. And if wicked men, like dogs and wolves, do endeavour

XIII. So the godly and faithful in Christ Jesus are very subject, as they are in themselves, to contract much guilt and pollution, sin being of a defiling nature; and therefore it is they are washed

XIV. So the sincere and truly gracious soul can live by faith in a time of want and scarcity, when the hopes of other men die, and pine away. And though the world frown upon them, and they cannot see which way by an eye of sense they should subsist, yet they make a good shift to

XV. So in the Church of Christ are some evil and corrupt members, or such who are none of Christ's Sheep, hypocrites, such as are unsound at heart, who are also called goats, Matt. xxv. 33.

XVI. So the Church of God is fruitful; from a few they have often increased to a great multitude, Acts ii. 40, 41. Nay, though there have been many of them slaughtered by the persecuting butchers of Babylon, yet they have rather multi-

METAPHOR.

XVII. In a Flock of sheep are likely some fat and strong, and some lean ones; and the strong are sometimes observed to run upon, and abuse the weak, being grown very wanton; these sometimes leap over the fold, and the shepherd hath much trouble with them.

and will not live in subjection to his Church, nor abide in the fold, Ezek. xxxiv. 16.

XVIII. Sheep are sometimes separated from the goats, for some special occasion known to the shepherd.

shall set the sheep on his right hand, and the goats on his left," Matt. xxv. 32, 33.

METAPHOR.

Sheep may be lost, and torn in pieces, and utterly destroyed by lions, bears, &c.

follow me, and I give them eternal life; and they shall never perish, neither shall any pluck them out of my hand: my Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand," John x. 27, 28

Touching other properties and things relating to Christ's Sheep, see the metaphor, Christ the Good Shepherd.

PARALLEL.

XVII. So amongst the Flock of Christ are some fat and rich saints, and some poor and lean ones, who do not thrive; you may take it both in a temporal and spiritual sense: there are also some whom God rebukes and threatens, who are grown so head-strong, that they are waxed wanton and haughty, that they oppress and abuse the poor; and these God saith he will destroy; they being grown fat, like Jeshurun, kick against the Lord, Ezek. xxxiv. 16.

XVIII. So the sheep of Christ in the last day shall be separated from the goats, by the Lord Jesus; "Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right, and the goats on his left," Matt. xxv. 32, 33.

DISPARITY.

But none of Christ's sheep can be lost or perish; though the enemy may kill or destroy their bodies, yet he cannot destroy their souls, Matt. x. 28. "My Sheep hear my voice, and I know them, and they shall never perish, neither shall any pluck them out of my hand," John x. 27, 28

THE CHURCH COMPARED TO A HOUSE.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God," &c. 1 Tim. iii. 15.

"But Christ over his own House, whose house are we," &c., Heb. iii. 6.

THE Church of Christ is compared to a House; the great God, whose throne is above, hath also a dwelling-place here below.

METAPHOR.

I. A House is a habitation, a place built for some man or men to dwell in.*

thing which was committed to thee, keep by the Holy Ghost which dwelleth in us," 2 Tim. i. 14. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," 1 Cor. iii. 16.

II. A House is built by a wise builder, upon a sure and firm foundation; some are built upon rocks.

III. A House is builded with, or doth consist of divers materials, as timber, stone, brick, &c., which are well hewed and squared before.

PARALLEL.

I. The Church is the habitation of the Holy Ghost: "I will dwell in them, and walk in them," &c., 2 Cor. vi. "For he dwelleth with you, and shall be in you," John xiv. 17. "That good thing which was committed to thee, keep by the Holy Ghost which dwelleth in us," 2 Tim. i. 14.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," 1 Cor. iii. 16.

II. The Church is built upon a sure foundation, viz., Jesus Christ, "Another foundation can no man lay," &c., 1 Cor. iii. 11. "Upon this Rock will I build my Church," Matt. xvi. 18.

III. So the Church doth consist of several members, who are called or compared to stones: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood," 1 Pet. ii. 5. And these stones are also well hewed and squared, by the word and Spirit of God.

* See *Parallèle's* Parallels, p. 400.

METAPHOR.

PARALLEL.

IV. A House hath some main and principal parts appertaining or belonging to it, as pillars, beams, rafters, &c.

trees are tall and durable. Cedar was used in building Solomon's temple, a type or figure of the Church; which denotes the strength, usefulness, beauty, and excellency of the saints, or some among them, who are called pillars, Gal. ii. 9, "And when James, Cephas, and John, who seemed to be pillars," &c. And Christ saith, "Him that overcometh will I make a pillar in the temple of my God," Rev. iii. 12.

V. In a House, pillars, beams, and rafters are of great, though of different use; all are to support, strengthen, perfect, and complete the building: the least material is needful, and cannot be wanting.

V. So in the House of God, the prophets, apostles, pastors, deacons, &c., are of great use, though of different offices; and all for the support of every part of the spiritual building; and the least member cannot be spared, Ephes. iv. 7, 12. Some are strong and some are weak; some have five talents, and some but two; yet one ought not

to despise the other, Matt. xxv. As in a material House, beams, and rafters, though divers in strength and use, yet all have a firm connexion amongst themselves, to make up one complete structure: even so in Christ's Church, though they be divers members, severally gifted and placed, as we see in the body natural, yet, as the apostle there shows, verse 25, "There should be no schism in the body," 1 Cor. xii. 24; but such a conjunction of one another, as they have of themselves; a holy sympathy in supporting, suffering, and rejoicing.

VI. The House of a prince, when built, is furnished, and most richly adorned, that it may become a meet habitation, according to the degree, glory, and grandeur of him who is to dwell therein.

VI. So the Church and temple of God, being built for the glorious Prince of heaven and earth, is most richly and curiously adorned with the precious gifts and graces of the Holy Ghost: for as the materials of this House are silver, gold, and precious stones; so its ornaments or furniture doth infinitely excel, it being the king's palace: "The king's daughter is all glorious within," Psal. xlv. 13.

VII. A house is a place of security; it defends from many dangers, which those are exposed unto, that are harbourless, and forced to lie without doors; besides, some houses have walls about them.

VII. So the Church is a place of security, God having made such a blessed wall about her: "And the Lord will create upon every dwelling-place in Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all her glory shall be a defence. I will, saith God, encamp about mine House, because of the army, because of him that passeth by," of fire round about her," Zech. ii. 5.

&c. He hath promised to be "A wall

VIII. A House is a place of repose, a resting-place; it is hence greatly desired, by every one that belongs to the family that dwells therein.

VIII. The Church of God is a sweet place of spiritual repose. Sion is called a peaceable habitation, and sure dwelling, and a quiet resting-place, Isa. xxxii. 20.

IX. A House hath a way that leads to it, and a door that openeth into it, that so those who are strangers, may be readily directed how to find it.

IX. So the Church, or house of God, hath a way that readily leads to it. In a strict sense, Christ is both the way and the door. If any enquire more directly, how they may find the way into the Church, if they take the counsel of the Holy Ghost, they cannot miss. "Thus saith the

Lord, stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein," &c., Jer. vi. 16. This good old way is the way of repentance, faith, and baptism; the saints of the primitive time walked all in this way, and knew no other door into the Church: "And they that gladly received the word, were baptized; and the same day there were added to them about three thousand souls, Acts ii. 41, 22.

X. A House is a place of devotion; there a man reads, prays,

X. So the Church of God is the principal place of public devotion: there prayers are made, the

METAPHOR.

meditates, and instructs his family.

XI. A House is a subject to go to decay, and therefore needs often to be repaired. "By the slothfulness of the hands the house droppeth through."

METAPHOR.

I. An earthly House in which men dwell, is the work of mens' hands.

II. A House is built with such materials as are without life.

III. Some Houses are left desolate without inhabitants, and so go to decay, and at length fall.

dwell, for I have desired it," Psal. cxxxii. 13, 14. And as for sanctified ones, they are not only dwellers in it, but the very materials of it: so that it can never be without them. It being also founded upon a rock, cannot fall. "The gates of hell shall not prevail against it." Matt. xvi. 18.

IV. Other Houses are liable to be destroyed, either by fire, or razed by an enemy, so that one stone may not be left upon another.

as the dust or stones; no, nor so much as any sign left in any part, or among any people in the world, whether there had been such a building or no. But blessed for ever be Jehovah, that it may yet be said, "Walk about Zion, and go round about her, tell the towers thereof, mark well her bulwarks, consider her palaces; that ye may tell it to the generation following: for this God is our God for ever and ever, he will be our guide even unto death," Psalm xlviii. 12—14.

INFERENCES.

I. This calleth aloud upon all the members of God's House, to strive more and more not only to be a meet habitation for God, but to beautify and adorn this house by their holy and heavenly conversations. Holiness becometh thy House, O Lord, for ever.

II. Let all take heed how they defile or deface this House, either by plucking out a stone or a pin, or touching a hair of the head of any that are of this building.

III. Let all God's people examine what their zeal is for God's House, or whether they do truly prize the very dust and stones thereof.

THE CHURCH COMPARED TO A FAMILY OR HOUSEHOLD.

"You have I known above all the Families of the earth," Amos iii. 2.

"The House of God, which is the Church of the living God," 1 Tim. iii. 15.

"As we have opportunity, let us do good unto all men, but especially to the Household of faith," Gal. vi. 10.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of God," Eph. ii. 19.

A HOUSE in the holy Scripture is sometimes put for the Family or Household, and sometimes for the structure or building itself. In both these respects the Holy Ghost runs the parallel, in respect of the Church.

PARALLEL.

word is preached, and the sacraments are duly administered.

XI. So the church of God will soon decay, if it be not often repaired by a wise and careful discipline.

DISPARITY.

I. But the church, or House of God, is called God's building; the choice preparing of the matter, and the framing and jointing every part, as to the manner, is of God.

II. But this spiritual House consists of believers who, though they were once without life, yet now are quickened, who are therefore called "living stones, built up a spiritual house," 1 Pet. ii. 3.

III. But it is impossible that ever the House of God should be without inhabitants: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will

IV. But the House of God hath stood ever since it was erected, notwithstanding the many plots and designs of Satan, and his instruments, by one means or other, if possible, to have destroyed it, so as that there might not have appeared so much

METAPHOR.

I. "In a great house are not vessels of gold, and of silver only, but of wood, and of earth; some to honour, and some to dishonour." 2 Tim. ii. 20.

them out. When the Family of Christ amongst them.

II. In a great family there are persons of different ages; of different strength, of different relations to the master of the Family, and of different employments.

taught and ruled, 1 John ii. 12, 14, Heb. v. 11—14.

III. The master, chief head, or governor of a Family, provides and takes care of all that belong to him; hence the Apostle saith, "He that provides not for his Family, is worse than an infidel, and hath denied the faith," 1 Tim. v. 8.

clothe the grass of the field, which is to-day, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Matt. vi. 25—30. "The young lions do lack, and suffer hunger; but they that fear the Lord, shall want no good thing," Psal. lxxxiv. 11. "He will give grace and glory, and no good thing will he withhold from them that walk uprightly." "My God shall supply all your wants," &c., Phil. iv. 19. "Casting all your care upon him, for he careth for you," &c.

IV. A Family is also under the government of him who is the chief head and ruler thereof.

V. The master of a Family defends his Family, to the uttermost of his power against all enemies.

VI. Every person in a family, is privy to all such things as are publicly done in the house, many of which ought to be concealed, and not divulged to others. It is a reproach to a person of an honourable Family to make known anything that is done in the house, which ought by all means to be kept secret.

VII. It is a great honour to a Family, when it is well governed. It was this very thing that the queen of Sheba was so much taken with, when she came to see Solomon. It is said, "When she saw his wisdom, and the house which he had built, and the meat of his table, and the sitting of his servants, and the order of his ministers, and their apparel, and his drinking vessels, and his burnt-offerings, that he

PARALLEL.

I. So in the Church of God, there is a mixture of good and bad, sheep and goats, sincere Christians and hypocrites; like as in a field there is a mixture of wheat and tares; and in a floor of grain, there is chaff as well as corn. Though when any appear unsound, drossy, and ungodly, she turneth consisted but of twelve men, there was a Judas

II. So in the Church of God there are little children, young men, and fathers; there are weak and stronger Christians, some that stand in need of milk, some that are fit for strong meat; some that need to be led, and carried in arms; some that are teachers and rulers, and others that are

III. So God, the great and good Master of this heavenly Family, doth and will provide for all and every soul that belongs to him. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Why take ye thought for raiment; Consider the lilies of the field, how they grow; they toil not, neither do they spin. Therefore if God so

IV. So is the Church under the government of Christ; and every member is subject to that authority, order, and rule, which he hath left therein.

V. So doth the blessed God defend and preserve his Church, whose power is infinite. "So will the Lord of hosts defend Jerusalem; defending, also he will deliver."

VI. So each member of the Church is privy to all such things as are done publicly therein; and many things done therein do so particularly relate to the Family, that it is an evil thing, and justly to be reprov'd, for any member to divulge or make such private matters known to others. The Church of God in this respect, as well as in some others, should be "As a spring shut up, as a fountain sealed," &c., Cant. iv. 12.

VII. So it is a great honour to the Church of God, when it well and wisely governed. In this respect Solomon was a type of Christ, and his Family a type of the Family of the faithful, or Church of God. The Lord Jesus ought to be acknowledged as the Head, and chief Governor; and next to him, the bishop or pastor thereof must be obeyed, and submitted to in all things, in the Lord. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls," Heb. xiii. 17. There is nothing that doth more beautify the Church of God, than good order

METAPHOR.

offered in the house of the Lord, she was astonished," &c. 1 Kings x. 1, 3, 4, 5. In a Family, the governor ought to know his place, and all the rest to be in subjection; or else great confusion and disorder will break forth. Hence a Bishop ought to be one that rules well his own house, having his children in subjection, with all gravity. What is more lovely in a Family, than to see every one behaving himself well, living in sweet concord, peace, and love together.

is amongst us; nor doth any thing more encourage our Popish adversaries. Jovianus the Emperor, was much troubled at the divisions that were amongst Christians in his time, and showed his dislike at their contentions, in these words: "I tell you truly, I cannot bear with contention, but such as are for concord and unity I willingly honour and embrace: and certain I am, that such as strive for truth and peace, Christ will embrace, discord amongst brethren being one of those things he chiefly hates," Prov. vi. 16.

VIII. There is, and ought to be, some special order and discipline kept up in a Family, that every one may know his place, work, and business.

The first thing that I shall mind is, the choice of officers, viz., elders and deacons: They should be chosen according to the rules and directions God hath left in his word, viz., Men fitly qualified: "A bishop must not be soon angry, not given to wine, no striker, not self-willed, not a brawler, nor covetous, not a novice. He must be blameless, one that rules well his own house, apt to teach, a lover of good men, sober, just, temperate, able by sound doctrine to convince gainsayers," 1 Tim. iii. 3—8, Tit. i. 5, 6, 7. There are directions also given about their wives.

2. Every member hath his peculiar vote in choosing of their officers; after election, they are to be ordained, by prayer, and laying on of hands, Acts vi. 6, and xiii. 3.

3. The pastor or bishop is to feed the flock, to be faithful and laborious in preaching the word of life, exhorting, reproving, comforting, according as he finds occasion, 1 Tim. iv. 12, 16.

4. It becometh him, together with the Church, to be careful whom they receive into the Family, viz., none but such as are converted, true penitent and believing persons, as near as they can.

5. They ought to know the state of the flock, and to watch over every member thereof, Prov. xxvii. 23, Heb. xiii. 17.

6. The members of the Church ought to study their duty.

(1.) To their pastor, to provide for him a sufficient maintenance, that he may not be encumbered with worldly affairs, and thereby made unfit for his great work and business he is called to, 1 Cor. ix. 9—14. See Planters, Labourers, &c.

(2.) To pray for him, and show him all due respect, as the steward and ambassador of Christ, Eph. vi. 19.

(3.) As to their duties one to another, as fellow-members of God's Church, it is needful for them to know how they should carry and behave themselves towards their offending brethren. And as touching this, it is necessary to consider, 1. The rule touching private offences. 2. Touching public and scandalous offences and offenders.

1. Touching private offences, Christ hath left us directions, in Matt. xviii. 15, 16, "If thy brother offend thee, tell him his fault between thee and him alone; but if he will not hear thee, take one or two more, &c. But if he still neglect to hear them, tell it to the Church: But if he will not hear the Church, then he is fit for Church-dealing, or excommunica-

PARALLEL.

what is any society of men, without rule, and good government? Strict discipline must be kept up in Christ's Family. Every member ought to know his place, and to strive to behave himself well. To this very end Paul wrote to Timothy, "That thou mayest," saith he, "know how thou oughtest to behave thyself in the house of God," &c. 1 Tim. iii. 15. All the saints should live in perfect peace, unity, and sweet concord together as children of the same Father, and heirs of the same crown and kingdom. Hence the apostle exhorteth the saints, to "endeavour to keep the unity of the Spirit, in the bond of peace," Eph. iv. 3. Nothing is at this day more grievous to a sincere soul, than to see the great divisions, and want of love, that

VIII. So in the Church, or spiritual Family, there is a special order and discipline to be learned and kept up, and every one is to know his place, work, and business, some of which we shall briefly hint in this place.

tion." Let all take heed they do not make public any evil or offence of their brethren, that is private; for this is an utter fault, and a violation of the law of Christ, and order of his house.

2. Touching public and scandalous sins and offenders, such as expose the name of God to a reproach, as fornication, covetousness, idolatry, drunkenness, rioting, &c. These, without thorough and unfeigned repentance, ought forthwith to be delivered up to Satan, or put out of the Church, into the kingdom of Satan, from whence they came, 1 Cor. v. 5. And truly it cannot be known quickly who hath true repentance, that fall into such great sins, until there be some time of trial. Reformation of life is the chief part of repentance; therefore to clear the name of God from reproach, and the better to bring the offender to the sense of his sin, the ordinance of excommunication ought, in my judgment, immediately upon conviction, to pass against him.

3. In the administration of justice and judgment in the Church, special care ought to be taken, that with all wisdom and impartiality persons may be dealt withal. Let the Church and pastor see to it, that the rich be no more spared than the poor. Levi was not to know his father in judgment.

IX. In a religious Family, devotion is carefully and duly performed, prayer, reading the word, &c. It is a reproach to a Family, especially to the master, or governor and governess, to have this neglected, and a sin very provoking to God: "Pour out thy fury upon the heathen that know thee not, and upon the Families that call not upon thy name," Jer. x. 25.

God is said to "love the gates of Zion," viz., the place of his visible worship, "more than all the dwellings of Jacob," Psal. lxxxvii. 2. Can there be a greater reproach to a Church, or anything more provoking to God, than to have prayer, and other branches of public worship and devotion, wholly neglected among them?

X. All the Family, yea, every particular person thereof, ought to be called together, and they diligently to obey that call, and come together at the time of devotion, or when prayer is solemnly performed therein.

XI. Some Families are exceeding great, consisting of many persons, especially, if it be the Family of a prince, or noble person.

I bow my knees unto the Father of our heaven and earth is named," &c. Ephes. iii. 15, 16.

XII. It is exceedingly commendable and honourable, for all that belong unto a Family, to be truly and cordially affectionate one to another, to be ready and willing to do all offices of love and kindness, so far as the law of such a relation doth require of each, in their respective places and callings.

ready and willing to do any office of love. How amiable upon this account is the Church of God!

IX. So the Church of God is the chief place of public devotion; there the word of God is and ought to be read. And hence Paul saith to the Colossians, "when this epistle is read amongst you, cause it to be read also in the Church, (*mark*), of the Laodiceans," Col. iv. 16, 17. There the word of God is truly and duly preached, and the sacraments administered. "Out of Zion, the perfection of beauty, God hath shined." "To the intent, that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God," Psal. l. 2, Eph. iii. 10. Hence

X. So the whole Church, I mean each community of Christians, yea, every particular member thereof, ought to be called together, and they diligently to obey that call, at all times, when prayer or any other part of Church-service, devotion, and worship is to be performed. "Not forsaking the assembling of yourselves together, as the manner of some is," &c., Heb. x. 25. "They were all with one accord in one place," Acts ii. 1.

XI. The whole Family of Christ, the great Prince of heaven and earth, I mean the whole universal Church, both militant and triumphant, is exceeding great, the one part of which is in heaven, and the other on earth: "For this cause Lord Jesus Christ, of whom the whole Family in

XII. So the Lord Jesus, the Head and Governor of his Church, hath strictly commanded, and doth exceedingly commend the grace of love in and among all his Family. The Church is never more desirable or comely in this world, than when the love of each member doth abound one to towards another; when ministers love the people, and the people heartily love them, and when every one, in the station wherein God hath set him, is

I N F E R E N C E S .

This shows, that the Church of God are a choice and peculiar people, such who have given up themselves in the order and fellowship of the Gospel, walking together in love, as a holy, religious, and united Family, according to the order and discipline Christ hath left in his word, having sweet acquaintance and intimacy one with another.

And now to conclude with this head, from the whole we may infer,

1. That God's Church is most dear and precious in his sight, or a people that he hath most choice love and affections to, and takes great care of.

2. That the Church of God under the Gospel-dispensation, is not national, parochial, &c.

3. That the Church of God are a people separated from the world, in respect of the worship, traditions, and sinful customs thereof, &c., non-conformity to the world in these respects is an indispensable duty: "Be not conformed to this world." Rom. xii. 2. "Come out from amongst them, and be ye separated, saith the Lord, and touch not the unclean thing," &c., 2 Cor. vi. 17.

4. That the true Church of God is a number of sincere and godly Christians, who have solemnly covenanted, and given up themselves, to walk in the true order and fellowship of the Gospel, according to the exact rule of God's word, amongst whom the word of God is truly preached, and the sacraments are duly and in a right manner administered.

5. That God's Church hath many enemies, and yet in despite of them all, shall abide, and the gates of hell shall never prevail against her: and though for a time she may be low, and under great sufferings, yet she shall arise to a great degree of glory in the latter day.

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

THAT RESPECT

M E N.

- I. Of Men in general.
- II. Of the the godly, or good Men
- III. Of sinners, or wicked Men.

MEN COMPARED TO EARTH.

- "Hear, O Earth, Earth, Earth,"* Jer. xxii. 29.
"Let all the Earth fear the Lord," Psal. xxxiii. 8. *"Let all the Earth keep silence,"*
"But the Earth helped the Woman," Rev. xii. 16.

By Earth in these scriptures, we are to understand Men dwelling upon the Earth.

METAPHOR.

I. The Earth is far from heaven; there is a vast difference between them.

in a state of enmity: "Ye that sometimes were afar off, are now made nigh by the blood of Christ," Eph. ii. 13.

II. The Earth is a heavy, lumpish, and gross body.

III. The Earth hath its great dependency upon the heavens; did not the rain from above water it, and the sun shine upon it, how hard and barren would it soon be.

IV. Earth turns and cleaves to Earth, as its proper centre. Though a piece of it may by force be lifted up, or thrown upward, yet by an innate propensity to descend, it naturally falls down again.

V. What a dark dungeon would the earthly globe be, did not the heavens shine upon it!

VI. Those things that are fed and nourished by the Earth, are Earth, and, we see, go or return to Earth again.

PARALLEL.

I. All men, whilst they remain unconverted, or abide in a state of nature, are said to be far from God; though not in respect of place, yet in respect of condition, Men being by reason of sin

II. So man naturally is earth-like, a heavy and lumpish piece, being taken out of the Earth, and the offspring of red Earth: "As is the Earthy, such as they that are Earthy," 1 Cor. xv. 48.

III. So Man hath all his dependency upon God; neither the spiritual Man, nor the natural Man can subsist, unless the heavens send down blessings upon them. All human, as well as divine growth and fruitfulness, comes from above.

IV. So Man naturally cleaves to, and takes delight in earthly things: "He that is after the flesh, minds the things of the flesh," Rom. viii. 5. He that is not born anew, born of the Spirit, but is wholly an earthly Man, the Earth is his proper centre: though sometimes his heart may, in an artificial way as it were, be lifted upwards, yet down he falls again to his own centre.

V. So what a dark dungeon is Man's heart, and in what Egypt darkness would all Men and women be involved, were it not for the light of the God of heaven, his word, and blessed Spirit!

VI. So the body of Man, which is fed from the Earth, which was taken out of the Earth, we daily see, goeth to the Earth again: and therefore man may be called "Earth, Earth, Earth;" that was his original, Jer. xxii. 29. Earth he was, and Earth he is, and to Earth he shall return again.

METAPHOR.

VII. The sun every spring by its powerful influences, causeth all earthly plants and flowers to come forth, that seemed dead in winter.

PARALLEL.

VII. So the Lord Jesus will cause all these earthly bodies of men to rise up from the dead at the last day. All that are in the graves shall hear his voice, &c., John v. 28.

INFERENCE.

This may inform mankind of their original, and may tend to keep them humble. Why should any mortals have such high towering thoughts of themselves, and vaunt in pride, and haughtiness of heart, spotting, trimming, and decking themselves, when, alas ; their bodies are nothing but Earth, lumps of Earth ? They dwell in houses of clay, and it is but a little while ere the Worms will feed upon them, Job iv. 19. Though now they seem like curious vessels, are refined Earth, yet in a short space they will be part of the grossest and loathsome earth that eyes can behold, nothing but filth, and stinking putrefaction.

“ O then be not proud of your bodies, nor of your beauty :* They who are now the fairest and goodliest to look upon, may quickly have a broken and loathsome skin. A disease, or one fit of sickness may spoil all thy beauty, deface and blemish thy excellent features ; and if disease doth it not, old age will : time will draw furrows in thy face, and make wrinkles in thy brow. Strength and beauty are no matches for time. All things were made in time, and time will mar all things : so long as generation continueth, corruption must.

“ The two externals which man is most subject to be proud of, are beauty and apparel. Clothes are a flag of vanity, and pride sits upon the skirts. But remember, how fine soever your clothing is this day, God can put you on another suit before to-morrow : he can put you on such clothing, as you shall have little cause to be proud of ; he can make you wear worms and clods of dust.

“ And if we, saith he, consider it, we have little reason to be proud of clothes, for if we follow the best, of them to their original, they will be found to be but a clothing of worms, and clods of dust.”

“ What are silks, satins, and velvets, but the issue of worms ? And what is your gold and silver, what your pearls and precious stones ? Are they anything, if you will resolve them into their principal, but clods of Earth ? They are indeed better concocted by the heat of the sun, refined and polished by the art of man ; but if you search their pedigree, they are but clods of dust, &c. And if you be proud of such clothing, God can clothe you with worms, not only of unrefined and unpolished, but of putrified and filthy dust.

MAN COMPARED TO A WORM.

“ *How much less man, that is a Worm, and the son of man, a Worm !*” Job xxv. 6.

A worm is one of the meanest creatures, and the word that is here used, *vermis parvus*, aut *Caseo nascens*, signifieth properly and chiefly those worms that breed in flesh, or cheese, or any other kind of food when it is corrupted. The word is used, Exod. xvi. 24, where it is said, the manna that was reserved contrary to the command of God, bred worms ; such a Worm is Man.

God is so excellent and glorious, that nothing can be found out, that can set forth or illustrate his incomparable Being and greatness : To whom shall we liken him ! So there is nothing so low and base, but man in his fallen state is compared to it ; he is compared to earth, dust, the grass of the field, to a lie, to vanity itself, and here to a Worm.

I. A Worm hath its original from the earth.

I. So Man is earth, as we showed before : his original is from thence.

II. A Worm liveth upon the earth, and there it loves to be, and make its abode.

II. So Man in his natural state liveth upon the earth, and the things thereof ; he panteth after the dust of the earth ; his mind, love, and whole desire is after earthly things, Amos ii. 7.

* Caryl on Job vii. 5. p. 596, 597.

METAPHOR.

III. A Worm is a creature of little worth, and hath no beauty in it; what is more contemptible than a Worm!

is gone, he is but a lump of sin and pollution, contemptible as a Worm.

IV. A Worm is a creature that lies obnoxious to great danger; every foot is ready to crush it.

V. A small thing may spoil, kill, and destroy a Worm.

tile from a house may beat out his brains; a spider, and other small creatures, may presently destroy him. What is man's life! How small a thing will stop his breath! And then, secondly, a small thing, as it may seem in his sight, may destroy his soul: a lascivious lust, a wanton look upon a woman, jesting, and idle words, nay, the least sin, without repentance, will damn him for ever, Matt. v. 28. But remember this no sin is small or little in itself, though there be more venom in some sins, than in some others. The least sin is a breach of the holy law of God, and the least breach thereof layeth a soul under the curse of it. Also Christ's blood was shed to save us from lesser sins, as well as from the greater.

VI. A Worm is a creature that is not able to make resistance, that way to deliver itself from its enemy.

vertd state; and what resistance can he make against the Almighty? There is a far greater disproportion between God and us, than there is between us and a worm, Psal. vii. 11, Matt. v. 25.

VII. A Worm is a creature that is a prey to the fowls of heaven; they, you know, commonly feed upon them, and catch them up at every turn.

VIII. Worms, when they find the ground to shake by men's treading upon it, many times make haste into their holes, and thereby save themselves.

IX. There are many sorts of Worms.

1 Some great, and some small ones; and yet all are but Worms.

contemptible creatures in God's sight; and no man," &c., Psal. xxii. 6.

2. There are some dunghill-Worms, who love to abide or live in dung, and muck of the earth.

always in the earth. Take them out of this filth, and they are as dead men; and let them alone, and you shall presently see them crawl to their old delights. Nothing but the world is in their mouths; they wallow in their filthy lusts, and earthly-mindedness, as the swine tumble in their mire.

3. There are some Worms very loathsome, such as breed in rotten putrified flesh, which are called carrion-Worms.

PARALLEL.

III. So Man in his fallen state is of no worth, he hath made himself as light and empty as vanity. He was once of great worth in God's esteem, whilst he retained his uprightness; but now naturally there is no excellency in him, his beauty

IV. So Man is open to manifold dangers from sin, Satan, and the world; many ways he is exposed to ruin, and to be undone for ever.

V. So a small thing may destroy and ruin Man. First, a little thing may take away his natural life; a bit of bread hath choked some men; a

VI. So what resistance is a Man able to make in himself, against Satan? Is he not as a worm in the sight of that cruel enemy, if God let him but once out against him? Besides, God is an adversary to him, whilst he remains in an uncon-

adversary to him, whilst he remains in an uncon-

VII. So Men are a prey to Satan, and evil spirits, who are called fowls of heaven, Matt. xiii. 4, 19. How often doth the devil seize upon sinners, and carry them captive at his will?

VIII. So some poor sinners, when they find their earthly tabernacles begin to shake, by sickness, or some approaching judgment, make haste, (their consciences being thereby awakened by the Lord) to get into that place of security God hath provided for them, viz., the Rock Christ, who is called an hiding-place, Isa. xxxii. 2.

IX. So there are many sorts of men, [Worms.]

1. So there are some great Men, mighty ones of the earth, as kings, &c., and some small or poor Men; but yet all are but Worms, weak and David called himself a Worm: "I am a Worm,

2. So there are some men, (whom we commonly call muck-Worms) who delight in nothing more than in the dung or filth of the earth or muck of this world; their hearts and hands are

of this filth, and they are as dead men; and let them alone, and you shall presently see them crawl to their old delights. Nothing but the world is in their mouths; they wallow in their filthy lusts, and earthly-mindedness,

3. Such a Worm is a wicked Man, a vermin, a Worm, that breeds in corruption, as it were a loathsome creature in God's sight. See the head of the metaphor.

METAPHOR.

PARALLEL.

4. There are some Worms that deceive the eyes, seeming to be what they are not. Many have thought they had seen fire in the night, when they have cast their eye upon them in the place where they have lain. These are called Glow-Worms. R. W., tells us a story of a parson, that in the night, being drunk, casting his eye upon one of these Worms, having his pipe of tobacco filled, went boldly towards it, crying out, "Fire, I hope; Fire, I hope." When the light comes, these appear to all to be but Worms.

5. There are some very hurtful Worms, which spoil trees, flowers, and the fruits of the earth: such are the palmer-Worm, the caterpillar, and the canker-Worm: which sort of hurtful vermin God hath often brought upon a people and nation, as a punishment of their sins. See Joel i. 4, Amos iv. 9.

Wilson,) those great swarms of Popish priests, friars, monks, cardinals, even the whole Popish hierarchy, and pontifical clergy. These are fitly likened unto locusts, which are a little vile vermin, springing, as some say, out of smoke," &c. And truly this is made too evident of that sort of Men this day in England, and other nations of Europe. Never were a more destructive generation of vile vermin in the world; none make, or threaten to make greater spoil of Christ's vineyard, and precious fruit-trees, than they. And in that they are let in upon us, we may plainly read God's displeasure against us thereby; and nothing but unfeigned repentance and reformation will doubtless free this poor nation from them, for at this very time we are sadly plagued and pestered with them. See God an Husbandman.

6. There are also some profitable Worms, who are very laborious, and clothe the world with silk; and they are called silk-Worms.

with silk, or gloriously adorn their better part, though hereby, through zeal and faithful industry for God's glory, they waste and consume their own carcasses, spending, and being spent, as the apostle speaks.

X. The house or place of divers Worms is the earth; they lie hid in the ground.

4. There are some Men who deceive their neighbours: they take them to be holy and good Men, precious saints of God, and yet are greatly mistaken in them, they being no better than painted sepulchres, mere hypocrites; and notwithstanding their outward show of holiness and sanctity, are but earth-Worms, having the world, viz., external advantage, or vain glory, in their eye, as the great thing they aim at in their profession; and in the day of Christ, they will appear to be what in truth they are.

5. So there are some Men, who, like to these Worms, are of a very hurtful nature, and endeavour to spoil Christ's spiritual trees, flowers, and precious fruit, &c. They are called locusts or caterpillars by the Holy Ghost; they are said to come out of the bottomless pit: "And to them was given power, as the scorpions of the earth have power," &c., Rev. ix. 3. "By these locusts are meant, (as Franciscus Claudius, a Carmelite friar, and others expound the place, as is noted by Mr.

6. This sort of Worms resemble the laborious and faithful ministers of Christ, who spend themselves in preaching, and in divine prayer and meditation, that so they may enrich men's souls with grace and true virtue. These, as instruments in God's hand, may be said to clothe Men and women

X. So Man, who is a Worm, must take up his place for a short time in the earth: "The grave is my house, saith Job, the place appointed for all living," Job xvii. 13. This Worm must go to his fellows, to the Worms.

INFERENCES.

I. By this we may see what a poor thing Man is: the mighty ones of the earth, who boast of great matters, are but Worms. And if Man be but a Worm, why doth he swell above the clouds, as if he would make his nest among the stars, whereas he must shortly fall among the clods, and be eaten of Worms?

II. Take heed of having Men's persons in admiration; it is a vain thing to give flattering titles to others. As it becomes us not to reproach or vilify any Man, though all Men be but as Worms; so it is a God-provoking evil, to flatter Men thereby, creating high thoughts in them of themselves; as some once served Herod, crying out, "It is the

voice of a God, and not of a Man:" but the Almighty, to show how much he abhorred such as gave not him the glory, made them know he was but a Worm; and therefore the angel of the Lord smote him, and he was eaten up of Worms, Acts xii. 22.

III. Be not envious at others, though more rich and honourable than thee. The greatest of men are but Worms: and though some sparkle and shine in outward glory and splendour, and seem to excel every way, yet they may be but like glow-Worms; it is but for a night they seem like stars, in the morning they will appear like others.

IV. Let us learn from hence not to overvalue ourselves, nor our lives: what is the life of a Worm!

V. What fools are the wicked of the earth, to muster up their forces against God's people! Whom do they come out against? It is but against a Worm. Could they prevail, what honour could they gain by it? Is it so great a manner to destroy a Worm? for so Jacob in his low estate is called: "Fear not, thou Worm Jacob." But let them know, this Worm hath a mighty God to take its part: "I will help thee," &c., Isa. xli. 14. Why should Worms seek to destroy one another?

VI. Lastly; What cause is there, these things considered, to admire, that the glorious God of heaven and earth should be mindful of a Worm, nay, to set his heart upon him, and give his Son to die for him; and to take such a poor and contemptible thing as Man into union and communion with himself! Job vii. 17.

MAN COMPARED TO A FLOWER.

"He cometh up like a Flower, and is cut down," Job xiv. 2.

"All flesh is grass, and all the goodness thereof as the Flower of the field," Isa. xl. 6.

A MAN in his best estate, and in every estate, is altogether vanity; so he is in his best days, and in all his days, but a Flower, or may be compared to a Flower.

METAPHOR.

I. A Flower hath a root, from whence it grows and springs up.

II. A Flower springs up out of the earth suddenly, and at first is but a tender bud, fresh and flourishing.

III. A Flower hath but a little time of continuance; though some abide longer than others, yet most Flowers last not long.

IV. There are divers sorts of Flowers; some fair to look upon, very lovely to the eye, but of an ill savour.

V. There are some other Flowers that are not beautiful to the sight, whose nature and virtue is most excellent.

VI. Great care is taken of some choice and rare Flowers; they are prized at a high rate by such as own them, and know their worth.

PARALLEL.

I. So all Men have one common root, from whence they spring up, viz., the first Adam.

II. So Man springs up like a Flower, and at first is like a tender bud, fresh and flourishing.

III. So Man that is born of a woman is but of few days, his time is but short upon the earth; though some continue longer than others, yet generally their days on the earth are but few, in a comparative sense, Job xiv. 1.

IV. So there are divers sorts of men and women; some very fair and amiable to the outward sight, but of an ill and stinking savour in their lives and conversations, in the nostrils of God and all good men, having no grace, and are besides of a perverse and crooked nature.

V. So there are some men and women, who though they be not lovely and beautiful to carnal eyes, yet are of most sweet and gracious dispositions, and whose worth and excellency is exceeding great, Psal. xlv.

VI. So the saints, who are choice Flowers in God's esteem, are greatly cared for; he esteems them above what men esteem of their choicest Flowers; they are his jewels, and prized by him as his chiefest treasure; of them he hath said, "The world was not worthy," Heb. xi.

METAPHOR.

VII. Some Flowers greatly magnify the wisdom of their Creator, there being many great rarities to be seen in them.

shines forth in his second creation, in his being new-made or transplanted into Christ Jesus, whereby he is adorned with all those most transcendent and incomparable gifts and graces of the Holy Spirit.

VIII. The rarest Flowers grow in gardens; what is a field Flower to some of these?

IX. A Flower is most beautiful, when it is fully ripe.

X. The owner of Flowers knows the best time to crop them, and who shall be offended at him, when he takes to himself this or that Flower out of his garden? He may do what he pleaseth with his own.

what he doth? though he take such out of the Garden, that we would fain have grow still there, because they are such a sweet ornament to it; but may not God do what he pleases with his own?

XI. Some Flowers are gone on a sudden. Naturalists tell us of a Flower that lasteth but one day; and I have read of others, that fade in the very budding.

XII. Some Flowers have seed in them, which if sown will produce a Flower again the next spring.

it shall not be another, but the same shall arise," &c. "There shall be a xv. 38, Isa. xxvi. 19, Acts xxiv. 15.

PARALLEL.

VII. So the wisdom of God appears in the creation of Man. He is a curious piece of God's workmanship, in his first make, in respect of his body, but more especially touching his soul. But the greatest rarity that appears in this Flower,

is his being new-made or transplanted into Christ. What are those sinful ones, who grow in the field of the world, to some of these?

IX. So Christ's choice Flowers, his precious saints, are most lovely and amiable, when they are fully ripe for heaven.

X. So God knows the best time to crop off, or take away by death, this and that precious Flower. Sometimes he cuts them down, before others think they are half ripe; but God knows better than we. He never pulls, nor takes any of his saints unto himself, till he seeth they are fit to die. And who shall be offended at him in

out of the Garden, that we would fain have grow still there, because they are such a sweet ornament to it; but may not God do what he pleases with his own?

XI. So some die as soon almost as they are born; they are taken away, and fade in the very bud. Also some Christians God crops off, and receives to himself, as soon as they are born again; they come up, and are presently cut down, &c.

XII. So Man, though he wither away, and die, yet his body is laid but like a seed in the earth; at spring, viz., in the resurrection day, he shall rise again. Every seed shall have his own body; body shall arise from the dead: "My dead body resurrection both of the just and unjust," 1 Cor.

INFERENCES.

I. What a fading thing is Man! Let every one from hence learn to make ready to die. Happy are they who are fit and prepared for it; for Man in his beauty and chief flourishing is near unto withering.

II. How fading and transient is all our glory;

III. What fools are mortals to value themselves so high.

IV. How vain a thing is it also to set our hearts inordinately upon our dearest friends. There is mention made of the coming up of this Flower, and of its cutting down, but nothing of its growing. Alas! its standing is so small a time, it is not taken notice of; we are born to die, and we die as soon as we are born.

SAINTS COMPARED TO BABES.

"As new-born Babes, desire the sincere milk of the word, that ye may grow thereby," 2 Pet. ii. 2.

METAPHOR.

I. A Babe is begotten. Abraham begat Isaac. "Hearken to thy father that begat thee."

PARALLEL.

I. A Babe in Christ is begotten by the Word and Spirit of God; "Of his own will begat he us, by the word of truth, not of corruptible seed but

METAPHOR.

II. A Babe hath not only a father, but also a mother.

III. A Babe partakes of the same nature of its parents: "That which is born of the flesh is flesh," John iii. 6.

IV. A Babe is formed by the mighty power of God in the womb.

V. A Babe is born or brought forth into the world.

VI. A Babe hath all the parts and lineaments of a man, if it be a perfect birth.

of every grace, though at first forming

VII. A Babe, when born, is observed to come into the world crying. dumb. "Behold he prayeth," Acts ix. 11, which was a clear demonstration that he was born again, or a new creature.

VIII. A Babe new-born desires the milk of its mother's breast.

IX. Babes are harmless, free from malice.

X. A Babe, when first born, if not diseased, is observed to grow much in a little time; its growth is then more visible than afterwards.

XI. A Babe needs much tending, must be carefully looked after, or it may suffer much. It is carried in the arms, dandled upon the knees, and laid in the bosom, and hath many a kiss from the father and mother.

XII. Babes, after they are grown up, are taught to speak plain, not to chatter and cry only, but to talk and speak intelligibly, and also to go.

XIII. Babes are weak in knowledge and understanding: "When I was a child, I thought as a child, I understood as a child," 1 Cor. xiii. 11. From hence they many times are froward, peevish, and soon distaste; small things will offend them.

XIV. A Babe, after it is grown up, doth not expect that its father

PARALLEL.

of incorruptible, by the Word of God, that liveth and abideth for ever," Jam. i. 18, 1 Pet. i. 23.

II. A Saint has not only God for his Father, but the Church for his mother. "Jerusalem, that is above, is the mother of us all," Gal. iv. 26.

III. A Babe in Christ partakes of Christ's spiritual nature: "That which is born of the Spirit, is spirit, or spiritual," John iii. 6.

IV. A Saint is formed or created by the mighty power of Christ, and by the Spirit: "We are his workmanship, created in Christ Jesus to good works," Eph. ii. 10.

V. A Saint is born of God: "And of Zion it shall be said, this and that man was born in her," Psal. lxxxvii. 5. Ministers are said to travail, to bring forth children to Christ.

VI. A Babe in Christ hath all the essentials of a true Christian; he hath all the parts and lineaments of a new creature. There is a formation, or a gracious work in every faculty, a partaking not done to full growth and perfection.

VII. A Babe in Christ, when first born again, or spiritually brought forth, cries to God, is much in prayer: God hath no children that are born

VIII. A babe in Christ desires the sincere milk of the word, viz., the sweet, saving, and comfortable doctrine of the Gospel.

IX. Babes in Christ are or should be harmless, concerning malice, as children.

X. A Babe in Christ, or a true Christian, when first converted, if not spiritually distempered, grows much. We read of some of the saints, who soon after they received the word of truth, grew exceedingly, though afterwards a Saint's growth in grace is not so visible.

XI. Babes in Christ need also much spiritual care and looking after. Christ, as well as his Church and ministers, takes much care of them: "He carrieth these in his arms, and layeth them in his bosom," Isa. xl. 10, 11. They have many a gracious kiss of Christ's mouth, or promise of his word, whereby he seals up his love to them.

XII. A Babe in Christ is taught by Christ also to pray, and speak in prayer more plainly, or to express itself, and make known its wants more intelligibly, and also how to go and walk in the ways of God's commandments: "I taught Ephraim to go, taking him by the hand," Hos. xi. 3.

XIII. A Babe in Christ is usually weak in spiritual understanding, or in the mysteries of the Gospel, and from hence is very subject also to be offended with this thing, and that thing, which strong Christians can bear. Many of the young disciples in the primitive time, were offended at those that did eat meat, &c.

XIV. So Christians, when they are grown to some degree of ripeness in understanding, should

METAPHOR.

or mother should dandle it upon their knees, or seen visibly to show that love to it at first, when it was very young.

XV. A sweet Babe, one that is very quiet, and good conditioned, is greatly delighted in, and wonderfully beloved by its parents; when others, though their parents cannot but have parental affection to them, yet have not so great a love, as to him or her that is so pleasant in their eye.

XVI. Children need good and careful education, to be kept under good discipline, and have good instruction; "Train up a child when he is young, in the way wherein he should go, and when he is old, he will not depart from it."

XVII. Some Babes or young Children, if their parents do not give them what they would have, of this or that, presently throw away what they have, and are angry, and think they do not love them.

XVII. Babes for these and other faults do often feel the rod.

PARALLEL.

not expect to be always dandled upon the knee of promises, or lie in the arms or bosom of Christ; I mean, have such visible expressions or manifestations of his love, knowing they are his Children, and in his covenant, in his family, and under his care, eye, and gracious provision and protection.

XV. So a young Christian, that is of an humble, sweet, and contented disposition, not cross and froward under the hand and providence of God, but takes all patiently, is mightily prized and beloved by Jesus Christ. "Is not Ephraim my dear son? Is he not a pleasant child?" &c. How did Christ delight in John, that sweet and precious disciple!

XVI. Young Christians need also good instruction; many things they are to learn, that they may wisely behave themselves in the house and family of God. They must more especially be taught the good discipline of God's Church, that they may know how they ought to go in and out before one another. See dear Children.

XVII. So some young Christians, because God doth not give them such large knowledge and experience of himself, and other good things of the Spirit, they slight all God hath been pleased to bestow upon them, and conclude God doth not love them.

XVIII. So Christians are oftentimes under the rod of God for their faults.

SAINTS COMPARED TO CHILDREN.

"If Children, then heirs," &c. Rom. viii. 17.

"For we are all the Children of God, by faith, in Christ Jesus," Gal. iii. 26.

"Be ye followers of God, as dear Children," Eph. v. 1.

SAINTS are God's dear Children, not only Children, but dear Children. Dear Children hath reference to two things: 1. To the high esteem their parents have of them: 2. To that gracious and sweet disposition such Children are of.

METAPHOR.

I. CHILDREN are begotten of their parents, and brought forth into the world.

II. Children partake of the nature of their parents, even of their flesh and bone.

III. Children are called after the names of their parents.

IV. Children are not in every thing alike, in stature, quality, and condition. Some are gentle, dutiful, and humble, and have a clear-

PARALLEL.

I. THE Saints are begotten of God; "Of his own will begat he them. Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 1. They are also brought forth by him into a state of grace.

II. The Saints by their being begotten of God, through faith, in a mystical sort, are partakers of the divine nature: "That which is born of the Spirit, is spirit," 2 Pet. i. 4, John iii. 6.

III. So the Saints are called after God's name, holy, heavenly, godly, &c. Christians, from Christ, spiritual, from the Spirit.

IV. So the Saints of God are not in every thing alike; though all have grace, yet not a like measure of it; so though all see, yet all have not the same degree of sight and knowledge in divine things. From hence it is that there are so many

METAPHOR.

er sight, and more perfect knowledge than others, yet ought to love one another.

V. Children do not grow alike. Some thrive better upon hard fare than others do, who feed upon more choice and delicate food every day.

daily fed with the delicate food of the most acute and elegant preacher.

PARALLEL.

differences amongst the godly ; but since they are all God's Children, it becometh them to see that they love one another.

V. So some of the Saints thrive, and grow faster in grace, and in the knowledge of our Lord and Saviour Jesus Christ, who sit under the ministry of such men, whose preaching is accounted by some but as brown bread, than others, who are

DEAR CHILDREN.

I. A dear Child, one that the father esteems so, is teachable, ready to learn what he is taught ; he will give his mind to it, is very flexible.

II. A dear Child is humble and meek, not proud, stubborn, or self-conceited:

out, "I am a worm, and no man," Psal. xxii. 6. And the holy apostles esteemed themselves as nothing : "Who then is Paul, and who is Apollos?" "Unto me who am the least of all saints," &c. "I am nothing," &c. 1 Cor. iii. 5, Eph. iii. 8.

III. A dear Child greatly loves his father. Many instances may be given of this, both from scripture and history.

IV. A dear Child doth not only love his father, but also his mother. And is grieved when she is in distress.

her cunning ; if I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy," Psal. cxxxvii. 5, 6. How greatly was the prophet Jeremiah troubled for poor Zion, when he cried out, "My bowels, my bowels !" Jer. iv. 19. The Church lay in his heart, he laments like a poor Child, for the misery of his mother that bare him.

V. A dear Child is very obedient to his parents, will do whatsoever is right, which either father or mother doth require.

holy precepts : "Then shall I not be ashamed," saith David, "when I have respect to all thy commandments," Psal. cxix. 6. And as they are obedient to God their Father, so likewise to the Church their mother. As it is a horrid evil to rebel against God, so such will be left inexcusable who slight the Church. Whatever she requires that is agreeable to God's word, must be carefully obeyed, and such as err herein, as disorderly persons, ought to be proceeded against. See Mother.

VI. A dear Child in all things strives to please his father, seeking his approbation, whether at home or abroad, present or absent.

VII. A dear Child loves peace, and cannot endure quarrelling and discord in his father's house.

"Blessed are the peace-makers, for they shall be called the children of God," Matt. v. 9. "Behold," saith David, "how good and pleasant it is for brethren to dwell together in unity," Psal. cxxxiii. 1. "Endeavouring to keep the unity of the Spirit, in the bond of peace," Eph. iv. 3.

I. So a dear Child of God is very flexible and yielding to the teachings of God. If God hath any thing for Abraham to do, he cries, "here am I." They are like holy Job, "what I know not, teach thou me."

II. So a dear Child of God is little in his own eyes. How humbly did Abraham express himself to God ! "I who am but dust and ashes," &c. Gen. xviii. 27, and Job, "I abhor myself." David cries

III. So a dear Child of God dearly loves his heavenly Father, he loves him with all his soul, with all his heart, with all his strength, loves him sincerely.

IV. So a dear Child of God doth not only love God, who is his Father, but also dearly loves the Church, who is his mother. Thus did David, that precious Child and servant of God : "If I forget thee, O Jerusalem, let my right hand forget

V. So a dear Child of God is in all things obedient to God's commands, as is recorded concerning Zacharias and Elizabeth, and many others. They endeavour to behave themselves as obedient Children in all respects, will not baulk one of God's

VI. So a dear Child of God strives in all things like our Saviour, to please his heavenly Father ; "Wherefore we labour, that whether present or absent, we may be accepted of him," 2 Cor. v. 9. Walking in all well-pleasing," &c., Col. i. 10.

VII. A dear Child of God greatly delights in and loves peace and union amongst his brethren ; and he hates discord and quarrelling in the Church.

METAPHOR.

PARALLEL.

VIII. A dear Child is very tender of his father's honour, and is much troubled to hear any speak against him, or any way reproach him.

IX. A dear Child is greatly grieved, when his father is offended with him, and will endeavour to obtain his favour again.

thee, thee only have I sinned, and done

X. A dear Child will not be at undue times out of his father's house, but take up his place there, especially when he knows his father and mother call for him, and require his presence.

XI. A dear Child desireth rather to dwell in his father's house than in any other place whatsoever.

that I may dwell in the house of the Lord

XII. A dear Child will strive to imitate his father, and walk in his steps, in all things that are just and right. Thus Solomon was exhorted to follow the good example of his father David.

VIII. So a dear Child of God is sorely troubled, to hear the sacred name of God reproached and blasphemed, and his holy laws despised, "Rivers of water run down mine eyes, because men keep not thy law," Psal. cxix. 136. How much were Moses and Joshua concerned for the honour of God's holy name! Josh. vii. 9.

IX. So a dear Child of God is grieved, when he hath displeased his heavenly Father: "Thou hidest thy face, and I was troubled," Psal. civ. 29. How did David mourn for his sin, and strive to obtain the love and favour of God again: "Against this evil in thy sight," &c., Psal. li. 4.

X. So a precious Saint of God will not be absent from the Church, or heavenly family, at any time when his presence is expected there, if it be possible, especially when God calls his people to prayer and humiliation, or when sacred ordinances are administered, or any work is to be done, which eminently tends to the glory of God, and the Church's good.

XI. So a dear Child of God had "rather be a door-keeper in the house of God, than to dwell in the tents of wickedness." "One thing have I desired of the Lord, and that will I seek after, all the days of my life," &c., Psal. xxvii. 4.

XII. So a dear Saint takes care to follow God; "Be ye followers of God as dear Children," Eph. v. 1. "Be ye holy, for I am holy." That is the precept, and a sincere soul labours so to be; it is his great desire to be like God and Christ as near as he can. "Be ye followers of me, as I am of Christ Jesus."

1. A saint strives to follow God and Christ in love: we are taught of God to love one another;

2. In humility. What a pattern hath God in Christ laid before us herein! "Learn of me, saith our Saviour, for I am meek and lowly in heart," &c., Matt. xi. 28. "Let the same mind be in you, which was also in Christ Jesus, Phil. ii. 5, 6.

3. In being merciful and kind to all. "Be ye merciful, as your Father that is in heaven is merciful, Matt. v. 45, 48.

4. In hating and abominating that which is evil. God loathes sin, and so doth every sincere Christian.

5. In forgiveness; they strive to be like God in this. He is ready to pardon, forgive, and forget injuries done to him, and so ought his children. "And be ye kind one to another, and tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you," Eph. iv. 32. God forgiveth freely, universally, and for ever; so must they.

INFERENCES.

I. Labour to follow God, as dear Children. 1. Sincerely, not in hypocrisy, not for loaves. 2. Speedily; do not defer it: I made haste, saith David, &c. 3. In whatsoever he commands you. 4. Diligently. 5. Follow him through all difficulties and hardships, as Caleb did, &c., and as Ruth followed Naomi. 6. Follow him humbly. 7. Follow him joyfully. 8. Follow him, when others leave him. 9. Follow him constantly, even to the end. 10. And lastly, follow none but him; forsake all those that would lead you astray. Christ's sheep will not follow strangers; they will follow God, and not Baal.

II. From hence every one may perceive, whether they are God's Children, yea or no.

III. This shows also what great dignity God hath conferred upon believers. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," 1 John iii. 1, 2. If David thought it no small thing to be son-in-law to an earthly king, what an honour hath God conferred on us!

IV. Saints may from hence read their privileges. "If Children, then heirs, heirs of God, and joint heirs with Christ," Rom. viii. 17.

SAINTS COMPARED TO HEIRS.

"If children, then Heirs," &c., Rom. viii. 17.

"He that overcometh shall be Heir of all things," Rev. xxi. 7.

Note. The Saints of God are Heirs, Heirs of God, Heirs of all things, &c.

HEIRS.

I. The first-born had a princely power and dominion over their brethren, who bowed down before them, they were next their fathers in honour.

II. The first-born were priests in their father's family, till the Levites came in.

III. The first-born had the inheritance; the rest had but a piece of money. And to this day we see, that men used to make their inheritance over to the first-born; and besides the inheritance, they had a double portion of goods.

IV. An Heir sometimes stays a great while, before he come to the full possession of the inheritance; and until then he is under tutors and governors, and differeth but little from a servant.

V. The first-born had a peculiar sort of apparel, whereby they were distinguished from others; such was Esau's goodly raiment which Rachel put upon Jacob.

VI. The first-born had the blessing annexed to them, and unless they were supplanted, as Esau was by Jacob, they were blest of their father, especially when their fathers were at the point of death.

HEIRS.

I. Among men, all a man's children are not Heirs, nor can they fully possess the same estate entirely to themselves, as if but one had it.

viz., the holy angels; the same crown,

II. Heirs among men have but a small inheritance. What is all

PARALLEL.

I. The Saints are made kings to God, are called kings and princes: "A king shall reign in righteousness, and princes shall rule in judgment," Isa. xxxiii. 1. They shall have dominion over the mighty of the earth, in their day. They are next to Christ in honour, and shall sit upon the throne with him, Rev. iii. 21.

II. The Saints are priests as well as kings to God: "He hath made us kings and priests," &c., Rev. i. 6. They are called an holy priesthood, to offer up a holy and acceptable sacrifice unto God, 1 Pet. ii. 5.

III. The Saints have the eternal inheritance made over to them; the world hath but a small allowance, for all they have amounts to no more than vanity. God giveth himself, and all he hath, to believers; they have a double portion, an hundred-fold in this life, and in the world to come life everlasting.

IV. The Saints patiently wait a while, being under age, before they come to the full possession of the inheritance purchased for them by Christ; and until they come to full age, they are under tutors and governors, who deal hardly with them, and they seem not to differ from servants.

V. The Saints are clothed with a goodly raiment, viz., the righteousness of Christ: holiness is the Saint's livery, whereby they are distinguished from the rest of the world.

VI. The Saints are the blessed of the Lord; none can take either birth-right or blessing away from them; they are blessed, and shall be blessed. The Lord Jesus blessed them at his departure, and that blessing shall never depart from them.

DISPARITY.

I. But all the Saints are Heirs together, they are all joint-heirs, and yet every one hath all to himself: they have all one and the same Father, one and the same Christ, one and the same Spirit, the same apparel, the same grace; all one faith, hope, &c., all the same promises, same attendance, kingdom, and eternal inheritance.

II. But the Saints are Heirs of all things, Heirs of heaven and earth too, Heirs of God. And

METAPHOR.

this world? Luther called all the Turkish empire, but a crust God casts to a dog.

III. An Heir among men is often deprived, by force or craft of his title, and turned out of all.

DISPARITY.

what is there more? what can a man ask, or desire to have? would he have more than all?

III. But the Saints cannot by force or fraud be deprived of their title to eternal life. That it may be sure and firm to them, it is made over to them by the oath of God. See Light.

SAINTS COMPARED TO EAGLES.

"But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles," Isa. xl. 31.

"Who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagles," Psal. ciii. 5.

Note. In some things the Saints are likened to Eagles.

SIMILE.

I. An Eagle is the chief amongst the fowls of the air, as a lion is the king or chief among all the beasts of the earth.

"The righteous are said to be more excellent than their neighbour," Prov. xii. 26. The world is not worthy of them. Hence Jabez, that holy and gracious man, is said to be "more honourable than his brethren," 1 Chron. iv. 9. A godly man is of a more noble extraction than the men of the earth. Saints have an honourable pedigree and descent, they are born of God, are, as it were, of the blood-royal of heaven, and nearly related to the Prince of the kings of the earth. They daily converse, have communion and fellowship with the Father, and the Son, the glorious Sovereign of all the world. They are delicately and most splendidly fed every day. Others live and feed upon the empty things of this world, nay, on the dust of the earth, on ashes, husks, and gravel, as the Holy Ghost declares, "They feed upon the wind, and snuff in the east wind," Hos. xii. 1. Whilst believers feed on hidden manna. "He eats that which is good, and his soul delights itself in fatness." He is often had into the king's wine-cellar, he is richly clothed, hath more noble and honourable titles than any men on earth. He hath a most glorious retinue, viz., the heavenly angels to attend him every day. Never was king, if ungodly, so attended, as the poorest Saint in the world is. Saints are the chief of all the children of men, as Eagles are chief of all the fowls of the air.

II. Eagles are quick-sighted, they behold afar off. They have not only a quick and clear sight, but a very strong sight, able to look fully upon the sun shining in his strength. Hence the proverb is, a man that hath a clear and strong sight, is Eagle-eyed.

III. Eagles are very swift creatures; they have long wings, by which means they fly with great swiftness. Therefore Solomon calling upon us not to set our hearts upon riches, saith, "They make themselves wings, and fly away as an Eagle," Prov. xxiii. 5. The scriptures often express the more

PARALLEL.

I. So the Saints are the chief of men, the excellent, as David calls them: "Thou art my Lord: my goodness extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight," Psal. xvi. 2, 3.

II. The Saints are very clear and quick-sighted, they can see afar off, even from earth to heaven. They through Christ can "behold the glory of God with open face," 2 Cor. iii. 18. They can see, and do pry into the secret and hidden mysteries of the Gospel, and covenant of grace: "The secrets of the Lord are with them that fear him, and he will show them his covenant," Psal. xxv. 14. They see the evil that is in the least sin, and can discern what the end of the wicked will be.

III. The Saints are very swift and speedy in their motions, when under the powerful operation of the Spirit, or upon the wings of faith and love: "I made haste," &c., Psal. cxix. 60, saith David. They are said to run, nay, fly like Eagles, or as doves to the windows; they are many times carried swiftly along in the way of their duties, as upon Eagle's wings. The ministers of the Gospel are set forth by an angel fly-

SIMILE.

than ordinary swiftness of men, by the swiftness of an Eagle. David lamenting the death of Saul and Jonathan, gives them this character, "They were stronger than lions, and swifter than Eagles," 2 Sam. i. 23.

IV. The Eagles mount up on high. The word in the Hebrew* signifies to get high; and therefore, as it is noted by Mr. Caryl, it is used in the noun, to set forth the highness of God, Job xi. 8, Psal. cxlii. 6, Isa. v. 16, and lii. 13. Scripture, as well as naturalists tell us, that the Eagle's motion and mounting up is wonderful, she flies quite out of sight. One of the ancients says, the Eagle soars above the † air, as if she would visit the starry heavens. The common epithets of an Eagle are, high-flying, swift, &c.

V. Eagles are unwearied in their flight; they faint not, though they fly high, and are long before they rest.

Though it be long before they come to heaven, their everlasting resting-place, they are held up, and therefore they hold out in all their service and sufferings. Faith and love are two such strong and excellent graces, that they, like Eagle's wings, keep them from tiring and fainting in their minds, though their work be hard, and their flight towards heaven long: "I had fainted unless I had believed, &c., Psal. xxvii. 13.

VI. "An Eagle, saith one, hath a high spirit; she flies high, and aims at high things; she will not catch flies, she scorns to stoop to such low game."

VII. Eagles make their nest on high: "She dwelleth and abideth on the rocks, upon the crag of the rock, and strong place," Job xxxix. 28.

VIII. Eagles renew their strength by changing their feathers; though old; they seem young and lively again, and are very long-lived.

mouth with good things, so that their strength is renewed like the Eagle's, Psal. ciii. 5. As the Lord brings his people low by bodily sickness and weakness, and then renews their natural strength; so when there are decays and declinings upon their souls, he renews their spiritual strength. And as the Eagle reneweth her strength by the growth and succession of new feathers, of the same kind, in the place of the old; so a believer reneweth his youth and strength, by casting off gradually the old man which is corrupt, and by putting on more of the new man, who is quite of another kind, 'created after God in righteousness and true holiness,' Eph. iv. 24.

IX. Naturalists do observe, that Eagles are fed and best nourished

PARALLEL.

ing in the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, Rev. xiv. 6. When God's people are assailed and persecuted, they fly to God for shelter; so David, "I flee unto thee to hide me," Psal. cxliii. 9.

IV. The Saints of God mount up on high: "Our conversation, saith Paul, is in heaven," Phil. iii. 20. Men of the world are like moles and worms, always digging and tumbling in the earth and muck of this world; but believers, those who are truly risen with Christ, seek those things that are above, Col. iii. 1, 2, 3, they soar aloft; nothing will satisfy them but communion with God. They mount up by prayer, as also by fresh acts of faith; they mount up by divine meditation. They are said to dwell on high; earth, and earthly things will not satisfy them; they are of a more heroic and sublime spirit.

V. So the Saints should never grow weary, Gal. vi., nay, and the promise is, "They shall mount up as with Eagle's wings; they shall run, and not be weary; they shall walk, and not faint," Isa. xl. 31.

to heaven, their everlasting resting-place, they are held up, and therefore they hold out in all their service and sufferings. Faith and love are two such strong and excellent graces, that they, like Eagle's wings, keep them from tiring and fainting in their minds, though their work be hard, and their flight towards heaven long: "I had fainted unless I had believed, &c., Psal. xxvii. 13.

VI. So a Saint hath a noble, high, and excellent spirit. Low things are not for high and heavenly-born souls; they catch not at the flies, toys, and trifles of the profits, honour, and pleasures of the world, as others do,

VII. So the Saints dwell on high: "Their place of defence shall be the munitions of rocks," Isa. xxxiii. 16. They make their nests in the Rock of ages; they dwell in God: He is their strong dwelling-place.

VIII. The Saints renew their strength. "When any oldness," as Mr. Caryl words it, "is coming upon the new creature, they renew their strength, by looking to Jesus Christ, who is their righteousness and strength: 'He satisfieth their

mouth with good things, so that their strength is renewed like the Eagle's,' Psal. ciii. 5. As the Lord brings his people low by bodily sickness and weakness, and then renews their natural strength; so when there are decays and declinings upon their souls, he renews their spiritual strength. And as the Eagle reneweth her strength by the growth and succession of new feathers, of the same kind, in the place of the old; so a believer reneweth his youth and strength, by casting off gradually the old man which is corrupt, and by putting on more of the new man, who is quite of another kind, 'created after God in righteousness and true holiness,' Eph. iv. 24.

IX. So, saith Mr. Caryl, do believers; the feeding of the new creature is upon blood; every

* *נבז* *Sublimis, elatus fuit, eminuît, per Metaphoram, supervivit.*

† Doubtless he means the lower Region.

SIMILE.

by blood ; they suck and take in that, both young and old.

Gospel. A Saint could not live a moment, nor have any subsistence in grace, if he had not, as the Eagle, blood to drink. As a godly man is nourished by a believing contemplation upon the sufferings of Christ, and the effusion of his blood.

X. Young Eagles are borne, and carried upon the wings of the old Eagle, and thereby are preserved from the dangers of enemies.

PARALLEL.

godly man spiritually drinks the blood of Christ, (my blood, saith he, is drink indeed,) as offered to him both in the promises and ordinances of the

X. So the Saints are borne, supported, and carried by the power and arms of the Almighty, who is pleased to compare himself to an Eagle: "As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them upon her wings ; so the

Lord alone did lead him, and there was no strange God with him," "Ye have seen what I did unto the Egyptians, and how I bore you upon Eagle's wings, and brought you to myself," Deut. xxxii. 11, 12, Exod. xix. 4. See Christ compared to an Eagle.

DISPARITY.

Eagles have many evil qualities : they are birds of prey, &c., yea, and a very vermin sort of creature ; and upon that account wicked men are compared to Eagles, which is opened under that head of metaphors concerning ungodly men and persecutors, to which we refer you.

SAINTS COMPARED TO SHEEP.

"*My Sheep hear my voice, &c.,*" John x. 27.

The Saints may be compared to Sheep in many respects : Sheep are harmless creatures, meek, sociable, contented with hard commons, very tractable, patient, fruitful, and very profitable, are made a prey to evil beasts, &c., upon all which considerations, and many others, the Saints are likened to Sheep, which is fully opened under the metaphor Flock, to which we refer you.

SAINTS COMPARED TO SOLDIERS.

"*Thou therefore endure hardness, as a good Soldier of Jesus Christ,*" 2 Tim. ii. 3.

A SOLDIER is taken in scripture either properly, *σπάρτης*, or metaphorically. Properly, it is understood of a person that is employed in military affairs, one that bears arms, and is under military command, Matt. viii. 9.

Metaphorically, it is to be understood of a Christian, that is engaged to fight the good fight of faith, under the command of Jesus Christ, against the enemies of the soul. This title is not appropriated only to ministers, it is not a discriminating title, only to distinguish them from other Saints, as the title of Ambassador, Pastor, Watchman, &c., but a title that belongs to every christian, and professor of Christ. So that Timothy is not called a Soldier, merely because he was an evangelist, but as he was a disciple, &c.

Saints are compared to Soldiers ; every true christian is a spiritual Soldier of Jesus Christ.

METAPHOR.

I. A Soldier is listed under some captain or commander ; he gives up his name to him, and enters himself into his service.

PARALLEL.

I. So every true christian listeth himself under the command of Jesus Christ, who is the Captain of our salvation : he gives up his name to him, to serve him in all uprightness, as becometh a faithful Soldier to do, making a solemn covenant with Christ, and his people, to be on their side ; and this is visibly done in baptism.

Christian is commanded to enter the list, and to fight against these principalities and powers, Eph. vi. 11, 12.

2. The world; this is another, grand, potent, and subtle adversary; many have been overcome and subdued by it.

(1.) The things of the world, viz., the pleasures, honours, and profits of the world. These, as one well observes, have their hooks and snares hid under their pleasant baits, they usually prevail by craft; their flatteries and allurements are very dangerous. By this part of the world Satan set upon our blessed Saviour, Matt. iv. 8.

(2.) The men of the world, who are the subjects of the prince of darkness, and his Soldiers, the militia of hell, and the auxiliaries of Satan, the seed of the old serpent, who are filled with enmity against the woman's seed. "He that is born after the flesh, persecuteth him that is born after the Spirit," &c., Gal. iv. 29. "Ye are of your father the devil, and the lusts of your father ye will do." These continually oppose the truth, and hate godliness, and those who profess it.

(3.) The worships of the world. Saints have been often exposed to great dangers, for opposing the ways, inventions, and superstitions of men, the worship of the beast, and cursed fornications of the great whore: but whilst they are able to stand, or have life in them, they must oppose and resist all false ways and worshippers, such as strive to make void the doctrine of Christ, and the commands of God by their traditions.

(4.) There are also the lusts of the world, the lusts of the eye, and the pride of life, which Saints are engaged to fight against, and oppose, 1 John ii. 16.

Secondly; They have their domestic enemies:

1. Sin, which is a wretched and treacherous inmate, and cursed adversary.

2. The flesh. These two made the holy apostle to cry out, "O wretched man that I am, who shall deliver me," &c., Rom. vii. 24. Hence we are exhorted, "As strangers and pilgrims, to abstain from filthy lusts, that war against the soul," 1 Pet. ii. 11.

METAPHOR.

VIII. A Soldier expects, and therefore ought to prepare to meet with his enemies; he knows he is chosen, listed, and placed under the command of his captain, on purpose to fight.

So a Christian must always be prepared and resolved to engage and fight them, "Whom resist steadfastly in the faith."

IX. A Soldier goeth not on a warfare at his own charge; his prince bears the expense of the war, and furnisheth him with whatsoever is necessary for that achievement.

X. A Soldier ought to be expert, and well-skilled in martial discipline, to know all the postures of war, particularly the word of command, and to obey presently: he must not dispute the matter, nor make the least pause. Those Soldiers that were under the centurion, were very tractable upon this account as himself confessed: "I say to one, go, and he goeth; and to another, come, and he cometh," Matt. viii. 9.

Lord Jesus Christ. Shall Soldiers be so careful and ready to obey their earthly leaders, who are but men? And shall not we be as ready and forward to obey the Lord Jesus Christ, our heavenly Leader, who is the most wise and blessed God?

PARALLEL.

VIII. So a Saint expects, and therefore ought to make ready to meet with spiritual opposition from the enemies of the soul, as soon as ever he is listed, and entered into Christ's service. As it fell out with the Captain himself, who no sooner was baptized, but presently "he was led into the wilderness, to be tempted of the devil," Matt. iv.

IX. A believer goeth not out in the spiritual warfare at his own charge. Christ furnisheth him with clothes, armour, weapons, and with all things needful and necessary, all is managed by his gracious and blessed Spirit.

X. So a saint ought to be well-skilled in all things necessary for a Christian Soldier; it requires much wisdom and experience; he must understand the word of command, and be ready to obey his Captain, as soon as ever the word is given. David had learned this part well: "I made haste, and delayed not to keep thy commandments," Psal. cxix. 60. And Paul saith, "He immediately obeyed the heavenly vision," Acts xxvi. 19. It is a very unbecoming thing in Christians, to stand, or make a pause about their obedience to Christ, in those things they are to be convinced to be their indisputable duty; it argues they have but little regard to the honour of their Captain, the

METAPHOR.

PARALLEL.

XI. Soldiers must know their places, how to keep both rank and file. Military discipline hath appointed every officer in the army his proper place, and every private Soldier to abide in the same rank and file, or place where he is set by his commander; and none may alter their station, or change their postures upon their own private account; they must not break their order upon their peril; for that is a dishonour to the captain, and standers-by will laugh and reproach him; besides, if it be in a time of battle, he exposeth himself and others to great danger. If an army or body of men be once broken, and in confusion, they are soon rooted by their enemies.

be imagined, that the Church of Christ should be a more disorderly piece, than the inanimate and irrational creatures; "God is the God of order, and not of confusion in all the churches of the Saints," 1 Cor. iv. 33. Therefore if any Christians, that are of this or that particular company or church, do break the holy order, and regard not to keep in their stations, or neglect their proper work; what a reproach is it to them, and to religion itself! Besides the danger they are exposed to; if saints neglect prayer, or hearing the word, or the Lord's Supper, or are divided amongst themselves, it is very great: unless they rally the sooner, and unite again, and keep their ranks, they are in danger of being utterly routed and undone by Satan. Many hence have been enticed by the subtlety of the devil, to desert their general, and fly from their colours.

XII. Soldiers must follow their leader; this is one word of command.

subject to his holy laws and authority? or follow him for a time, and then grow weary? "If any man will be my disciple, let him take up his cross daily, and follow me," Matt. xvi. 24. We read of a great and famous army, consisting of "One hundred and forty-four thousand," a certain number put for an uncertain, "that follow the Lamb whithersoever he goeth," Rev. xiv. 1, 2, 3, 4. We must follow Christ in every ordinance, follow his doctrine, and follow his example, in every one of his gracious qualifications, viz., in his patience, (how contented was he in the midst of his greatest poverty!) in his lowliness of mind, and deepest humility; in his tenderness, bowels of compassion towards those that deserved nothing; how kind, loving, and merciful was he! Follow him in his reproaches, afflictions, and indignities; follow him in all difficulties and dangers; with Peter, follow him to prison, and to death itself, when he calls us thither. "Be ye followers of me, as I am of Christ Jesus." "My sheep hear my voice, and they follow me," John x. 27.

XIII. It behoveth a Soldier to be well-skilled in all the stratagems of war, for that conduceth much to his just and needful accomplishments; policy having many times out-done power, and human strength.

cause of their craft and subtlety. Their adversary the devil is compared to a serpent upon this very account; and in other places we read of his devices and wiles

XI. So must a Saint know his place and particular station, where he is set by his Captain, the Lord Jesus. If he be set as a file leader, or made an officer to lead a party, it is needful for him to see to his proper work and business; he may not quit his command when he pleaseth. The Commander in chief may prefer or degrade his Soldiers, as seemeth good to him; but he may not, he cannot dispose of himself. Pastors must keep their places, deacons keep their places, members of each Church keep their places, and not when they please withdraw themselves, and get into another company, but must abide under particular command, where Christ hath set them. Shall any one think, that God, who hath placed such order in other creatures in heaven and earth, is not strict touching that holy order set and appointed in his Church? If the sun, moon, and stars keep in their own sphere, and move in their own orbs; if the sea hath its bounds and limits set, beyond which it must not go; can it

XII. So must every Christian follow Jesus Christ, he ought to have his eye upon him; how often hath he commanded us to follow him! Shall any list themselves under his command, and refuse to be

XIII. So a Christian ought to be well-skilled and expert in all divine wisdom and policy, in the management of the spiritual war against the enemies of the soul. Christ's counsel is, be ye as wise as serpents, but as innocent as doves. And indeed nothing is more necessary for spiritual Soldiers than wisdom and policy, in the carrying on of the war against their internal adversaries, be-

Eph. vi. "That ye may stand against the wiles of the devil." *Μεθοδεας του διαβολου*, properly the methods of Satan; *μεθοδεια μεθοδου*, which signifies that art and order one observes in handling a point; we say such an one is methodical. Now because it shows ingenuity, and acuteness of wit, so to compose a discourse; therefore it is transferred to express the subtlety of Satan, in laying of his plots against a Christian." Indeed the expert Soldier hath his order, as well as the scholar; there is method in forming an army, as well as in framing an argument. The devil is a subtle enemy, and Saints are most endangered by his craft and policy; he hath always got the greatest advantage upon Christ's Soldiers by this means. It was the way he took when he set upon man at first, and if he overcame him when he was in his perfect state, no marvel if he prevail upon him in his depraved and maimed state. And therefore wisdom is needful, and more especially to discover his stratagems: "We are not ignorant," saith the apostle, "of his devices," 2 Cor. ii. 11. Some of which I shall note here for the spiritual Soldier's profit and observation, with respect to his drawing men and women to sin.

First, He shows his subtlety, in choosing the most proper and advantageous season for tempting. An hundred Soldiers at one time may turn a battle, and save an army, when thousands will not do it at another. Satan knows when to make his approaches, and the time when he is most likely to prevail. The time he takes to tempt in, is:

1. When newly converted. No sooner is the child of grace, the new creature born, but this dragon pours a flood of temptations after it.

2. When a saint is beset with some great affliction; this is a blind lane, or solitary place, fit for this thief to call for his purse.

3. When a Christian is about some notable enterprise for God's glory, then Satan will lie like a serpent in the way: "An adder in the path, that biteth his horse's heel; so that his rider shall fall backward," Gen. xlix. 17. Thus he stood at Joshua's right-hand, to resist him, Zech. iii. 1, 2, 3. The right-hand is the working hand, and his standing there, implies his desire to hinder him, and his enterprise. Indeed the devil was never a friend to temple-work, and therefore that work is so long a doing. What a handsome excuse doth he help the Jews unto? "The time is not come," Hag. i. 2. When our Saviour was baptized, and was just entering upon his ministry, then Satan set upon him, Matt. iv. 1, 2.

4. When he hath the presence of some object to enforce his temptation. Thus he took Eve, when she was near the tree, and had it in her eye.

5. After great manifestation of God's love, then the tempter comes. Such is the weakness of grace sometimes in a believer, that he can neither well bear smiles nor frowns from God. When Paul was exalted with the abundance of revelations, then was the time that Satan set upon him with strong temptations, 2 Cor. xii. 1, 2, 3, &c.

6. At the hour of death; Satan knows, that if he cannot prevail then, he never can. It is the last onset, and therefore he resolves to try his skill. If he cannot break his head, so as to keep him out of heaven; yet he will, if possible, bruise his heel, and send him limping thither: I mean, fill a Saint full of fears and doubts about his eternal state.

Secondly, He hath many other stratagems to deceive by temptations.

1. He hangs out false colours, and comes to a Saint in the disguise of a friend; he transforms himself into an angel of light; master, pity thyself.

2. He strives to get intelligence of a Saint's affairs. This, saith my author, is one great wheel in this great politicians's clock, to have spies in all places, by whom they are acquainted with the counsels of their enemies. He labours to find out what sin it is that most easily besets a person, or that he is most prone to, Heb. xii. 1.

3. In his gradual approaches to the Soul. When he first comes to tempt, he is modest, and asks but little, knowing he may get that at many times, which he should be denied, if he should ask it all at once. A few men are let into a city, when an army, coming in a body, would be shut out. Remember, he draws to sin by little and little: first it may be the thought of this or that evil is darted into the mind, and after awhile lodged quietly there, and then a little after further advances are made in sin, &c.

4. Satan, like a cunning warrior, hath his reserves; like a wise captain he hath some fresh troops at hand, if need be; so that if one temptation will not prevail

he hath a second, nay, a third and fourth, nay multitudes. What fresh and new attempts did he use, when he set upon our Saviour.

5. Another stratagem of his is this: he will in a political way retreat, as sometimes you shall have an enemy fly as overcome, when it is on a design of overcoming. We read not only of Satan's being cast out, but of the unclean spirit's going out voluntary; yet be sure it was with a purpose to return more strong than before.

6. He will strive to make use of fit instruments to carry on his temptations to the ruin of the soul. I might proceed, but by this all may see, that it is needful for the Christian Soldier to be well instructed in the stratagems of war.

METAPHOR.

XIV. A Soldier ought to know the distinct beats of the drum, and sound of the trumpet; an alarm, a call, a march, a battle, &c.

trumpeter to be well skilled how to blow his trumpet, for if it give an uncertain sound, who shall prepare himself for the battle? so it doth a minister, rightly and distinctly to preach the word of God, that a Christian, like a Soldier, may have an alarm sounded in his ears, when danger is near, or any enemy coming upon him; as also a call to duty, to prayer, to fasting, mourning, and sackcloth, when the day requires it, &c. A good Soldier of Christ will observe the distinct sound of the spiritual trumpet; sometimes it sounds out reproof, sometimes counsel, sometimes comfort; all is carefully observed by a sincere and wise Christian, Isa. xxii.

XV. A Soldier ought to be a man of courage, bold and resolute, not soon daunted nor dismayed by the threats, malice, or strength of an enemy. He ought, as God bid Joshua, to be strong, and very courageous.

1. There are three or four things, which tend to embolden, and increase courage in a spiritual Soldier, in the midst of the greatest danger, when nothing but death and misery seems to stare him in the face.

1. The goodness of his cause. Nothing administereth more life and zeal to a Saint, than the consideration of that holy cause, which in the strength of Christ he stands up for, and is set to defend.

2. The consideration of the power and strength of that God who hath engaged to stand by him, help and aid him in all his conflicts with the worst of his enemies, "Fear not, worm Jacob, and ye men of Israel; I will help thee, saith the Lord. Fear not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee," &c. Isa. xli. 10, 14. "Ye are of God, little children, and have overcome them, because greater is he that is in us, than he that is in the world," 1 John iv. 4.

3. A good call. Every Christian, in all his enterprizes, must see to his call; let him see that whatsoever he doth in religion, both in matter and manner, be what God hath enjoined him. He that undertakes any work or cause, that is not warranted by God's word, hath cause to tremble. And also let him see he be the man that God approves of, and hath employed in and about that work and duty, whatsoever it be; and when he sees that his call is undeniably good, this will add courage to him.

4. A good conscience. This made Paul so bold in the presence of his incensed adversaries: "Men and brethren, I have lived in all good conscience before God until this day," Acts xxiii. 1. A Soldier who hath much guilt upon him, cannot, if his conscience be at all awakened, engage an enemy with that courage as another man may, in the place of the field, when he knows not but the next moment he may be sent into another world. It is innocency and uprightness that puts life and magnanimity into a Christian. "Having a good conscience, that whereas they speak evil of you as evil-doers, they may be ashamed, who falsely accuse your good conversation in Christ," 1 Pet. iii. 16.

5. Lastly, The assurance he hath of victory. A Saint knoweth he shall have the day, and come off a conqueror: before he enters upon the conflict, his Captain hath told him, he shall overcome at last, and have the crown of life, Rev. ii. 10.

PARALLEL.

XIV. So a Saint must understand the distinct and different sounds of the Word of God daily ministered by his servants; for a preacher is a spiritual trumpeter: "Lift up thy voice like a trumpet," Isa. lviii. 1. And as it is greatly behoves a

XV. So a Saint ought to be of a courageous spirit, not timorous, faint-hearted, or soon dismayed, but a man of an undaunted heart, not fearing the worst that men can do unto him: "Though I walk, saith David, through the valley of the shadow of death, I will fear no evil," Psal. xliii. 4. "The wicked flee when none pursue, but the righteous are bold as a lion, Prov. xxviii.

METAPHOR.

PARALLEL.

XVI. A Soldier must expect to endure hardness, and therefore prepares himself for it. It is a life attended with many hardships and difficulties; they often lie in the field, and fare hard, when others know the want of nothing.

XVI. So the Saints of God must expect to endure hardness. A Christian's life is attended with many difficulties and afflictions, which they must endure as good Soldiers of Jesus Christ. He is no good Soldier, that cannot endure hardness. But here it may not be amiss to enquire, What is that hardness that the Saints do and must endure?

First, They must endure all that hardness, that either their sins, or the profession of the Gospel, may expose them unto.

1. Saints are exposed to hardships by means of their sins; their own iniquities bring great sorrow and trouble upon them. It made David many times cry out, and water his couch with tears.

2. Sin is not sweet to a Saint in the committing of it. He is overcome sometimes to do that which he hates, and his own conscience afterwards sorely lashes and wounds him for it. Sin brings not only hardships upon the soul, but many times sore distress upon the body and family, and a blast upon a man's outward estate.

Secondly, A Saint meets with the hardship of self-denial; he bears the pain of having a right hand lust cut off, and a right eye lust pulled out; he parts with the best, the nearest, and choicest of his outward enjoyments. "Unless a man deny himself of father, mother, brethren, sisters, children, house, and land, &c., for my sake, he is not worthy of me." This hardness, some cannot endure; the young man could not bear it: "When he heard this doctrine, he went away very sorrowful," &c., Matt. xix. 22.

Thirdly, They endure the hardness of mortification, or of crucifying the flesh, with the affections and lusts. Circumcision was painful to the body, and let me tell you, the circumcision of the Spirit is more hard and difficult to a Saint to undergo; "Which is made without hands; cutting off the foreskin of the heart, or putting away the body of sin by the circumcision of Christ." "Mortify your members which are upon the earth." The killing of sin, is as the killing or destroying the members of the body.

Fourthly, Saints endure hardness from men.

1. By hard words. All the cruel reproaches, slanders, revilings, tauntings, scoffings, backbitings, &c., that the sons of Belial can invent, they are forced to endure. "They bend their tongues like their bow for lies, and their tongue is as an arrow shot out," Jer. ix. 8. The tongues of some men are like cruel weapons; "As with a sword in my bones, my enemies reproach me," &c., Psal. xlii. 10. The sword in the flesh is painful, but the sword in the bone is much worse. Mockings are ranked amongst the great sufferings of the godly: "Others had trials of cruel mockings," Heb. xi. 36. The archers this way shot hard at Joseph; and what a poisonous arrow did the Jews let fly upon Christ! "Behold a drunkard, a wine-bibber, a friend of publicans and sinners." "He casteth out devils by Beelzebub, the prince of devils." "As for this fellow, we know not from whence he is." Paul was accused for being "A pestilent fellow, a mover of sedition, and a ring-leader of the sect of the Nazarenes," &c. These things are hard to bear.

2. There is the hardness of men's hands, as well as of their tongues. Wicked men, saith a learned divine, have iron hands, which many times fall heavy upon the Soldiers of Christ. How heavy was the stroke of Cain upon his righteous brother! And what heavy hands did Pharaoh lay upon the Israelites in Egypt! What hardships did the primitive Saints endure, under the heathen emperors, in the ten persecutions! And what sore sufferings, and cruel torments, hath the woman's seed borne and endured under the Papal power! What burnings, roastings, and flayings alive! All along, from the beginning to this day, the Saints have endured great hardness from wicked men. See Heb. xi. 35, to the end. "They were tortured with scourges, bonds, and imprisonments; they were stoned, they were sawn asunder, tempted, slain with the sword; they wandered about in sheep-skins, and goat-skins, in deserts, and mountains, and in dens and caves of the earth, being destitute, afflicted, tormented."

Fifthly, Saints endure hardness from Satan. He comes out with open mouth against them, like a roaring lion, seeking to destroy them. Christ's Soldiers encounter with devils, they wrestle with principalities and powers; Satan daily lets fly his fiery darts against them, Eph. vi.

Sixthly, They meet with some hardness and trouble by the withdrawals of God himself. Some afflictions come more immediately from the hand of God. Job complains of the arrows of the Almighty; David cries out, as if the Lord had broken his bones. Yet God in all the afflictions and trials he brings upon his people, designs their profit: "When he hath tried me, I shall come forth as gold," Job xxiii. 10. It is that we may be partakers of his holiness. Yet nevertheless the strokes and chastisements of the Almighty are hard to be borne.

Seventhly, Christ's Soldiers meet with hardness, whilst they attend upon their proper work, in their particular places and stations unto which they are called. Some have harder service than others; as the forlorn hope, and the van, saith one, may meet with harder service than the main body of the army: the frontiers, and file-leaders, may meet with more difficult service than the rear; and the watchmen that lie perdue, and stand sentinel, with harder duty than those that abide on the guard. But though some endure more hardness than others, yet all must take what befalls them in the place and station where they are set. The ministers of the Gospel, likely, are the men mostly exposed, and yet sometimes others suffer as hard things as they; yet every one must see to discharge his duty in his respective place. The sentinel must not quit his watch, because, it is cold, or danger approaches; the file-leader must not face about, and fall back in the rear, because of the hardness of the service; the leaders must not bid the private Soldiers fall on, and themselves run away; the colours are most aimed at, yet the standard-bearer and ensign must stand by them, and display them in the face of the enemy. So whatever comes, ministers must preach, and people must hear, and the public worship of God must be maintained, the banner of the Word must be displayed, saints must keep their ground and station, where they are set by Jesus Christ. "Necessity is laid upon me; and woe is me, if I preach not the Gospel," 1 Cor. ix.

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XVII. A good Soldier exposeth himself to endure hardness voluntarily, patiently, courageously, constantly, and sincerely.

at Jerusalem, for the name of the Lord Jesus," Acts xxi. 13. Christ cares not for pressed Soldiers, his are all volunteers: when the Gospel-trumpet sounds, come away, come up hither, immediately they are upon their feet.

2. They endure patiently, taking their Captain for their example: "When reviled, they revile not again." "In patience possess ye your souls."

3. They endure the hardness of their service courageously: "They took joyfully the spoiling of their goods," Heb. x. 34. "The wicked flee when none pursue, but the righteous are as bold as a lion," Prov. xxviii. 1. Shall such a man as I fly? was the saying of a brave Soldier of this Captain's. When Modestus, the emperor's lieutenant, threatened Basil with confiscation of goods, banishment, and death, how courageously did he bear it! 'If you have anything else, threaten it; for these things are nothing.' This was somewhat like that of Paul; notwithstanding bonds, imprisonments, and death were threatened against him, yet saith he, "None of these things move me, neither account I my life dear unto me," &c., Acts xx. 24. "We glory in tribulation," Rom. v. 3.

4. Saints endure hardness constantly; the whole life of a Christian is a time of warfare: till this life be done, his warfare is not done. "The righteous shall hold on their way, and he that hath clean hands, shall grow stronger and stronger," Job xvii. 9. A Saint must never cease being a Soldier; godliness must be his trade as long as he lives. As Satan will never have done tempting, so he must never cease from resisting his temptations.

5. And then all this is done sincerely; he hath holy aims and ends in what he doeth.

XVIII. A good Soldier spares none of the enemy, when he hath such a command given him: and Saul, for not complying with the requirement of God in this respect, lost his kingdom, viz., in sparing Agag the king, and the fat of the

XVII. So the faithful and good Soldier of Jesus Christ is not haled, dragged or forced to his duty, and to undergo difficulties for the Gospel-sake; but freely and with a ready mind engages in the work. "I am ready not to be bound only, but also to die

at Jerusalem, for the name of the Lord Jesus," Acts xxi. 13. Christ cares not for pressed Soldiers, his are all volunteers: when the Gospel-trumpet sounds, come away, come up hither, immediately they are upon their feet.

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5. And then all this is done sincerely; he hath holy aims and ends in what he doeth.

XVIII. So a Saint, or good Soldier of Jesus Christ, spares not one lust: every sin like the cursed Amalekites, must be put to the sword. He is no sound Christian, that suffers any sin to abide quietly in his heart or life unmortified. If there be any one darling lust spared, it is a palpable sign of hypocrisy. Some men are ready to ex-

METAPHOR.

cattle, when the word of command was "Go, smite Amalek, and utterly destroy all that they have, and spare them not; but slay both men and women, infant and suckling, oxen and sheep, camels and asses," &c., 1 Sam. xv. 3.

ye shall die; but if ye mortify the deeds

XIX. A good Soldier will keep with his colours. It is punishable by martial law, for a Soldier to lie behind his colours; and death without mercy to depart quite from them.

to those that quite depart from the truth, and embrace heresy or idolatry. And here let me caution all Christians to take heed, lest they be deceived by their enemies. Satan, like a cunning pirate, sometimes transforms himself into an angel of light, he puts out false colours, comes with a seeming banner or ensign of truth; he can make use of scripture, when it will make for his purpose to deceive.

XX. A good Soldier will not turn his back upon the enemy, to the dishonour of his captain: though his life be in danger, he will not fly, nor cowardly betray his trust.

Christians should take unto them, we read of no back-piece; for if they turn their back, they are gone and undone for ever: "If any man draw back, my soul shall have no pleasure in him, Heb. x. 38.

XXI. A Soldier is greatly animated and encouraged in all his encounters and sharp conflicts with the enemy, by considering the reward and honour he shall receive, if he manfully hold out, and gets the victory.

diers: I appoint to you a kingdom. "Be you faithful unto death, and I will give you a crown of life," Rev. ii. 10. "I have," saith Paul, "fought the good fight, and finished my course, and kept the faith: and henceforth there is laid up for me a crown of righteousness, which God the righteous Judge will give me at that day, and not to me only, but to all them that love his appearing, 2 Tim. iv. 7, 8.

XXII. Some Soldiers of an army are now and then singled out as champions, to engage an enemy alone. Though every champion be a Soldier, yet every Soldier is not a champion. A captain will not chose any soldier to this work, but such only as he knows are men of courage and experience, &c.

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I. No earthly Soldiers know what the event or issue of their wars will be; they cannot tell whether they shall over-

PARALLEL.

cuse their evil lusts, as Saul did: they will cover their covetous designs under the pretence of doing good, and distributing to the necessities of the poor; but alas, this will not do, Obedience is better than sacrifice. A saint must kill all, put all his sins to the sword, or die to them. One sin spared, as Agag was, will exclude thee the kingdom of heaven: "If ye live after the flesh, of the body, ye shall live," Rom. viii. 13.

XIX. So a good Soldier of Christ will keep and abide with the banner of truth. The Gospel, saith Ainsworth, is the Saints' ensign: "And he will lift up an ensign to the people," &c., Isa. v. 26. Christ will lash such as lie behind. Peter was made to weep bitterly for straying from his colours. And it will be death without mercy

XX. So a good Soldier of Jesus Christ will not turn his back to fly from the enemy, or utterly depart from the truth, whatsoever befall him; such is his love to the Lord Jesus, and zeal for his glory. And besides, he knows, if he do, the great danger he exposeth his own soul to thereby: for among all the armour that

XXI. So a Saint is carried on with much zeal and courage, by the consideration of the eternal reward he shall receive in the end. This made Moses despise the glory of Egypt, and refuse to be called the son of Pharaoh's daughter. He saw him who was invisible, and had an eye to the recompence of reward, Heb. xi. 26; Christ himself this way animates his followers, and faithful Sol-

XXII. So Christ sometimes calls forth one of his spiritual army, to engage the enemy alone, and as a champion of the truth, to sacrifice his life in the behalf of it. What greater honour can be conferred upon a Christian than this? Such a champion was St. Stephen, Antipas, &c., who were brave men, saints of undaunted courage and resolution; "who loved not their lives unto death, Acts vii., Rev. ii. 13.

DISPARITY.

I. But a true Christian knows, and is assured that he shall overcome, and obtain the victory. He fights not at an uncertainty, the issue of the war being made known unto him by

METAPHOR.

come, and get the victory, or not; though they be ever so valiant and courageous in their service, and faithful and true to their captain and leader.

II. Earthly Soldiers many times lose their limbs and precious lives in fight; and it is not in the power of the wisest captain in the world, to repair or make up that loss again.

III. Soldiers are armed with carnal weapons, and fight with men like themselves, and yet many times are overcome, and lose the victory.

against flesh and blood, but against principalities and powers," &c., Eph. vi. 12, 2 Cor. x. 4.

DISPARITY.

Christ in his Word. And although a Christian may sometimes doubt of the truth of his own sincerity; yet being sincere, he doth not doubt of obtaining the conquest.

II. But Christ's Soldiers never engage their enemies to the loss of limbs or life itself in his cause, but he can restore it with great advantage. "He that loveth his life, shall lose it; but he that hateth his life in this world, shall keep it unto life eternal," John xii. 25.

III. But Saints fight with spiritual weapons, and not only with men like themselves, but with the devil, and his infernal crew; and yet through Christ their Captain they get the victory. "For the weapons of our warfare are not carnal, but mighty through God," &c. "For we wrestle not

INFERENCES.

These things being so, let all true Christians take heart, and be valiant, and fear not the face of enemies.

1. Consider the worth and dignity of your Captain. Christians have the best Captain and Leader in the world.

(1.) He is of a most honourable extraction, of a most high and noble descent, the heir of all things, the Father's first-born, the express image of his person: he is King of kings, and Lord of lords; and he is, saith one, *Generalissimo* of all his majesty's forces in heaven and earth.

(2.) Consider his strength and valour: he hath an omnipotent arm, and is of a most valiant, undaunted, courageous, and heroic Spirit. What was Samson, Gideon, David, Alexander, Julius Cæsar, Scanderbeg, or any other mighty warrior, to the Lord Jesus? This is he who cuts in pieces the gates of brass, and breaks asunder the bars of iron; that hath the keys of death and hell; that slew Rahab, and wounded the dragon; who is terrible to the kings of the earth, and will come upon princes as upon mortar. This is he that is the terror of devils, the dread of mortals, who will make other captains tremble, and cry out to the rocks and mountains to hide them in the day of his wrath, Isa. li. 9.

(3.) Consider his wisdom. His skill and policy far exceed the craft and subtlety of all the machiavellian politicians in the world. He knows how to assault and harm his enemies, and to carry on, and bring off, to preserve and defend his people, and faithful Soldiers. Let men and devils be ever so skilful and politic, Christ knows how to outwit them, and over-reach them all. He knows where all their mines are digged, where all their forces, and ambuscades do lie: he knows their plot, and how laid this day against his interest, Gospel, and covenant people, in this and other nations. He knows how to confound them, and catch them in their own craftiness, and to bring them to shame. He is wonderful in counsel, and mighty in working. He hath an omniscient eye, as well as an omnipotent hand. He makes his countermines, and blows them up, or burieth them in the pit they have digged. He outshoots the devil and the wicked in their own bow. He will bring down the beast, and whore, and all their abettors, and make them ashamed of their hope. Mark the issue of this present dispensation. See Captain, and God a man of War.

2. Consider the excellency of your cause, which is just and righteous.

3. The goodness of your call, against which nothing can be objected.

4. For your further encouragement, consider the strength of your fortifications: they are all impregnable, and impenetrable, of most invincible strength. Your outworks, your walls, your bulwarks, your forts, and towers, all your defence is admirable. "The name of the Lord is a strong tower." "Salvation will God appoint for walls and bulwarks," Prov. xviii. 10, Isa. xxvi. 1. O how formidable and terrible are the attributes and threatenings of God to his enemies!

5. Consider. Though your number be the fewest, yet your side is the strongest; God is for us, and on our side: "With them is the arm of flesh, but with us the Lord our God, to fight for us." How many, said Antigoner, will you reckon me for? Poor mortal! How many then may we reckon God, Christ, the Holy Ghost for? The whole Trinity is engaged for us.

6. Consider. Though your service be hard, and conflict sharp, yet it will be short. It is but a little while, and your enemy shall trouble you no more. "Our light afflictions which are but for a moment," &c.; 2 Cor. iv. 17.

7. Consider. The devils, and all other enemies, though ever so potent, cruel, and malicious, yet they are all conquered and spoiled: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it," Col. ii. 15. The Romans were wont in a triumphant manner to carry those they had conquered about with them, and to brandish their swords, and display their colours, and carry their arms in open view, as trophies and emblems of victory: so the Lord Jesus, having conquered Satan, and the powers of hell, rode as it were in triumph through their kingdom, the air, and made a show of them openly, as a glorious victor. 2. Again, the world is subdued; "Be of good cheer," saith Christ, "I have overcome the world," John xvi. 33. And we through him are hereby made more than conquerors. Come tribulation, distress, persecution, &c., with all their blackness, darkness, threats, and terror; what will they do? "Who shall separate us from the love of Christ?" or hinder us of eternal life. 3. Death is subdued, Christ hath got the victory over that. What joy and comfort is this to believers, to hear that all their enemies are conquered; your Captain-general hath broken them all to pieces, Rom. viii. 35.

8. The enemy cannot hurt you; the worst you can meet with will work for your good, Rom. viii. 28.

9. Consider. Though you meet with hard things, Christ can and will make them easy to you. All your wounds he can heal, and all your broken bones he can set. The more you suffer for Christ, the greater your reward will be.

10. Consider what great and glorious pay you shall have in the end. Is not a kingdom, a crown of glory that fadeth not away, worth fighting and striving for?

11. Look to Christ, remember what he hath done and suffered for you; and consider what many saints have endured for his sake before you, that were most precious in God's sight. Is it not better to suffer here, than to suffer in hell? What is the pain and sorrow of the godly in this life, to the everlasting pains and torments of the damned in the world to come? Get much faith, and provide yourselves with all your armour, and the right use of it, the nature of which is opened under the fifth head. Get your hearts loose from the world: "No man that warreth, entangleth himself with the affairs of this life," 2 Tim. ii.

4. Labour for much love to God. It was a notable saying of Mr. Bland the martyr, when he was at the stake: "This death," saith he, "is more dear to me than thousands of gold and silver; such love, O Lord, hast thou laid up in my breast, that I hunger for thee." Take heed you consult not with carnal reason; rely wholly upon Christ, and never consult thy present strength with thy future sufferings. Take heed you do not overvalue your lives. Alas! you cannot live long; what if you die a little sooner than you might do according to the course of nature? Also consider, is it not better if God call you to it, to glorify him by dying, than to die otherwise? Remember, you are not your own; let God therefore make what improvement of you he pleases.

Lastly; pray continually, pray always, for this is the way to overcome. Prayer hath done wonderfully. And this is one great thing that is enjoined on the Christian Soldier.

"Praying always with all prayer and supplication, in the Spirit, and watching thereunto with all perseverance, and supplication for all saints, and for me," &c., Eph. vi. 18.

Here are two things to be noted:—

I. A duty enjoined, prayer.

II. Blessed directions about it, viz.,

1. The time—always.

2. The kinds—all prayer and supplication.

3. How, viz. (1.) In the Spirit. (2.) With diligence. (3.) Constantly.

4. For whom; (1.) For all Saints. (2.) More particularly for the preachers of the Gospel.

Note. Soldiers of Christ ought to pray, to be much in prayer, to pray always, to pray in the Spirit, to pray for themselves, and to pray for others also.

First; though we are to pray always: yet there are some special times for this duty. Prayer is twofold, 1. Ordinary. 2. Extraordinary. We must in some seasons more especially be at this duty, to pray hard, to pray mightily, &c.

Quest. What is meant by praying always?

Answ. 1. It is as much as to say, "Pray in every thing," according to that word, Phil. iv. 6, "In every thing, by prayer and supplication, let your requests be made known to the Lord." Some pray in nothing they do. "In all thy ways acknowledge him."

2. In all conditions, in a full state, in a naked state, in poverty, in plenty, in sickness, in health, in prosperity, and in adversity.

3. For every thing we need, for spirituals, for temporals, so far as God seeth them good for us.

4. Daily, frequently, morning, and evening. David said to Mephibosheth, "Thou shalt eat bread at my table continually," 2 Sam. ix. 7. He cannot mean, thou shalt do nothing but eat, he would not have him to be such a cormorant, but commonly, every day, &c.

5. To have a heart always for this duty, to be always fit and ready for this sacred ordinance.

Quest. What are those special times and seasons for prayer? or when is extraordinary prayer to be made?

Answ. 1. When a Saint hath any great work to do for God, or eminent business and service for his Church. See Nehem. i. 5, Acts iv. 2, 9. When Abraham's servant had special work to do for his master, he was much in prayer.

2. When a Saint is in the dark concerning any one truth of God, and cannot get satisfaction, then it is a time for extraordinary prayer. When Daniel was at a loss about the time of deliverance out of captivity, how much did he give himself to prayer, Dan. ix. 1, 2, 3, &c.

3. When a gracious soul is under any sore and grievous affliction. David in his distress and affliction cried mightily to God. "Is any afflicted? let him pray;" that is, let him be more abundantly in that duty, James v. 13.

4. When sin abounds, or in a day of great rebuke and blasphemy: when hell seems to be let loose, or the flood-gates of wickedness opened wide in a nation, then it is a time for the godly to be much in prayer, Jer. xiv. 19, Isa. xxxvii. 23.

5. In times of great distress upon the Church; when the danger is imminent, as at this day; this is a time for extraordinary prayer. See Isa. xxii. When many nations came up against Judah, then Jehoshaphat cried mightily to heaven, 2 Chron. xx. 12. When Haman plotted to destroy all the Jews, and cut off Israel at once, and the writings were sealed and sent forth, then Esther and the godly ones prayed mightily. Thus did Jacob, when his brother was coming to meet him, fearing he would cut off the mother with the child; how did he then wrestle with God! Gen. xxxii.

6. In times of temptation. When Christ was assaulted, and his hour was come, he prayed hard, he spent a whole night in prayer, Matt. xxvi. 44. And what saith he to his disciples? "Watch and pray, that ye enter not into temptation," verse 41. When Paul had that thorn in the flesh, the messenger of Satan to buffet him, he besought the Lord thrice, that it might depart from him, 2 Cor. xii. 8. That three times, as some conclude, might be threescore times.

7. Lastly; in a time of great expectation, when great things are near, and much looked for. When Daniel expected great things, understanding by books, deliverance to the Church was at hand, he set himself to seek God, Dan. ix. 2, 3.

Secondly; Consider, prayer is a great ordinance. And that doth appear,

I. In respect of God; it gives him the glory of three great attributes.

(1.) Of his omniscency: We hereby acknowledge, that he knows our wants and

necessities. "All my desires are before thee, and my groanings are not hid from thee," Psal. xxxviii. 9.

(2.) His omnipotency. We acknowledge, in our crying to God, and relying upon him in this duty, that he is able to help us, and supply all our wants.

(3.) It gives him the glory of his goodness: "O thou that hearest prayer." A Saint knows, and confesseth hereby, if he pray aright, that God is willing and ready to help and save him.

2. Prayer is a great ordinance, if we consider the power and prevalency of it. Luther ascribed to prayer a kind of omnipotency. It hath prevailed over fire, water, and earth; It hath stopped the sun in its course. It hath prevailed over evil angels, it hath cast the devil out, and broken his kingdom. It hath had power over the good angels, as appears in the case of Elisha; it fetched them from heaven to be his guard and protection, 2 Kings vi. 16, 17. Nay, it hath prevailed with Christ himself, the Angel of the covenant, as appears in Jacob's case. "As a Prince, thou hast wrestled with God, and hast prevailed." It hath healed the sick, raised the dead, stopped the lion's mouth, and hath subdued and put to flight the armies of aliens; hath opened the prison doors, and broken in pieces chains, gates, and bars of iron and brass, Heb. xi. There is none of the battering rams, or artillery of hell can stand against it. It is like an engine, as one observes, that makes the persecutors tremble; and woe to them that are the buts and marks that it is levelled at, when it is fired with the fire of the Spirit, and discharged in the strength of faith. It is said, Mary Queen of Scots dreaded more the prayers of Mr. Knox, than an army of twenty thousand men; she had more cause, than an army of ten hundred thousand. It is said of the witnesses, that "They have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters, to turn them into blood, and to smite the earth with plagues, as often as they will," Rev. xi. 6. How do they do this, but by prayer?

3. That prayer is a great ordinance, will appear, if we consider the promises made to it, Psal. i. 15, Matt. xxi. 22, Job xv. 7.

4. That it is a great ordinance, will appear, if we consider how it co-works with all other ordinances and duties, to make them effectual, whether moral or evangelical. Every thing is sanctified by the word of God and prayer.

5. That prayer is a great ordinance, doth appear by the influences it hath over all our graces. (1.) It is the means for getting grace; hereby a Soldier of Christ obtains his armour. (2.) And for the increase of grace, in order to the acting of it. (3.) For the evidencing of grace. It is that which brings the soul into God's presence, and fills it with divine joy and peace in believing.

6. It is the divine breath of the soul; can a man live longer than he breathes? A Saint dies, when he quite ceaseth praying.

Quest. What hinders or obstructs the answer of the saint's prayer?

Answ. (1.) When we pray not according to God's will; God's will must be the rule of our prayers. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us," 1 John v. 14.

2. When the end or aim of a man is not right: "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts," Jam. iv. 3.

3. When we pray not in faith; unbelief hinders the answer of prayer. "But let him ask in faith, nothing wavering," Jam. i. 6, &c.

4. When endeavours after the things we want, are not joined with our prayers. As we have a mouth to beg, we must have a hand to work, Psal. xxvii. 4.

5. When any one sin resteth in the bosom unrepented of. "If I regard iniquity in my heart, the Lord will not hear me," &c., Psal. lxxvi. 18.

6. When we are not fervent. Prayer must be with affection unto God.

7. When we pray not in spirit. Our spirits must pray; and not only so, but if the Spirit of God do not act and assist our spirits, our prayers will not prevail.

8. When we are not constant in the duty. We must be importunate and constant, pray always, and not faint, if we would have our prayers heard, Luke xviii. 1.

9. When we come not to God in the name of Christ, the door is shut. We must ask in Christ's name, and come to God by him, if we would be heard and accepted by him.

THE CELESTIAL RACE, OR, THE SAINTS COMPARED TO RUNNERS.

"Know ye not, that they which run in a race run all, but one receiveth the prize; so run that ye may obtain," 1 Cor. ix. 24.

"Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the Race that is set before us," Heb. xii. 1.

CHRISTIANITY, or the life of a Christian, is in these scriptures compared to a race. "So run that ye may obtain." A Christian is compared to a man that runs a Race.

What sort of Race the apostle principally alludes to, is not, as we conceive, so material; besides, many worthy men do not agree about it, some being subject to think the apostle alludes to the Olympic games. We shall therefore run the parallel, with respect to such things concerning a Race, which all generally agree in.

To run, is variously taken in scripture. 1. To break through, Psal. xviii. 29. 2. To strive with the greatest speed and celerity, or to make haste, Prov. i. 16, 2 Kings iv. 22. 3. Eagerly in affection to be carried after, 1 Pet. iv. 4. 4. To pass without let, Psal. cxlvii. 15. 5. To labour with earnestness. 6. To go forward, Gal. v. 1.

METAPHOR.

PARALLEL.

I. A man that runs in a Race, takes great care to begin well. It behoves him to be exact in his setting out. 1. In respect of time. 2. In respect of place; he observes the place from whence he must begin to run. A little time lost at the beginning of a Race is dangerous.

vi. 2. Some men begin too late, they mind not the call of God. "To-day if ye will hear his voice, harden not your hearts." "Because I have called, and ye have refused, &c. I also will laugh at your calamity. Then they shall call upon me, but I will not answer," Prov. i. 24, 28. 1. They ought to observe the place from which they must depart. He that would go to Zion, must leave Babylon; as he would go to Zoar, so he must depart out of Sodom. He must leave the way of sin, yea, all the evil courses, customs, traditions, and inventions of men: "Ye did run well," &c.

II. A man that runs in a Race, ought to know the way well which he is to run; if the path be not plain before him, he is not like to win the prize.

Christ is the Way, as a priest, who offered himself up as a sacrifice to God for us, to atone and make peace between the Father and us. 2. Christ is the way as a King, who hath appointed us laws and ordinances, which we must obey and follow, to manifest our subjection unto him, "I will run the way of thy commandments," Psal. cxix. 32. 3. As a Prophet, who hath laid down all rules and heavenly directions necessary for us in matters of faith and practice, whom we must hear in all things. 4. Christ is the Way, in that holy example he hath left, that we should follow his steps. A saint observes the very footsteps of Christ, and of the primitive church; he sees the good old way plain before him, as it is recorded in the holy scripture, and thereby knoweth which way to steer his course, Acts ii. 23, 1 Pet. ii. 21.

III. A man that runs in a Race, must see to put himself in a fit equipage. He puts off his upper

I. So a Christian ought to take great care how he begins or sets out in the Race towards eternal life.

1. In respect of time, it behoveth him to set out early enough; he must not defer the great concernment of his soul; delays are dangerous. "Seek the Lord whilst he may be found, call upon him whilst he is near," Isa. lv. 6. "I love them that love me, and they that seek me early, shall find me," Prov. viii. 17. "Behold, now is the accepted time; behold, now is the day of salvation!" 2 Cor.

vi. 2. Some men begin too late, they mind not the call of God. "To-day if ye will hear his voice, harden not your hearts." "Because I have called, and ye have refused, &c. I also will laugh at your calamity. Then they shall call upon me, but I will not answer," Prov. i. 24, 28. 1. They ought to observe the place from which they must depart. He that would go to Zion, must leave Babylon; as he would go to Zoar, so he must depart out of Sodom. He must leave the way of sin, yea, all the evil courses, customs, traditions, and inventions of men: "Ye did run well," &c.

II. So a Christian ought to know the way to salvation, to be well instructed in the path of eternal life. Christ is the Way: "No man, (saith he,) cometh unto the Father, but by me," John xiv. 6. "There is no other name under heaven given, whereby we must be saved," Acts iv. 12. 1.

2. Christ is the way as a King, who hath appointed us laws and ordinances, which we must obey and follow, to manifest our subjection unto him, "I will run the way of thy commandments," Psal. cxix. 32. 3. As a Prophet, who hath laid down all rules and heavenly directions necessary for us in matters of faith and practice, whom we must hear in all things. 4. Christ is the Way, in that holy example he hath left, that we should follow his steps. A saint observes the very footsteps of Christ, and of the primitive church; he sees the good old way plain before him, as it is recorded in the holy scripture, and thereby knoweth which way to steer his course, Acts ii. 23, 1 Pet. ii. 21.

III. So a man that would set out in the spiritual Race, or in a speedy course towards salvation, must cast off the rags of his own righteousness,

METAPHOR.

clothes, and gets meet and necessary garments for the purpose : because the clothes that a man usually wears, would much encumber him in his running.

IV. A man that would run in a race, so as to obtain the prize, must lay aside all weights whatsoever ; for all know, that if a man have a weight or burden on him, it will greatly hinder or obstruct him in his running : nay, if he do not cast it off it will soon cause him to be weary, and faint in the way.

prophet shows, is like a man that is laden with thick clay, Hab. ii. 6. It is impossible for a man to run this Race with the world upon his back. What was it that weighed down the young man in the Gospel, that came running to Christ, who seemed to be in a full speed towards eternal life ? Was it not the inordinate love to the world ? 2. Sin : sin is a weight : " That sin that doth so easily beset us." Some understand, the sin of unbelief is meant hereby ; others, a man's constitutional sin, or the sin of his nature, that which he is most easily overtaken with, whether it be pride, passion, &c. Sin, yea, every sin must be cast off, take it how you will, though I rather adhere to the latter, if a man would so run as to obtain ; for nothing like guilt tends to make a Christian grow weary and faint in his mind.

V. A man that would run so as to obtain the prize, must not be overcharged with inordinate eating and drinking ; for experience shows how that unfits a man for running a Race, or for any other enterprize whatever. And a man that striveth for mastery is temperate in all things.

ton riotousness, excessive delight in, or desires after the pleasures of this world, &c. Or on the other hand, being overwhelmed, and sorely afflicted or perplexed with inordinate cares about earthly matters ? All these things must be avoided by those, who would run the spiritual Race so as to obtain the prize.

VI. A man that would run in a Race, so as to obtain the prize, must see he doth not lessen his pace ; he must run swiftly, and run constantly ; if he loiter, or grow careless, and idle, no wonder if he lose the prize.

one of you do show the same diligence, to the full assurance of hope to the end," Heb. vi. 11. Some men seem very zealous in a fit, they are all on a flame, as it were, none more forward and lively in God's ways, and in his holy worship, than they ; but on a sudden oftentimes, as hath been observed, they flag, and grow weary. It may be, as the proverb is, a zealous apprentice, a lukewarm journeyman, and a quite cold master.

VII. A man that would run so as to obtain the prize, ought to be strong and healthy. A distempered person, or one that falls sick in the way, is not likely to obtain the prize ; a consumptive man, or one that hath

PARALLEL.

and put on the righteousness of Jesus Christ by faith ; for that garment, with the garment of holiness and humility, is only necessary, and must be put on by all that run the Race set before them, so as to obtain the prize, Rom. xiii. 14.

IV. So a Christian that would run in this heavenly Race, must cast off every spiritual weight. This the apostle directly counsels the Saints to do : " Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the Race set before us," Heb. xii. 1. Now these weights are, 1. The inordinate affections. Our hearts must not be set upon things below, not inordinately upon father or mother, son or daughter, house or land ; for he whose heart runs out in a covetuous manner after the world, as the

V. So a Christian must take heed he be not overcharged in a spiritual sense ; there is a spiritual sense : there is spiritual gluttony and drunkenness spoken of in scripture. Hence saith our Saviour, " Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and the cares of this life, and so that day come upon you unawares," Luke xxii. 34. What is meant by surfeiting, drunkenness, &c., but all kind of loose living, 1 Thess. v. 7. Wan-

VI. So a Christian must run with speed, he must be very diligent, swift-footed, which is signified by running ; and also he must be even in his course. He must not be like the Galatians, Gal. v. 7, only run well for a time, but continue always to the end the same pace, i. e., keep in a constant course of godly zeal and holiness, according to that of the apostle, " We desire that every

VII. So a Christian, that runs the heavenly Race, ought to labour after spiritual strength : " Be strong in the Lord, and in the power of his might," Eph. vi. 10. " Thou, therefore, my son, be strong in the grace that is in Christ Jesus," 2 Tim. ii. 1. Distempers are as apt to seize upon

METAPHOR.

feeble knees, or a distempered heart, is not likely to hold out.

want of breath, difficulty in breathing out constant and fervent prayers and desires to God, or any other decay of the inward man, or disease of the soul. If any of these seize upon a Christian, in his course to eternal life, without speedy cure, they will cause him to faint, and fall short of the blessed prize.

VIII. A man that runs in a Race, if he fall lame in the way, is not likely to obtain the prize.

way, but rather let it be healed." Heb. xii. 13. Some by lameness understand want of sincerity, when there is a work upon one faculty of the soul, and not upon another; i. e., when the conscience is awakened, and the understanding somewhat enlightened, and yet the will and affection is for sin and the world. This man is lame, he is no sound man, he goes limping: he will not run long, as he runs not well. Others by lameness understand more directly, a wavering mind about some main truths of the Gospel, or about the public and visible owning and professing of Christ and the Gospel, in respect of those truths that are most opposed by men, in the day and generation in which we live. Some are like those in the prophet Elijah's time, they halt between two opinions, stand wavering between God and Baal, and know not which to cleave to, whether to the Protestant, or Popish religion, 1 Kings xviii. 21. Now these are lame professors; they are corrupt, or not sincere; they will not, unless healed, hold out to the end of the Race, but be turned out of the way.

IX. A man that meets with bad way in running a Race, is thereby many times hard put to it, and in danger of losing the prize. As when he is forced to run up-hill a great while together, or meets with a rough and untrodden path, or, is fain to run through a deep mire, or a very dirty lane; this tries his strength, courage, and resolution.

grown weary, or being offended, have fallen away, Matt. xiii. 21.

X. Men that run in a Race, have many spectators, who stedfastly look upon them, to see how they run, and who will win; some hoping one will gain the prize, and others hoping the same man will lose it.

will hold out to the end, and obtain the crown of everlasting glory, and to that purpose help and encourage them in their course. On the other side, there are all the devils, or wicked angels, who have their eyes upon them for evil, who do not only hope and long to see them grow weary and faint in their minds, but also strive, as much as in them lies, to hinder and resist them in their Race, so that they may lose the prize, Zech. iii. 1, 2.

XI. Some men run a great while, and afterwards grow weary, and slack their pace, nay, quite give over running, and so lose the prize.

and so turn with the dog to his vomit again, and lose eternal life.

PARALLEL.

the soul as upon the body, viz., the tympany of pride, the fever of passion, the trembling of the heart through slavish fear, the stone of a hard heart, the spiritual consumption, or decay of grace;

VIII. So that Christian that falleth lame, in a spiritual sense, in the Race to glory, is in danger of miscarrying. "Make straight paths for your feet, lest that which is lame be turned out of the

IX. So when a Christian meets with hard things, or passeth through great difficulties in his way to heaven, he is much put to it, viz., when he is forced to mount the hill of opposition, and pass over the stile of carnal reason, and through the perilous lane of persecution, and valley of the shadow of death; "Being accounted all the day long as a sheep for the slaughter," Psal. xlv. 22, He then is tried to purpose. Many that have set out heavenwards in a day of peace and prosperity, have in a time of tribulation, and persecution

X. So the saints of God have many and eminent spectators, who stedfastly look upon them, with great expectation, to see how they behave themselves, whilst they run the celestial Race, viz., God the Father, the Lord Jesus Christ, and the Holy Spirit, the one Almighty and eternal God. Yea, and all the holy angels, on the same side, behold them with great earnestness, hoping they

XI. So some professors seem to run well, to be zealous for God and religion a great while, it may be for many years together; but when trouble arises, or temptation seizes upon them, they grow weary, and indifferent about these matters, and with Demas, cleave to this present evil world,

METAPHOR.

XII. Some men that have run in a Race, have run for a great prize, yea, for a crown, as some have observed, and when they have won it, have been praised exceedingly, it being esteemed a mighty honour; it hath not only enriched them, but been to their great renown and glory.

of righteousness, which God the righteous Judge will give me at that day, and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 7, 8. This prize will not only enrich the soul that obtains it, but raise his renown and glory to eternity. He shall be honoured of all, nay, he is the man whom the king delights to honour: "They shall sit down with Christ on his throne," &c., Rev. iii. 21.

XIII. The man that runs, who resolves to win the prize, breaks through all difficulties, will not regard any vain allurements, but presses on with his utmost strength, celerity and speed imaginable; the thoughts of the rich prize animating his mind, and prompting him on so to do.

in praying, being greatly animated and encouraged thus to do, by seeing him who is invisible, to the natural eye, and by having a sight of the excellent reward, or that glorious crown and kingdom he knows he shall receive, when he comes to the end of the Race, Heb. xi.

METAPHOR.

I. Some men in running a Race do their best; they do whatever in them lieth to obtain the prize, but nevertheless lose it.

II. Many run in a Race, but one only can obtain the prize.

PARALLEL.

XII. So the Saints of God, who run this heavenly Race, run for a great prize, viz., a crown of glory. "And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible," 1 Cor. ix. 25. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10. "I have," saith Paul, "fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown

XIII. So a true Christian, who resolves for heaven, he makes haste, he breaks through all difficulties, and regards not the golden balls Satan throws in his path, viz., none of the vain allurements of this world, but with his uttermost strength, celerity, and eagerness of affection, presseth forward. "I press towards the mark," &c., Phil. iii. 14. "He strives to enter in at the strait gate," Matt. vii. 13. He strives against Satan, against the world, against sin, strives in hearing, encouraged thus to do, by seeing him who is going a sight of the excellent reward, or that glory shall receive, when he comes to the end of the

DISPARITY.

I. But now a Christian, whoever he be, that doth his best, does what he can in all uprightness of heart, to believe, to close in with Christ, to love, serve, and obey him, shall never miss of eternal life, John x. 2, Rom. viii. 1. Never was any man damned, saith a worthy minister, that did what he could to be saved.

II. But though thousands run in this spiritual Race, yet they may all obtain the prize.

INFERENCES.

I. We may infer from hence, that the work and business of a Christian is hard and difficult; heaven is not obtained without running, wrestling, striving, warring, &c.

II. That many professors, who set out heaven-ward, and run well a little while, are not like notwithstanding to obtain eternal life; it is only he that endureth to the end, that shall be saved, Matt. xxiv. 13.

III. It may also inform us what the reason is, that so many persons faint or grow weary in this spiritual Race. (1.) Their weights which they have upon them may occasion it. Or, (2.) The way being bad, or up-hill. (3.) Their not being temperate in all things. (4.) Their being diseased or lame. (5.) Satan beguiling them with his golden balls. (6.) They being not thoroughly affected with the worth of that glorious prize they run for. (7.) By means of their trusting in their own strength, &c. (8.) Their growing lazy, loving present ease, &c. (9.) And lastly, which is the sum of all, their not being truly converted, never effectually wrought upon by the Spirit of grace.

IV. It may serve to stir us all up to the greatest diligence imaginable, to the end. Whatsoever we meet in the way, heaven will make amends for all.

SAINTS COMPARED TO SALT.

"Ye are the Salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and trodden under foot of men," Matt. v. 13.

BELIEVERS, as well as ministers, are called by our Saviour the Salt of the earth; for Christ preached this sermon not only to his apostles, but to all the disciples; it is not appropriated to ministers alone, but to all believers.

Why the godly are and may be compared to Salt, is briefly opened in the following parallel.

METAPHOR.

I. Salt is very profitable, it keeps and preserves meat from putrifying, which would soon stink, corrupt, and perish, was it not for it. "Salt, as one saith, 'is the blossom of nature, it is mingled with all mixed bodies, and preserves them from corruption.'"

so abominable in God's sight, that he would not endure it any longer. And besides, God many times spares a people, family, and nation, for the sake of the righteous who dwell among them. The godly are the interest of people and nations, as it is elsewhere shown. Had there been but a little more of this spiritual Salt in Sodom, viz., but ten righteous ones, it might have continued to this day. "And he said, O let not the Lord be angry, and I will speak yet but this once, peradventure there shall be ten found there," &c. "And he said, I will not destroy it for ten's sake," Gen. xviii. 32. Nay, though there was scarce ever a godly soul in it, but righteous Lot; yet what said the angel? "Haste thee, escape thither, for I cannot do any thing till thou be come thither," Gen. xix. 22. As Zoar was saved for Lot's sake, so Sodom could not be set on fire, till he was out of it. And was not Joseph the interest of Potiphar's house? Was not his master blessed for his sake? And was not Laban, and what he had, blessed for Jacob's sake? And was not the whole house of Israel and Judah preserved and saved from utter ruin, for the sake of a holy remnant that was among them? "Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and been like unto Gomorrah," Isa. i. 9.

II. Salt draws putrifying humours out of meat; it is of a purging and cleansing quality.

III. Salt seasons meat, and makes it savoury.

wise and witty speeches, pleasant discourse, a good grace in speaking, and Salt, by the same word. This agrees with that of the apostle: "Let your speech be always with grace, seasoned with Salt, that ye may know how to answer every man," Col. iv. 6.

IV. Salt is of a hot and fiery nature; being cast into the fire, it sparkles, and burns furiously.

V. Salt stirs up thirst.

things. We should not so much look for examples from others, as give examples ourselves.

VI. Salt makes meat fit for

PARALLEL.

I. So the godly are most profitable in all the earth. (1.) They keep the world from being totally corrupted by evil and pestilent errors and heresy. (2.) From being spoiled by profaneness and hellish debauchery. They, by their holy lives, doctrine, and gracious deportment, put a check to the overspreading wickedness of those places where they live. The world would soon grow much worse than it is, were it not for the saints and people of God; it would stink, and be

draw out rottenness and filth from the hearts and tongues of men.

III. The godly Christian by his wisdom seasons the minds of good men. Hence *sapientia* is derived a *sapore*, from *savour*. The Latins express

IV. So Christ's disciples are by the Spirit made hot, fervent, and zealous for God, and his truth; yet this heat should be mingled with discretion; lest they fly out, as those did who called for fire from heaven, Luke ix. 54.

V. So the good example of Christians stirs up others to thirst after Christ, and heavenly

VI. So by the Salt of a holy conversation, or a

METAPHOR.

Food, and meet to be received by such as want it.

professor may be said to season his own doctrine. And on the other hand, how unsavoury doth that good doctrine seem to be, and what little relish is there in it, that is preached by an unholy and unsanctified person? Rom. ii. 21—24.

VII. Salt may lose its savour, and become good for nothing, but to be trodden under feet of men. It is not fit for the land, nor yet for the dunghill, but men cast it out. Naturalists tell us, that Salt having lost its savour, being laid upon land, it causeth barrenness.

again by repentance," &c. Heb. vi. 4, 5, 6. Unsavoury professors, and wicked apostates, tend to make the Church barren; they hinder the increase thereof.

PARALLEL.

good life, in them that preach and profess the Gospel, the word becomes fit to be received.

This makes it relish, and this way a preacher or

VII. So professors, if they lose their savour, if they become vain, vicious, and carnal in their conversations, what are they good for? A Christian to turn an apostate; he that seemed once savoury and serious in his words and behaviour, to become filthy, unclean, proud, ambitious, covetous, &c., is one of the worst of men; such are fit for nothing but to be cast into hell. Of these the apostle speaks, "It is impossible to renew them

INFERENCES.

I. How unsavoury is the world! Sinners by nature are loathsome and stinking in God's sight: "Their throats are like open sepulchres," Rom. iii. 13.

II. It shows Saints their duty, which is to season others. They should season the place, town, family where they live: (1.) By good doctrine. (2.) By a good conversation. (3.) By good counsel. Jacob told his sons, Simeon and Levi, by their slaying the Sichemites, "They made him to stink among the inhabitants of the land," Gen. xxxiv. 30. The speech, as well as the practice of Christians, should be a seasoning and savoury pattern, that it may administer grace to the hearers, and observers thereof.

III. O let it stir up every Christian, as well preachers as others, to be savoury! How can we season others, if the Salt have lost its savour? Take heed of scandalous sins. (1.) By these the name of the Lord is blasphemed, Ezek. xxxvi. 20, Rom. ii. 24. (2.) Religion brought to contempt and reproach. (3.) The hearts of all sincere ones greatly grieved. (4.) The conversion of sinners hindered. (5.) Men's damnation furthered. Hence saith Christ, "Woe be to the world because of offences."

But on the other hand, (1.) A holy and savoury life makes a man lift up his head with much boldness, though reproached: "Whose ox have I taken, or whose ass? Or of whose hands have I received a bribe." 1 Sam. xii. 3. (2.) It tends to stop the mouths of the wicked, 1 Pet. iii. 16. (3.) It is many times not only a means of conviction, but conversion of others; nay, and of such as will not be won by the word, 1 Pet. iii. 1.

IV. If Saints are the Salt of the earth, and interest of nations, it shows the folly of those wicked men, that strive to root them up, and turn them out of the world.

V. Lastly; It may caution all that profess the Gospel, against apostacy. "Remember Lot's wife," Luke xvii. 23. She for not being savoury, or for looking back, was turned into a pillar of Salt, nay, and into a standing pillar, &c., Gen. xix. 26. May not one reason of it be this, viz., to show, that that very example of God's severity upon her, might serve, or be sufficient to season all Christians, to the end of the world against apostacy, or looking back?

SAINTS COMPARED TO MERCHANTS.

"Again, the kingdom of heaven is like unto a Merchant-man, seeking goodly pearls, who when he had found one pearl of great price," &c., Matt. xiii. 45, 46.

SIMILE.

I. A Merchant is a great dealer in the things of the world.

PARALLEL.

I. A true Christian is a great dealer in the things of heaven; his affections are set upon those things that are above, where Christ sitteth at the right hand of God, Col. iii. 1.

SIMILE.

II. The best and greatest Merchants trade and deal in the richest and choicest things on earth, viz., jewels, pearls, &c.

III. Merchants in their first trading are not so skilful in their merchandize, as they are afterwards, when by commercing with other Merchants, they have found out the true worth of their Merchandize, and the manner of their dealings.

IV. Merchants are most careful of their concerns, when they have met with some loss; then they begin to fear they shall be undone, if such losses increase upon them.

V. Merchants that deal in precious stones, are very careful lest they should be deceived with counterfeit stones, which are very like the true ones.

VI. Merchants trade to foreign parts or countries; their chief concerns come from thence, whereby they grow rich.

VII. Merchants have correspondents in those countries to which they trade, who receive their merchandize which they send, and make returns of more gainful things.

godly sorrow, and return the oil of joy.

VIII. Merchants are strongly engaged by the profitableness of their trade, to follow it very close. O how diligent are Merchants, when they find riches come in apace upon them.

of a godly life; what time cannot do,

IX. Merchants are diligent in attending the exchange, where they have an account of their foreign affairs, and also an opportunity to trade further, either in selling or buying; and they that are negligent in this matter, do give just cause of suspicion, that they will soon fail, and cease to be Merchants.

X. Merchants are very careful in keeping their accounts; they are often in their counting-houses. They who are wise, will be sure their books are well kept,

PARALLEL.

II. The true Christian desireth, and seeketh after the riches of grace, and riches of glory, called pearls, which are of the greatest value and worth, in which he may be most happy. He seeketh for pearls, but he fixeth most upon the pearl of great price, Jesus Christ, Matt. xiii. 46.

III. So the true Christian, when he is first concerned in the matters of Christianity, is not so skilful as afterward, when he hath by Christian converse found out the worth of spiritual things, and the deceitfulness of Satan, the world, and his own heart together with the faithfulness of God.

IV. Christians are most careful in their spiritual and eternal concernments, when they have met with some spiritual losses, and are attended with a holy fear, lest eternal ruin should follow.

V. The true Christian is very careful lest he should be deceived in his spiritual ties, viz., have a false faith, a false repentance, and false obedience, and counterfeit grace, which may be very like the true.

VI. True Christians have their chief concerns from heaven, whereby they grow spiritually rich. Heaven is called "a far country," Luke xix. 12.

VII. The true Christian hath his correspondent in heaven, who manageth all his concerns, viz., Jesus Christ the righteous; he is their Advocate and Intercessor, he appears in heaven for them, Heb. ix. 24. He receives their duties, and makes returns of mercy; he will receive their tears of "Thou puttest my tears into thy bottle," &c.

VIII. So should it be with true Christians; the gainfulness of godliness should engage them to follow the heavenly trade more closely, because it "hath the promise of the life that now is, and that which is to come," 1 Tim. iv. 8, for time and eternity is little enough to make up the revenues, eternity shall.

IX. True Christians do make conscience, and exercise a godly care in attending the meetings of the Saints, in their solemn worshipping of God, whereby they get understanding and knowledge of their affairs in heaven, as managed by Jesus Christ. And there they have the opportunity to put off spiritual duties, and receive heavenly blessings, Heb. x. 25. And such as do neglect this practice, may justly be suspected that in a little time they will cease to be Christians.

X. True Christians are, and ought to be very careful in keeping up their closet and secret communion with God, by private prayer, and self-examination, that so they may give their account up to God with joy, and not with grief;

SIMILE.

and that their accounts are in good order, that so they may see a good end of their affairs, and enjoy comfort in the management thereof.

PARALLEL.

and may also enjoy divine consolation in the faithful performance of the duties of Christianity.

SAINTS COMPARED TO PILGRIMS.

"They confessed, that they were strangers and Pilgrims on the earth," Heb. xi. 13.

"I beseech you, as strangers and Pilgrims, to abstain from fleshly lusts, that war against the Spirit," 1 Pet. ii. 11.

Note. The Saints of God are in these Scriptures compared to strangers and Pilgrims.

SIMILE.

I. A Pilgrim is one that travelleth from one place to another, and is far from home.

Pilgrims on the earth. Jacob said, "the days of my life, because of the uncertainty of his abode here, and in respect of his removing from place to place, Gen. xlvii. 9.

II. A Pilgrim that sets out in a long journey, takes care to free himself of all manner of weights, and unnecessary burdens, and whatsoever else may tend to weary, or unfit him for his journey.

gone a great way, seemed to be a very zealous Pilgrim; but he had such a cruel burden upon his shoulders, that he tired before he came to the end of his journey. Covetousness, or an unsatisfied desire after the things of this world, is compared to a burden, or load of thick clay: "Who enlargeth his desires as hell, and cannot be satisfied," &c. "Woe to him that increaseth that which is not his; how long? And to him that ladeth himself with thick clay," Hab. ii. 5, 6. Would not a man that hath a long journey to go, be laughed at, should he carry with him a heavy burden of dirt and rubbish? Such fools are many professors. See Runner.

III. A Pilgrim in his travels goes up-hill and down-hill; sometimes he meets with good way, and sometimes with bad way: sometimes he passeth over stiles, and through dirty lanes; and then again through green fields and pleasant pastures, and delightful paths, till he come to his desired place.

I consulted not with flesh and blood." 7. So upon the top of the rock of country.

IV. A Pilgrim, that hath a long and difficult way to travel, is very thoughtful how to find the right way, being a Stranger in that country through which he must pass. And besides, being told there are many cross ways and turnings, and hard difficult pas-

PARALLEL.

I. The Saints of God are spiritual travellers, they are far from their Father's house, heaven is their everlasting home, and thither they are going. All the holy patriarchs and prophets confessed they were "the days of the years of my Pilgrimage," rather than the days of my life, because of the uncertainty of his abode here, and in respect of his removing from place to place, Gen. xlvii. 9.

II. So the spiritual Pilgrim, when he first sets out in the ways of God, lays aside every weight, and the sin that doth so easily beset him, Heb. xii. 1. It greatly behoves him so to do; for one sin carried in the bosom, or the inordinate love to anything or person of this world, will prove of dreadful consequence to him. The young man in the Gospel had

III. So the Pilgrim that would travel to the New Jerusalem, meets with various ways and passages. 1. He must go out of the horrible pit of profaneness; that is work enough for the first day's journey. 2. Through the brook of sincere repentance, or true contrition, for every one that leaves open profaneness, is not truly penitent. 3. Down the valley of self-denial, a very difficult passage. 4. Over the mountains of opposition; for the devil and all will straightway make head against him. 5. Over the style of carnal reason: "Immediately

6. Into the pleasant ways of the New Covenant. IV. So the spiritual Pilgrim spares no costs, omits no study, to get the best information imaginable, of the ready way to the land of promise. He ceaseth not to enquire of such as pretend themselves to be guides, and such as know the way; but finding them to be short-sighted, and ignorant of the way themselves, he seeks further. And as he goes along, one cries, this is

SIMILE.

sages to find, he takes care therefore to get a good and skilful guide, lest he should lose his way.

authority of the nation doth enjoin in matters of faith and religion. Others call upon him to be led wholly by the light of his conscience, and that will bring him unto the land of promise, the place he longs for. And at last he meets with another, that seems yet to differ from them all, and greatly to slight and condemn one grand fundamental God's word holds forth, under plausible pretences. He cries up holiness, and just living, which all confess is required; but in the mean time strives to persuade him to cast off the satisfaction of Jesus Christ, and trust to his own righteousness, or to refined morality, rendering faith in Christ crucified little more than a fancy; and that the main design of Christ in coming into the world was, only to be a pattern of holiness and humility. But he perceiving the danger great upon this account, and that none of these pretenders could give any convincing evidence why they should be believed, and their counsel followed, above others, he rejected all their directions, and resolved to be led by none of them, further than their doctrine agreed with a certain directory, which through the grace of God he hath obtained, namely the written Word of God; and that tells him plainly, "the way is Christ," John xiv. 6. viz., Christ, as a Priest, dying for him, to appease the wrath of God, and make atonement for his sin, fulfilling the law, and bringing in everlasting righteousness. Christ, as a King, to subdue his sin, and to rule and reign over him, according to those blessed and wholesome laws, ordinances, and institutions, given forth by him and left in his word, Dan. ix. 24. Christ, as a Prophet, to teach and instruct him. Christ, as a holy pattern and example, to imitate and follow, so far as by the help of grace he is able. [See Surety, sin a Debt, the Word compared to Light, the Spirit to a Teacher and Guide.] He hath learned of Christ to be holy, and is helped therein by, the Holy Ghost to excel his neighbour, and denies all his ungodliness, and worldly lusts; and yet casts himself only on Christ, relying upon his merits, labouring to be like him in all things, as the apostle observes: "He that hath this hope in him, purifieth himself even as he is pure," 1 John iii. 3. He lets his sins go, nay, loathes that which is evil; he lives a mortified life unto the world, and yet trusteth not to any thing that he hath done, or can do, for eternal life, knowing there is no salvation but by Christ alone, Acts iv. 12. He is as godly as any Socinian in the world, and yet magnifies the riches of God's grace, and Christ's merits, so as not to expect justification any other way.

V. A Pilgrim often meets with trouble, and great difficulties in his way, by winds, storms, and tempests, hard weather, cold, frost, and snow, deep and bad ways, and many dangers, which he narrowly escapes.

VI. A Pilgrim is a stranger in the country through which he passeth; and being not known, he is much gazed on, and sometimes abused by the rude rabble; all which he takes with patience, and makes no resistance.

grievously have they been abused by the wicked rabble of the earth, as Jesus Christ himself testifieth: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. All these things will they do unto you, because they know not him that sent me." John xv. 19, 21.

PARALLEL.

the way, another, that, Matt. xxiv. 23. Some bid him believe as the Church believes, and he shall never go astray. Others bid him conform to the laws of men, and do whatever the supreme

V. So the spiritual Pilgrim is also exposed to many difficulties in his journey heavenwards. Terrible storms sometimes arise, winds of persecution and temptation blow so hard, that he is scarce able to stand upon his legs. "My feet were almost gone, my steps had well nigh slipped," &c. Psal. lxxiii. 2. He is often beset with crosses and afflictions, that he is as a man in the mire, and can hardly get out.

VI. So the godly are strangers in this world:—"And confessed, that they were strangers and Pilgrims on the earth," Heb. xi. 13. David breaks forth, "Hold not thy peace at my tears, for I am a stranger with thee, and a sojourner, as all my fathers were," Psal. xxxix. 12. Hence they are made oftentimes a gazing-stock to men, by reproaches and afflictions, Heb. x. 33. And how

SIMILE.

VII. A Pilgrim is a man that stayeth not long in a place where he comes; he is but a sojourner for a night, and is gone; his heart is upon his journey.

VIII. A Pilgrim is not always in the same good disposition of body and mind, fit and necessary for his journey, but sometimes may be distempered, or grow dull and heavy, and out of heart, upon the account of the great difficulties that attend him, which when he is delivered and eased of, it much rejoiceth his heart.

after this manner: shall wicked men pursue after the vanities of this world with such pains and unweariedness! and shall I be ready to faint, that have assurance of a crown of glory at the end of my journey? O how disproportionable are their labours to their gains! blush, O my soul, at thy own neglects! and be astonished either at their diligence, or at thy own sloth! do they labour in the fire for very vanity? and wilt thou show such a sottish, dead, and unbelieving frame of heart, as not to pursue with more zeal and diligence after that glorious country, and endless felicity before thee? Is not heaven worth striving for, and travelling to?

IX. A Pilgrim is glad when he meets with good company in the way, especially other Pilgrims, such as are travelling to the same place to which he is going himself. What is more desirable to a traveller, than a faithful friend and companion? "This makes, saith one, evil things little, and good things great; by this sweet society our griefs are divided, and all our joys are doubled. What calamity is not intolerable, without a friend, a companion? and, what society is not ungrateful, if we have none to share with us in it? We suffer not so much, when we have some to condole and suffer with us; and we rejoice the more, when our felicity gives a pleasure not only to ourselves, but to others also. If solitude, and want of company, be so horrid, so dreadful a thing, it is not to be understood of the want of men, but of the want of friends, (meet company) for it is a good solitude, not to dwell with those that do not love us; and a man would choose such a hermitage, where he might not be troubled with them who bear no benevolent affection to

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VII. So the Saints of God have here "no continuing city, but seek one to come," Heb. xiii. 14. This is not their rest; their abode is here but as in a strange land, and therefore they go forth on their spiritual progress towards that city, that hath foundations, "whose builder and maker is God," Heb. xi. 9, 10.

VIII. So a Saint is often attended with spiritual distempers; his heart is out of frame, and in a very unfit disposition for any duty; the troubles and incumbrances of this life dull and deaden his fervent desires after God, and make him go on heavily, nay, ready to tire him, and cause him to faint in his mind: yet by the help of the Spirit, and serious meditations of the excellency of the country to which he is travelling, he is soon quickened again, and gets fresh strength and resolution. He expostulateth the case with himself

IX. So a Saint, or spiritual Pilgrim, is glad when he meets with good and gracious companions in his journey to the land of promise. "They that fear thee, will be glad when they see me, because I have hoped in thy word." "I am a companion of all them that fear thee, and of them that keep thy precepts," Psal. cxix. 63, 74. What sweet fellowship have God's children one with another! how much doth their heavenly converse and communion refresh and cheer each other's hearts, under all their sufferings and hardships, which they meet with in their spiritual pilgrimage? "We took sweet counsel together, and walked unto the house of God in company," Psal. lv. 14. If earthly society be so desirable, how pleasant is the society of saints, or communion with those we shall dwell with for ever! Christian pilgrims have great advantage in their journey, by travelling together. If the one be poor, and the other rich, the one relieves his fellow; or if the one be weak, and the other strong, the one can take the other by the hand, and afford some help to him, when they meet with bad way, or go up-hill. "Two," saith Solomon, "are better than one; for if they fall, the one will help up his fellow," Eccl. iv. 9, 10. Most travellers have found by experience, how comfortable it is to have good company in a long journey. They very much strengthen and encourage each other, and by this means the way seems not so long and tedious, as otherwise it would. They will, if one be sad or cast down, enquire what the matter is, and often ask how each other do; and thus it is with believers. Paul's great

METAPHOR.

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him. But for my part, I cannot think that man to be happy, which hath no friend to participate in his pleasures. A man may more easily bear the hardest calamity with his friend, than the greatest felicity alone, &c.

X. A Pilgrim sometimes meets with enemies, such as strive to persuade him to go back, telling him the danger would be great, and the difficulty such, that the advantage he expects at the end of his journey to receive, would not make a recompence for his pains and labour.

care was, to know the state of the Saints to whom he wrote, and with whom he conversed.

bear the hardest calamity with his friend, than the

X. So a spiritual Pilgrim meets with divers enemies in his journey towards heaven, who strive to discourage him, and turn him back, like as the evil spies served the children of Israel, Numb. xiii. 32. Time would fail me to tell you all their names, nevertheless I shall discover some of these enemies to you, that so you who are bound for the holy land, may avoid the pernicious counsel they frequently give, and be strengthened against the discouragements they lay in the way of true piety.

1. The first is fear. This is a very dangerous enemy; he saith, there is a lion in the way, a lion in the streets, and many other evil beasts, who will devour him, and tear him in pieces, if he proceed on his intended journey. "There we saw the sons of Anak, the sons of the giants," &c.

2. The second is Unbelief: "I shall now one day perish by the hands of Saul," 1 Sam. xxvii. 1. This adversary suggesteth to the soul, that it is doubtful whether there is any such glorious land, or heavenly country that he talks of, or no: or if there be, yet, saith he, it is not possible for you to find it; and that certainly you will fall short of it, and faint, before you come to the end of your journey; your sins, saith he, are so great, that God will not forgive them.

3. The third is Sloth, a lazy companion, that would have him sleep and slumber away his precious time, and not trouble his head with religion, but please his sensual appetite, telling him, that heaven may be had with good wishes, and formal prayer, by crying, Lord, have mercy upon us, and, Christ, have mercy upon us, &c. And if he have but time, a little before he breathe out his last, on a death bed, but to cry unto God after this manner, it will be sufficient. Though God's word saith, "The soul that sinneth, it shall die," Ezek. xviii. 20. And, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. And, "Without holiness no man shall see the Lord," Heb. xii. 14. It is only a holy life, that is attended with a happy death.

4. The fourth is one worldly-wise, a person much in request in these days, whose counsel many are ready to follow. What! saith he, art thou such a fool, to expose thyself to such a great sorrow and suffering for heaven, when thou mayest have it without half the ado. Pity thy wife and children, save thyself out of a prison, and hazard not thy estate: for my part, I came into the world raw, and I will not go out roasted; I will be of that religion that is in fashion, and set up by the supreme law of the nation. Are you wiser than every body? you meddle with things too high for you, &c. Christ saith, "Whosoever comes after me, and doth not deny himself, and take up his cross, cannot be my disciple," Matt. xvi. 24, 25, and that his Saints in the world shall have tribulation. But this man, would fain make the cross of Christ to cease. Come popery, and what will, by this argument he must and will conform to it; he will be of that religion that is uppermost. And thus he renders the apostles and primitive Christians, and all the holy martyrs, fools and fanatics; nay, worse rebels, because they did not conform to the religion of their superiors.

5. The fifth enemy is one Moralist, a very honest man, but that ignorance and blindness of mind has got such rule in him. He saith, it is sufficient, and no more is required of us, but to do as we would be done unto, and pay every man his own; and that if a man can but get out of the deep ditch of sensuality, and fleshly debauchery, and lead a spotless life towards man, he need not doubt of heaven, nor trouble himself about faith in Christ, and regeneration. Though our Saviour expressly saith, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in nowise enter into the kingdom of God," Matt. v. 20. And Paul saith, that he accounted his own righteousness, and all other external privileges and attainments, that he once thought gain to him, "but dung, for the excellency of the knowledge of

METAPHOR.

PARALLEL.

Jesus Christ; and that he desired nothing more, than to know Christ and him crucified,' Phil. iii. 8, 9, 10, 1 Cor. ii. 1, 2. If a man could be saved by his own righteousness, Christ came into the world, and died in vain, and the law, which was a perfect rule of righteousness, had then been sufficient to bring men to heaven: besides, how do we come to be delivered from the curse, "Cursed is every one that continueth not in all things that are written in the book of the law, to do them?" Gal. iii. 10.

6. The sixth adversary is Presumption, a bold confident fellow, that cries, cast yourself upon the mercy of God in Christ, the Lord Jesus died for sinners; trouble your head no more, you shall be saved. Though I am a sinner, and am now and then drunk, and let fly an oath sometimes before I am aware, yet I doubt not but it will go well with me; my heart is good, and Christ died for such as I am. This man sins because grace hath abounded, and forgets that Christ came to save men from their sins, and not in their sins; and that that faith that justifies, is attended with good fruits, and purifieth the heart and life of him that obtains it, Acts xv. 9, 1 John iii. 3.

7. The seventh enemy is Vain-glory. If Satan cannot ensnare the soul by any of the other ways, he strives to puff it up with pride and self-conceit. Now vain-glory is a deadly enemy, therefore take heed of him. It becomes Christians to be lowly minded: "Learn of me, saith Christ, for I am meek and lowly in heart; and ye shall find rest to your souls," Matt. xi. 28, 29.

XI. A Pilgrim is glad when he comes at last to his desired place, and forgets all his former trouble and afflictions, which attended him in his way.

XI. So a saint, when he comes to heaven, or hath obtained the end of his hope, viz., the salvation of his soul, greatly rejoiceth, and forgets all the sorrow and trouble he met with in this world, 1 Pet. i. 9. "They shall return, and come to Zion with songs, everlasting joy shall be

upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv. 10, and li. 11.

INFERENCES.

I. This may serve to inform God's people, what their state and condition is, and will be whilst they remain in this world. "This is not your rest," &c., Mic. ii. 10, "Here we have no continuing City, but we seek one to come," Heb. xiii. 14.

II. Therefore it sharply reprehends those Christians, that settle themselves as inhabitants and dwellers here below, like other people. Alas! sirs, ye forget that ye are strangers and pilgrims, and but sojourners as it were for a night. Why do ye seek great things for yourselves, and seem to be so much taken with the pleasures and profits of this life? "Ye are not of this world," John xv. 19. Let such as regard no higher things, take their fill here, and delight themselves in their portion, for it is all the good they are ever likely to have; but let them remember those dismal sayings of our blessed Saviour: "Woe unto you that are rich, for ye have received your consolation; woe unto you that are full, for ye shall hunger; woe unto you that laugh now, for ye shall mourn and weep! woe unto you that all men speak well of," &c., Luke vi. 24, 25, 26.

SAINTS COMPARED TO PALM-TREES.

"The righteous shall flourish like a Palm Tree," &c., Psal. xcii. 12.

"This thy stature is like a Palm Tree," &c., Cant. vii. 7.

"I said, I will go up to the Palm Tree," &c., Ver. viii.

THE Palm Tree and Date tree is one and the same tree, called in Hebrew *Thamer*, in Greek *Phenix*.

Why the Saints and people of God are compared to the Palm-tree, will appear in the following parallel.

METAPHOR.

PARALLEL.

I. The Palm-tree is an excellent tree, amiable to look

I. The righteous, who are compared to a Palm-tree, are a choice and excellent peo-

METAPHOR.

upon; it is very tall, and all its branches shoot upwards; there are none grow out of the side, as in other trees.

II. The Palm-tree grows in the purest soil, it will not grow in filthy places, it loves to spread forth its roots by a river: it loves not dungy soil, as others trees do.

the polluted and idolatrous world, that but the garden of God, 1 John v. 19.

III. The Palm is an even and very straight Tree and grows upright. Hence it is said of idols, that they are upright like the Palm Tree.

IV. The Palm-tree, when young, is a very weak plant; it is so feeble, that it can hardly stand of itself. And therefore Pliny says, they usually plant three or four of them together, and by that means they strengthen one another, and stand the faster.

V. The Palm-trees, naturalists tell us, by growing together, do join, clasp, and grow one to the other, and by that means grow very strong, and flourish exceedingly.

VI. The Palm-tree is one of those trees that are always green, green in winter, as well as in summer; it does not cast its leaves, nor fade, as the expression in Psal. i. 3.

the house of the Lord," Psal. lii. 8. Saints are said to be fed in green pastures, that is, such pastures as afford precious and pleasant food, as also plenty. Sincere Christians continually abide green and flourishing; they are like trees planted by the river side, that bring forth fruit in their season; their leaf shall not wither. They hold up their profession, not only in the summer of prosperity, but in the very winter of adversity, and maintain their virtue and beauty in the hardest time. "They shall," saith David, "still bring fruit in old age, they shall be fat and flourishing," Psal. xcii. 14.

VII. The Palm-tree doth not only keep up its greenness, and the beauty of its leaves, but it is a tree that is full of fruit, and that good fruit, pleasant fruit, sweet fruit, fruit that is an excellent cordial, which you know dates are. Surely, saith Pliny, new dates, as they come from the tree, are so

PARALLEL.

ple; their affections, like branches, ascend, they are set upon things above; they grow heavenward, Col. iii. 1, 2. They do not shoot out their branches, as I may say, this way, and that way, to the world; they grow high in grace, and in communion with God.

II. The righteous flourish best in a pure soil, in a land where the Gospel is preached in its purity. They are planted in a choice garden, Christ's blessed vineyard, in the courts of the Lord's house, as it follows in the Psalm, Psal. xcii. 13, 14. They are transplanted out of, and love not, lies in wickedness, which smells like a dunghill,

III. The Saints of God are a people sincere, of an upright heart, and of an upright conversation; for though naturally they be rough, knotty, and crooked, like others; yet grace works out, or cuts off that crookedness, uncomeliness, or unevenness that naturally was in them.

IV. The Saints of God, when first converted, are usually weak and feeble, and hardly able to stand of themselves, without the help and support of their brethren; but when planted together in God's vineyard, they thrive greatly, confirming and strengthening one another, which shows the excellency of Christian communion and fellowship. "Strengthen ye the weak hands, and confirm the feeble knees."—"Support the weak," Isa. xxxv. 3.

V. The Saints and people of God, by being planted together in Gospel-fellowship and communion, do, or ought so to join, clasp, and cleave in love and affection one to another, as to become as it were all but one tree; and hereby they are made very strong, and flourish exceedingly.

VI. The godly are compared to trees that are always green. Greenness is caused from the abundance of sap that flows from the root. Christ is called a green tree, Luke xxiii. 31. Greenness, as applied to the godly, notes their abounding in inward grace and holiness from the root Christ. "I am," saith David, "as a green olive tree in

Saints are said to be fed in green pastures, that is, such pastures as afford precious and pleasant food, as also plenty. Sincere Christians continually abide green and flourishing; they are like trees planted by the river side, that bring forth fruit in their season; their leaf shall not wither. They hold up their profession, not only in the summer of prosperity, but in the very winter of adversity, and maintain their virtue and beauty in the hardest time. "They shall," saith David, "still bring fruit in old age, they shall be fat and flourishing," Psal. xcii. 14.

VII. The righteous are a people that have not only the greenness of profession, and the greenness of grace, and inward virtue in their hearts, but also the fruit of a good life. Their conversation is full of good fruit; the fruit of righteousness is pleasant fruit, choice and precious fruit; no fruit is like the fruit of the Spirit, "Which is love, joy, peace, long-suffering, gentleness, goodness, faith," Gal. v. 22. Saints

METAPHOR.

exceeding pleasant and delicious, that a man can hardly forbear, and make an end in time.

VIII. The Palm-tree will thrive under heavy pressures or weights that are hung upon it. The Palm-tree, saith Mr. Caryl, doth grow up, when it is most pressed down. When there are the heaviest weights hung upon it, then it grows highest; when it is, as it were, kept down, the burdens that are upon it cannot make it bow, nor grow crooked. This Tree, saith Ainsworth, though pressed, yet it endureth and prospereth. It is a Tree of an excellent nature.

It refines and purifies them, it purges and makes them white, they grow in faith, in patience. "Tribulation worketh patience, and patience experience, and experience hope," Rom. v. 4, 5. Here is a growing and flourishing like the Palm-tree, under heavy pressures and afflictions. They get more knowledge also of their own hearts, and more acquaintance and communion with God: the Spirit of grace and glory resteth upon such. And thus the righteous flourish like the Palm-tree, under weights and heavy pressures of afflictions.

IX. The branches of the Palm-trees were used as signs of victory and rejoicing, when the people would express their great joy. When they beheld Christ riding triumphantly to Jerusalem, they cut down Palm-branches, &c., John xii. 13. Also the hundred and forty-four thousand, who were redeemed from the earth, that were clothed in white, are said to have Palms in their hands, Rev. vii. 9.

PARALLEL.

are very fruitful Trees; they may fitly in this respect be compared to the Palm-tree.

VIII. Thus the righteous flourish like the Palm-Tree, they increase in grace and holiness, though under great burdens and pressures, Psal. xcii. 12. The devil strives to press them down, sin endeavours to press them down, wicked men endeavour to press them down, and yet they thrive and grow exceedingly: "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." It is said of the people of Israel, when Pharaoh put heavy weights upon them, when he set task-masters to afflict them with their burdens, the more he afflicted them, the more they multiplied, Exod. i. 11, 12. Persecution never does godly Christians any harm; they grow the more, not only in number but in goodness.

IX. Saints are as Palm-branches in Christ's hand, as a sign of that glorious victory he hath obtained over sin, Satan, the world, death, hell, and wrath, and all other enemies whatsoever. Also, as one observes, their being compared to the Palm-tree, may signify that victorious and triumphant state, and eternal joy, which they shall obtain, after the heavy pressures, sorrows and afflictions, that attend them in this world, are ended.

INFERENCES.

I. This shows forth the excellency of true grace: such is its rare nature, that it causeth the soul that receives it to grow like a Palm-tree.

II. God hereby outwits the mighty. There is no counsel against the Lord. The ungodly hang their weights upon Christ's Palm-trees, and what is their intent and purpose in so doing, you may read in the scriptures: "Come on, saith Pharaoh, let us deal wisely with them," how was that? to lay weights, and burdens upon them. To what end? "lest they should multiply." They resolved to keep them down, and strove to hinder their growth, they designed to spoil their multiplying, and their growth in number, as also in grace and virtue; but they were like the palm-tree, the more they were oppressed the more they grew and multiplied. That way men think to hinder the truth, to obstruct the Gospel from flourishing; that way God takes to make it spread and flourish the more. Those things that happened to the apostles, to hinder their ministry, God made for the furtherance of the Gospel.

III. This should raise up our hearts to magnify the power, wisdom, and goodness of God, who over-rules things thus in the world: who turns that for good, which wicked men design for the great hurt of his poor people. "This also cometh from the Lord of Hosts, who is wonderful in counsel, and excellent in working." He makes the righteous to flourish like the Palm-tree, to grow upwards, by those ways and means which one would think would bring them quite down, and utterly spoil their growing. "Like as when we see the corn laid at, and threshed with a flail, one would think there were great hurt intended to the corn, but it is only to separate it from the straw and chaff, that it may appear in its own beauty and usefulness: so the Lord hath

his flail, to separate the chaff from the wheat. Those acts of providence, which seem to be for their hurt and undoing, when they are threshed as it were by the world, are only to make them appear what they are. But thus it fareth not with the wicked, who flourish not like the Palm-tree, but as the grass they pass away." Caryl.

IV. This may animate the righteous, and greatly encourage them against persecution. Why should they fear that which God turns to their great advantage? O let us labour to improve burdens, afflictions, and heavy pressures, to the end God designs them, and never more fear the worst that men can do unto us. "The righteous shall flourish like the Palm-tree."

V. Let us labour for union, and strengthen one another, combine as one man in the way of holiness and Christian affection, that so thereby we may, like the tender plants of the Palm-tree, get strength, and stand when the wind blows hardest, and the storms of the ungodly rise upon us.

VI. This may be also matter of trial to us; we hereby may try ourselves, and try our graces. How is it with you, sirs, under sufferings? Do you grow and flourish the more? If you wither and decay in grace, in a day of trial, or when you are under pressures and afflictions, and cannot bear hard things for Christ's sake, it clearly shows you are none of God's Palm-trees.

SAINTS COMPARED TO WHEAT.

"Let both grow together till harvest," &c., Matt. xiii. 30.

"But gather the Wheat into my barn," Ver. 30.

THE Saints of God are in this parable compared to Wheat, or good seed, but the wicked to tares, and the end of the world to the harvest. Why believers are compared to Wheat will appear by what follows.

METAPHOR.

I. WHEAT is a precious sort of grain, the best of grain.

II. Wheat is a very profitable sort of grain, it tends to the enriching the husbandman; he accounts it his treasure.

III. Wheat will abide and live in the sharpest winter, which some other seed will not.

IV. Wheat is a small seed, and when it is first sown, it lies hid; in winter it seems as if it were quite dead; but when the spring comes, it sweetly revives again, and flourisheth exceedingly.

come, they shall revive and cover the earth, as Wheat doth the land where it is sown, Cant. ii. 11. "Light is sown for the righteous, and joy for the upright in heart," Psal. xcvi. 11. The growth of saints in times of temptation doth not always so visibly appear. They are like corn sown, that lies under the clods; but when they have taken sweet root, they soon appear to revive, and sprout forth like Wheat, by means of the dew of grace, and sweet rays of the Sun of Righteousness. "They shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon," Hos. xiv. 7.

V. An ear of Wheat that is full of corn always hangs down its head, when that which is light and empty stands upright.

PARALLEL.

I. The Saints of God are a choice people, the best of men. "The righteous are more excellent than their neighbours," Prov. xii. 26.

II. The Saints are a people profitable to the world many ways. (See Salt.) Nay, and God accounts them his peculiar treasure, Matt. iii. 17.

III. So sincere souls will endure the sharpest trials. They will live in the winter time of the Church, when others fall off, wither, die away, and come to nothing.

IV. The godly are, in comparison of the world, a small people, called a little flock, Luke xii. 32. And they lie hid as it were, scarcely seeming to be a people, whilst the winter of persecution and trouble, under the four monarchs of the world, predominate: but when the winter is past, and the spring time of the Church shall

V. So the Saints of God, or all sincere souls, that have much grace, are humble ones, they hang down their heads as it were, are clothed with humility, when hypocrites, or empty pro-

fessors, are puffed up. Abraham calls himself but "Dust and ashes;" David, "A worm and no man;" Job "Abhors himself," as a nothing creature, Job xlii. 6. Paul saith, "he was the least of all Saints," Eph. iii. 8. When the empty hypocrite cries out, "Lord, I thank thee, I am not as other men," Luke xviii. 11.

METAPHOR.

VI. Wheat needs weeding. Weeds many times come up with it, and hinder its growth.

VII. Wheat hath, it is observed, sometimes tares amongst it, which the husbandman sees good to let alone till the harvest, lest in plucking them out some of the Wheat be pulled up with them.

therefore were the people of God such as the wicked persecutor calls them, viz., tares, heretics, the off-scouring of the world; yet it is directly contrary to the mind of God, that they should be rooted up, and turned out of the earth. "Let both grow together," (saith the husbandman,) "till harvest."

VIII. Wheat hath a considerable time to ripen, it must have the former and latter rain; but when it is ripe, it is severed from the tares, and gathered into the barn.

end of the world, then the Saints shall be severed from the wicked, the good come from the bad, the holy from the vile, like as Wheat is severed from the tares. And those that appear pure grain, shall be gathered into God's garner, (i. e.) his blessed kingdom; and the wicked, like tares, shall be bound in bundles, and cast into hell, to be burned in unquenchable fire, Matt. xiii. 41, 42.

IX. Wheat, when it is sown, dies, and rises again; it rises Wheat, and the same Wheat, though it rises more glorious than it seemed to be when sown.

Apostle saith, "That which thou sowest, thou sowest not that body that shall be, because it is sown a natural body, it is raised a spiritual; it is sown in corruption, but is raised in incorruption; it is sown in dishonour, and raised in glory; it is sown in weakness, it is raised in power," 1 Cor. xv. 37, 42, 43, 44.

X. Wheat is threshed by the husbandman, to sever the corn from the straw and chaff.

PARALLEL.

VI. So the Saints and people of God need weeding. Weeds of corruption often spring up, and trouble them, which did not God, the good Husbandman, root out and destroy, would quite spoil his choicest Wheat, Heb. xii. 15.

VII. The field is the world, where the Saints of God, who are compared to Wheat, grow, (i. e.) live, and much tares grow up or live among them in every nation, city, and town, Matt. xiii. 38. And it is the pleasure of God, that they should be let alone, or suffered to grow together in the world, that common field, though not in the church. And

VIII. So the people of God are not so soon as they spring up in grace, ripe for God's garner, but they need some time before they be fit for cutting down by death. The former and latter rain of the Spirit must fall upon them; they ripen gradually. And when the harvest comes, to wit, the

be severed from the wicked, the good come from the bad, the holy from the vile, like as Wheat is severed from the tares. And those that appear pure grain, shall be gathered into God's garner, (i. e.) his blessed kingdom; and the wicked, like tares, shall be bound in bundles, and cast into hell, to be burned in unquenchable fire, Matt. xiii. 41, 42.

IX. So the Saints of God die; like good seed are sown in the earth, and shall rise again, the same body shall rise again; as every seed hath his own body, so shall every Saint in the day of the resurrection have his own body, though his body shall rise more glorious than it was before. The

X. So God, to sever the chaff of corrupt and drossy professors, from the pure grain, viz., sincere Saints, leaves the wicked as it were to thresh his people; God's people are often under the flail of persecution.

INFERENCES.

I. This may serve to reprove the bloody persecutors of God's people, who would fain pluck up the Saints as tares; but let them take heed. If God would not have many tares plucked up, lest some of the Wheat be plucked up with them, what will become of them, who instead of plucking the wicked tares, that perhaps deserves the greatest severity, as being guilty of innocent blood, connive at such, and let them alone, having much favour for them, and set themselves wholly against God's faithful and innocent people? What unwearied endeavours have been used, to destroy and root out the godly!

II. It may be a caution to all to take heed how they persecute men for conscience sake; for who can infallibly know such as fear not God, nor belong to him, from such

as are his people, and do in truth fear him? They had better let many tares, many heretics alone, than through ignorance destroy one godly and sincere person.

III. It may also be for trial. Are you Wheat or tares? Do you bring glory to God, and profit to your neighbours? Do you faithfully, like holy Job, adhere to the Lord, and cleave to him, although he should please to lay you under slaying dispensations? Do you endure patiently under the cross, abide the trial of cold winterly blasts of persecution? Wheat, you hear, will endure sharp frosts. The honest-hearted professor brings forth fruit with patience, Matt. xiii.

IV. Lastly: It affords comfort to the godly; for though they appear as dead and withered, or are under many seeming decays, yet they shall revive again, like corn. And although they, like seed or grain, be laid in the earth, and turn to corruption; yet they shall have a blessed resurrection at the last day, and be raised in power and glory, and in incorruption. Death doth the body of a godly man no injury. "Except a seed of corn fall to the ground, it abideth alone; but if it die, it bringeth forth much fruit," John xii. 24.

SAINTS COMPARED TO LIGHT.

"*Ye are the Light of the world; a city that is set on a hill cannot be hid,*" Matt. v. 14.

In this metaphor the Lord Jesus commends unto us an holy duty, viz., to shine before others in a holy life and doctrine. Saints should be like John Baptist, burning and shining Lights.

1. Light is taken properly.
2. Metaphorically.

Properly, for that noble quality that enlightens the world. *Lux, claritas et splendour in corpore luminoso, vel extra a corpore luminoso exiens, quæ et Lumen dicitur.* "God said, Let there be Light, and there was Light," &c.

2. Metaphorically, it is put for several things. See Book III. p. 526, 527. "Ye are the Light of the world," &c., John i. 9. Principally Christ himself is the Light of the world, the great Light that gives Light to the other luminaries. The Saints receive light from Christ, as the moon receives her light from the sun, and thereby gives Light to the world in the night. The Saints are but small Lights, hence called stars, who give but little Light in comparison with the sun; or they are rather as candles, which God hath lighteth and set up.

METAPHOR.

I. Light discovers and makes manifest the nature of things to men; it hath a directive quality in it, men thereby know which way to go; it directs travellers in their way.

live, how to behave themselves towards

II. Light shines forth, and is visible to all; every one that hath eyes may see the Light. A candle should not be lighted, and put under a bushel, but on a candlestick, that it may give light to all that are in the house.

III. It is a great mercy and blessing to see the Light; Light is sweet, &c., Light drives back, or expels darkness.

PARALLEL.

I. So the Saints of God, by their holy Life and doctrine, reveal and make manifest, not only the works of darkness, but also the excellency of Christ, grace, and divine things to men: nay, the holy angels are said to know many things by the Church, Eph. iii. 10. The Saints, by their holy lives and doctrines, teach and direct others how to God, and towards men.

II. So the Saints should let their good works appear to all. "Let your Light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. Though the Saints should do nothing through vain glory, *i. e.* to be seen of men; yet their good works, and holy walkings should be so done, that others should see them.

III. So it is a great blessing to enjoy the company of God's people, to dwell among such whose conversations shine; for such godly ones drive back or scatter wickedness. As Solomon saith, "A wise and godly king scattereth the wicked, and

bringeth the wheel over them," Prov. xx. 26. So every wise and godly Christian does what in him lies the like: what darkness did Martin Luther, that star of the first magnitude, drive away! That blessed Light which he afforded the world hath shone so gloriously, that the devil, the pope, and all their adherents, notwithstanding all their skill have not been able to put it out to this day.

METAPHOR.

IV. When the Light of the candle is put out, which is to give Light to the whole house, how do men stumble, and grope in darkness?

judgment to the wicked, to have those who should be as lights in the world, darkened, or give occasion of stumbling.

PARALLEL.

IV. So when the Saints shine not in grace and holiness, or fall into sin, and wickedly comply with the evils of the times in which they live, how do the ungodly world stumble and fall; the which made our Saviour to say, "Woe to the world because of offences," &c. Matt xviii. 7. It is a great

INFERENCES.

I. This shows, what a great blessing the world receives by means of the godly: they are set up as Lights in a dark night, to direct men in the right way, that they may not stumble and fall upon the dark mountains.

II. Let this teach believers their duties; let them remember to have their conversations honest among the Gentiles. Let your Light shine forth to others, not that you may be praised, but that the praise may be given to God, &c. In all your holy walking, propose this as your ultimate end, not that you may be magnified, and lifted up, but that God by you, and through your good works, may be magnified, and his glorious name advanced on high.

III. It may be an use of caution to them to take heed of sin. If they comply with Satan, and yield to temptations and thereby let their Light go out, no wonder if the world stumble. Sometimes professors, instead of being Lights, prove dark stumbling-blocks. As to instance in two or three things:

1. When professors fail in their morals, *i. e.*, are not just in their dealings between man and man, they give just cause of offence.

2. When they are like the world, and none can discern any great difference between them and others, in respect of their conversation, how can they then be said to be the Light of the world?

3. When they are overcome with scandalous sins, viz., are proud, covetous, backbiters, tattlers, drunkards, &c.

4. When they want love and bowels of compassion to their brethren, they cease to be the Lights of the world. They are no more a blessing to the world, who thus degenerate from what they should be, but rather the contrary.

Therefore if you want motives to stir you up to take heed how you walk and live among men, that you may not give occasion of offence or stumbling to them, but contrarywise, be as Lights to them, take these following.

(1.) Your good works, and holy conversation, will greatly tend to glorify God; but the contrary will greatly dishonour him.

(2.) Your good works, and godly life, will greatly tend to the profit of the world, but the contrary will prove to their great hurt.

(3.) Your holy life will make your profession shine, and also further the promulgation of the Gospel: but the contrary will bring a stink or ill savour upon your profession, and hinder the promulgation of the Gospel.

(4.) An evil life hinders poor souls from enquiring after the truth, and stumbles them in the way of their obedience to it.

(5.) It stumbles weak Christians that are in the ways of God.

(6.) It weakens the hands, and grieves the hearts of strong and sincere ones.

(7.) A holy life will free thee from blood-guiltiness; I mean, thou wilt not have the blood of other mens' souls to answer for: but the contrary may make thee culpable.

SAINTS COMPARED TO CEDARS.

"*He shall grow like a Cedar in Lebanon,*" Psal. xcii. 12.

"*The trees of the Lord are full of sap; the Cedars of Lebanon, which he hath planted;*" Psalm civ. 16.

"*And cast forth his root as Lebanon,*" Hos. xiv. 5.

God's people, their growth and rooting, are in these scriptures compared to the Cedar-tree, the Cedar in Lebanon, in Greek *Libanos*, which was a mountain in the north part of the land of Canaan, possessed of old time by the Hivites, Judg. iii. 3, afterwards by the Israelites; on it grew many stately Cedars, &c.

In what respect the Saints may be compared to the Cedars, will appear by the following parallels.

SIMILE.

I. The Cedar is a very noble and stately tree, it grows very high; hence they are called tall Cedars, 2 Kings xix. 23; also its branches are called branches of the high Cedar, Ezek. xvii. 22. It mounts high towards heaven. Pliny,* tells of one Cedar that grew in Cyprus, which was one hundred and thirty feet high, and three fathoms thick.

righteous are more excellent than their

II. The Cedar is a tree that takes deep root; its roots spread this way, and that way, and go far into the ground. Naturalists say, that as trees grow high, so proportionably they take root downward, because otherwise they would be top-heavy, and overturn; a blast of wind taking advantage of their tallness, being weak at the root, would soon blow them down; therefore proportionable to their spreading above, there must be a rooting in the ground.

III. The Cedar is a very strong tree. Naturalists also tell us, that it is not subject to putrefaction, as many other trees are.

become strong in the inward man, both to do for God, and to suffer for his sake: they go from strength to strength in Zion. David was too strong for Goliath, and overcame him, he coming against him in the name of the Lord. Also they are not so easily corrupted by the pollution of the sins of the times, and evil example of the wicked, as others are; they having a glorious principle of life in them; that preserves them from soul putrefaction. "He that is born of God, cannot commit sin," 1 John iii. 9.

IV. The Cedar is a very profitable tree, it is excellent to build

PARALLEL.

I. The godly are a renowned people. Though they seem in the eyes of the world but mere shrubs, yet they are, as it was said of Saul, higher by the head and shoulders than all others who dwell upon the earth. They grow high in grace, and spiritual experiences. They are said to dwell on high, they dwell in God, in communion with him, Isa. xxxiii. 16. They soar aloft and mount towards heaven, Isa. xl. 31. "Their affections are set upon things above," Col. iii. 1, 2. They may in this sense be said to grow like the Cedar; they overtop the wicked in renown and dignity. "The neighbours," Prov. xii. 26.

II. The godly are said to take root downward; they are well rooted; they cast forth their roots as the cedars in Lebanon. Saints are well rooted in Christ, rooted in the covenant, which is firm, "Ordered in all things and sure," 2 Sam. xxiii. 5, well rooted in grace, in faith, love, and humility. And indeed those Saints that grow high in knowledge, who in gifts and parts overtop their brethren, had need to grow downwards in humility, proportionable to their growth upwards, or else a strong blast of temptation may soon puff them up with pride and self-conceitiveness, and so thereby quite blow them down. In Adam we had no sure rooting, but in Christ, by partaking of his fulness, our standing is firm.

III. The Saints are strong in the Lord, Eph. vi. 10, 11. It is sin that causeth men to be spiritually weak, unstable as water, as Jacob spake of his son Reuben; but the godly are delivered from the guilt and dominion of it, and thereby,

IV. The Saints are fit trees to build God's spiritual house. The beams of the church are said

SIMILE.

an house withal; Solomon therefore made use of it in building the temple, which we have showed was a type of the Gospel church, 1 Kings vi.

V. The Cedar is a tree full of sap, it also bears a sort of fruit: "And it shall bring forth boughs, and bear fruit, and become a goodly Cedar, and under it shall dwell all fowls of every wing," Ezek. xvii. 23. The shadow of this tree, it appears, is very refreshing.

How happy is that people or nation, that sit under the shadow or protection of a righteous government, when righteousness and judgment shall be administered by the Saints! all will seek for shelter under them. Which is promised, and shall certainly be accomplished in the latter day.

PARALLEL.

to be of Cedar, which notes the excellency and duration of her principle members, Cant. i. 17.

15, 16.

V. The Trees of the Lord are said to be full of sap, the Cedars of Lebanon which he hath planted, Christ is the precious root, who supplies them with abundance of grace and inward virtue: "Of his fulness all we receive, and grace for grace," John i. 14, 16. And by this means also they are made very fruitful, abounding in holiness, and good works. And as they are fruitful to God, so likewise they are profitable to men.

INFERENCES.

I. THIS may put us upon the search. If the Saints be like goodly Cedars, excellent above others, well rooted, strong, durable, and useful to God and men, we may hereby try ourselves. Do we excel? Do we grow up high heaven-ward? Do we grow in humility? are our hearts lowest, when our estates are highest? When we are most honoured in the eyes of men, are we most humble in the sight of God?

II. It may also afford comfort to the godly: what decays soever they seem now to be under, yet they shall return again, grow, and send forth their roots, as the Cedars in Lebanon, Hos. xiv. 6.

III. Remember, that that Tree, which takes the deepest root, spreads its branches furthest out, and brines forth most fruit.

IV. Let it also be remembered, that the more the Saints grow like the Cedar, and put forth their roots as Lebanon, the more they manifest and clearly show their being rooted in Christ whose countenance is as Lebanon, excellent as the Cedars, Cant. v.

V. How wonderfully are they mistaken, that think to tear up by the roots, or throw down God's tall and strong Cedars! for notwithstanding the many terrible blasts, and violent winds, that have most fiercely blown upon them; yet they have stood, do and will stand. "The Highest himself shall establish her."

SAINTS COMPARED TO MYRTLE-TREES.

"I will plant in the wilderness the cedar, the shittah, and the Myrtle-tree," &c., Isa. xli. 19.

"Instead of the thorn, shall come up the fir-tree; and instead of the brier shall come up the Myrtle-tree," &c., Isa. lv. 13.

"I saw by night, and behold, a man riding upon a red horse, and he stood among the Myrtle-trees that were in the bottom," Zech. i. 8, 11.

THE wise God, who best knows the nature and properties of all things that his hands have made, compares the ungodly oftentimes in holy scripture to trees, and other things that are of a hurtful and evil quality, or are of such a nature that he sees will suitably set them forth: they are compared to Briers, Thorns, Nettles, &c. And also the godly are set forth by, and compared to several sorts of trees, as to the Palm-tree, the Cedar, the Willow, &c., and in these places, as many understand, to the Myrtle-tree; the nature of which, together with an useful parallel, take as followeth.

METAPHOR.

I. THE Myrtle-tree is a rare and most excellent Tree, a Tree of very great account;

PARALLEL.

I. THE Saints are a choice people; God esteems highly of them. As the Myrtle-tree excels the thorn and the brier, so do the godly excel

METAPHOR.

hardly any one tree was more accounted of amongst the Romans, as Pliny observes; the Jews highly esteemed of it.

II. There are divers sorts of Myrtle-trees; some white, and some black; some tame, and others wild, as historians* have noted.

III. The best sorts of Myrtle-trees were used to be planted in gardens, and were a great ornament to them, their branches being very green, and amiable to look upon.

IV. The Myrtle-tree yields most choice and excellent fruit; nay, more may be said of it, then of any other tree, for it yields two sorts of fruit, both oil and wine. "Nature, saith Pliny, sheweth her wonderful power touching this Tree, especially in the juice, considering, that of all fruits it alone doth yield two sorts, both oil and wine.

V. The Myrtle-trees are said to stand in the bottom, Zech. i. 8, 11.

pared to lofty mountains. Also the Myrtle-trees in the bottom may signify the low and persecuted state of God's people; and in that the angels are said to be amongst them, it holds forth the precious presence of God with his Saints, whilst they are in a low, dark, and persecuted condition. "Yea, though I walk," said David, "through the valley of the shadow of death, I will fear no evil; for thou art with me," &c., Psal. xxiii. 4.

VI. The Myrtle-tree never sheds its leaves.

VII. The Myrtle-tree is said to yield a sweet and fragrant scent.

fest the savour of his knowledge by us in every place: for we are of God a sweet savour of Christ in them that are saved, and in them that perish," 2 Cor. ii. 14, 15.

PARALLEL.

the wicked. "Since thou hast been precious in my sight, thou hast been honourable," &c. Isa. xli. 19, lv. 13, and xliii. 4.

II. So there are divers sorts of Christians; some more shining in grace and holiness than others; some, by reason of an evil and crooked nature, grace hardly appears in them, &c. We read of fathers, young men, and children.

III. The golly, those spiritual trees, which God plants in his Church, which is his garden; and the most holy and mortified ones of them, such whose conversation and profession is amiable, whose branches and spiritual leaves wither not, are a great ornament to God's garden.

IV. The Saints of God are a people that yield two sorts of fruit, to the honour of God, and the profit of their neighbour, answering to the two tables. In this they excel all other people. There are some that are morally righteous, they make conscience of their duties to men, but do not bring forth the fruits of the Spirit, in answering a good conscience towards God. "Herein do I exercise myself," &c., Acts xxiv. 16.

V. The Saints of God are a people of a lowly and humble spirit, and hence they are compared to the low valleys; whereas the wicked are com-

pared to lofty mountains. Also the Myrtle-trees in the bottom may signify the low and persecuted state of God's people; and in that the angels are said to be amongst them, it holds forth the precious presence of God with his Saints, whilst they are in a low, dark, and persecuted condition. "Yea, though I walk," said David, "through the valley of the shadow of death, I will fear no evil; for thou art with me," &c., Psal. xxiii. 4.

VI. The righteous are said to be like a Tree whose leaves wither not; they hold fast the profession of their faith, Psal. i. 3.

VII. The Saints yield a sweet savour to God and man. "Now thanks be to God, which always causeth us to triumph in Christ, and maketh mani-

SAINTS COMPARED TO WILLOW-TREES.

"*And they shall spring up as among the grass, as Willows by the water-courses,*" Isa. xlv. 4.

"*They shall spring up,*" &c., that is, the offspring of Jacob, the true seed or covenant people of God, "as among the grass, as Willows by the water-courses:" as Willows grow and spring up by the water-courses, so the Saints of God are said to flourish or spring up.

SIMILE.

I. **WILLOWS** are so called, because they mostly grow near to brooks, and always pros-

PARALLEL.

I. **THE** trees of righteousness, viz., the Saints, grow best near the river of God, i. e. where the springs of living water flow forth. It

* *Plin. Lib. xv. p. 451.*

SIMILE.

per best near rivers and water-courses, contrary to some other trees, as the cypress and chesnut trees, which love not watery places.

II. Remove a Willow that grows by the water-side, and plant it upon a heath, and you will soon see it decay and wither.

III. The Willow by the water-courses is green, and flourishes in a time of drought, when many other trees and plants fade and wither away.

her roots by the river, and shall not see when drought cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither cease from yielding fruit," Jer. xvii. 7, 8, compared with Psal. i. 3.

PARALLEL.

is the influence of the Holy Spirit, which is compared to a river, that causes believers to spring up and grow so sweetly, John vii. 37, 38.

II. So if a Christian be removed from Christ, or hindered of the sweet influences of the Spirit, and divine ordinances of the Gospel, which the faithful enjoy in God's Church, he will soon decay and wither in grace and holiness, like a Willow upon a dry heath, Jer. xvii. 6.

III. So the Saints and people of God are in this respect like willows or trees planted by the water-side: for so the prophet plainly affirms: "Blessed is the man that trusteth in the Lord, whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth forth

her roots by the river, and shall not see when drought cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither cease from yielding fruit," Jer. xvii. 7, 8, compared with Psal. i. 3.

INFERENCES.

I. Hence we may learn, that the Holy Spirit in his blessed springs of graces, promises, and ordinances, is every way as needful to the growth of God's people, as springs of water are to the willow-tree.

II. Let us bless the Almighty, who hath planted us by the side of the river of God, and let us pray, that he would never transplant us, nor remove us into a barren and heathy wilderness.

SAINTS COMPARED TO VESSELS.

"But we have this treasure in earthen vessels," &c., 2 Cor. iv. 7.

"But in a great house are not only vessels of gold and silver, but of earth and wood," &c., 2 Tim. ii. 20.

Some understand by this great house, the world; others, the Church.

METAPHOR.

I. A Vessel is made by a skilful artisan or workman; he forms and fashions it as he sees good.

second creation. "This people have I formed for myself," &c., Isa. xliii. 21. "We are his workmanship, created in Christ Jesus to good works," Eph. ii. 10.

II. There is a great difference between some Vessels. "There are some vessels of gold, silver, &c., and also some of earth, wood, &c."

iv. 2. But the wicked are likened to

III. Vessels are made for some proper and peculiar use.

IV. Vessels are subject to contract filth and pollution, and therefore need often to be washed, &c.

PARALLEL.

I. God hath formed or made all the children of men; they are all the work of his hands, formed and fashioned by him alone: and as he hath made and formed us in the first creation; so also he hath made or fashioned his saints in the

second creation. "This people have I formed for myself," &c., Isa. xliii. 21. "We are his workmanship, created in Christ Jesus to good works," Eph. ii. 10.

II. So there is a great difference between some men. The saints are golden Vessels, though of little esteem in the eyes of the world: "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers?" &c., Lam.

Vessels of earth and wood.

III. God made all men, whosoever they are, for special use and service, viz., to honour, worship, and bring glory to his sacred Majesty.

IV. So Christ's spiritual Vessels, viz., his Saints, as well as others, are subject to contract the inward filth of sin, such uncleanness as nothing but Christ's blood through faith can wash away.

METAPHOR.

V. Vessels of divers sorts, some very rich, and usually in a great house, in the house of a prince, or the like; some of honour, and some of dishonour.

VI. Some Vessels are made use of to hold precious treasure. We read of golden pipes, that empty the golden oil out of themselves.

VII. Sometimes precious treasure is put into earthen vessels; but whether it be Gold, Silver, or precious stones, that are put therein, yet they are never the worse because of the Vessel into which they are put, nor will wise men refuse or slight such treasure for the Vessel's sake.

earthen Vessels, that the excellency of the power might be of God, and not of us," 2 Cor. iv. 7. See the Gospel compared to Treasure, in the third book.

VIII. An earthen Vessel sometimes proves defective, and lets out choice liquor that is put therein; nay, and sometimes the liquor tastes of the Vessel, or loses much of its precious relish, by reason an evil person puts some unsavoury matter into the Vessel; and by reason of this mixture, the pure savour is somewhat gone.

his subtle temptations, causes the preacher to mix the wine with water, or the pure doctrine of Christ, with man's wisdom, by which means he vaunts and prides it oftentimes in himself.

IX. When a Vessel proves very defective, the owner perceiving he is like to come to loss, empties the choice liquor from Vessel to vessel.

upon his lees, and hath not been removed from Vessel to Vessel; which is meant of afflictions, Jer. xlviii. 11. God, by bringing a people into adversity, in the sense of this text, may be said to move, pour out, or empty them from Vessel to Vessel. A long time of ease and prosperity proves hurtful to God's children; like as the wine receives detriment by settling on its lees. A day of general persecution proves various in its effects: some are thereby emptied of choice gifts and endowments that were in them, and others receive thereby a double measure; God takes away the one talent for want of improvement, and gives it to him that had five, Matt. xxv. 28.

X. Earthen Vessels are soon broken; they are very brittle things; alas! but with one knock they are gone.

Queen Mary destroy, and consume to ashes! But this must always be considered, viz., God hath a gracious design in suffering the enemy thus to break in pieces his choice Vessels; and one reason thereof is, that the precious treasure of the Gospel may be the more diffusive, and spread itself, that its precious odour might perfume the

PARALLEL.

V. So in the house of God there are divers Vessels; some of gold and silver, as it were, viz., choice and precious Saints, who are Vessels of honour; and some who are like vessels of earth, and wood, viz., hypocritical and unprofitable ones, who without repentance are like to be Vessels of dishonour, 2 Tit. ii. 20.

VI. Some of the Saints of God are made use of for ministers, to bear the precious treasure of the Gospel, also to empty it out of themselves, for the use and profit of others, Zech. iv. 12.

VII. Ministers of the Gospel, though inwardly very rich and precious, yet they are but men as others are, poor earthen vessels, and some of them very mean and contemptible, in the eye of the world: "You see your calling, brethren," &c., 1 Cor. i. 26. But the treasure of wisdom is not the worse, though it be in such earthen vessels; nor will wise men refuse good doctrine, and wholesome counsel, because communicated by such servants of Christ. "But we have this treasure in

VIII. So some men, like leaking Vessels, let out the precious grace of God; they lose their zeal, faith, love, courage, &c., Heb. ii. 1, Rev. ii. 4. And also many times the word of God, as it comes from the preacher, savours of the earthen Vessel; for the best of men have flesh in them, as well as Spirit. Were there nothing but this precious treasure of grace and divine wisdom in them, it would not be so; but Satan, like an accursed enemy, stirs up the remainders of the old man in the soul, and through

IX. So God many times finding his Vessels defective, and that they contract filth, or prove leaky, empties his choice liquor from Vessel to Vessel, according to that of the prophet, "Moab hath been at ease from his youth, and hath settled

X. So the Saints of God, and ministers of the Gospel, are poor frail and brittle creatures; when God permits the enemy but a little to let fly against them, how they are dashed to pieces by their hands! how many precious Vessels did

more souls. The blood of the Saints hath been always accounted the seed of the Church.

XI. Earthly Vessels are of little value; they are not much accounted of.

So as they have but low and mean thoughts of themselves. "We have this treasure in earthen Vessels, that the excellency of the power might be of God, and not of us," 2 Cor. iv. 7, Rom. ix. 23.

SIMILE.

I. Other Vessels are made by men.

spiritual Vessels, viz., they are chosen ministers prepared for his blessed use: "He is a chosen Vessel to bear my name amongst the Gentiles, &c. Acts ix. 15. The Saints are called Vessels of mercy, prepared unto glory.

II. Other Vessels, when broken into small pieces, are generally quite spoiled, and can never be set together again.

DISPARITY.

I. But the Saints and ministers of the Gospel are Vessels of the Lord's making: he did not only form them considered as men, but also as chosen ministers prepared for his blessed use: "He is a chosen Vessel to bear my name amongst the Gentiles, &c. Acts ix. 15. The Saints are called Vessels of mercy, prepared unto glory.

II. But the Vessels of the Lord, though they be broken in pieces by death, are not thereby spoiled, and utterly lost, but shall be set together again, and be made far more glorious than they were before.

INFERENCES.

I. It may teach the Saints of God to have low thoughts of themselves. What is an earthen Vessel? it is true, the treasure may be excellent that is in the Vessel; but that doth not appertain to the Vessel. Let God have the glory of all: "What hast thou which thou hast not received?" 1 Cor. iv. 6, 7.

II. Take heed, you that are Saints, that you do not, like earthen Vessels, smite one against another, lest by one another you be dashed to pieces. Remember what frail and brittle creatures you are, even poor earthen Vessels.

III. It may teach the Saints also to look to themselves, lest they gather filth; let every one keep their Vessels clean. Wash yourselves daily in the tears of true repentance, and by faith in that fountain that is set open for sin, and for uncleanness.

IV. It may teach the Saints of God to be careful of their poor ministers, remembering always that they are also but poor frail Vessels.

V. Let the wicked dread the thoughts of the great day, such I mean as have, or strive to break in pieces Christ's chosen Vessels; what will they do in that day, when he makes inquisition for blood?

SAINTS COMPARED TO LIONS.

"The wicked fly when no man pursueth, but the righteous are as bold as a Lion," Prov. xxviii. 1.

"And the remnant of Jacob shall be as a Lion," &c. Micah v. 8.

The godly are compared to Lions.

SIMILE.

I. A Lion is a very magnanimous and courageous creature; he will not fly from his enemies; he turneth not away for fear of any.

PARALLEL.

I. So the Saints of God are full of spiritual courage; they are not dismayed at the threats of men, "I will not fear what man can do unto me:" "Though an host should encamp against me, my heart shall not fear;" "though I walk through the valley of the shadow of death, I will fear no evil," Psal. xxvii. 3. Hence they are said to be as bold as a Lion. "Shall such a man as I fly?" Neh. vi. 11.

Quest. But some may say, wherein doth the courage of the godly appear? wherein are they as bold as a Lion?

Answ. In their being valiant and courageous for the truth. And this they show forth many ways.

1. By their speaking for it when others speak against it. God's truth, his way, and people are commonly derided, and spoken against; and he that is a sincere and valiant Christian, will, at all times, when he sees there is need for it, vindicate it, and speak in the behalf thereof.

2. In their endeavouring to clear it from reproach and infamy. The way or truth of God is frequently reproached. (1.) It is called error and heresy: "After that way you call heresy, so worship I the God of my Fathers," &c., Acts xxiv. 14. (2.) It is called sedition. Hence Paul was accused for being a mover of sedition, Acts xxiv. 5. (3.) It is commonly called a new doctrine: "We would know what this new doctrine whereof thou speakest is," Acts xvii. 19.

3. They show their courage in contending earnestly for the truth; they will dispute and argue out the matter in behalf of truth, and not give up the justness and goodness of their cause, as long as they are able to stand by it, or by force of argument to maintain it. Paul upon this account saith, "he fought with beasts at Ephesus," i. e., men like beasts, who acted like beasts in opposing the truth, 1 Cor. xv. 32.

4. In their visible professing and public owning of the truth. They are not afraid nor ashamed to confess Christ and his ways before men. Some for fear of the Jews did not publicly own Jesus Christ in the days of his flesh; but such who are sincere will go forth, bearing his reproach, Heb. xiii. 13. Though men forbid them, nay threaten them, &c., yet they will preach Jesus Christ, and profess his name, and maintain his ordinances, and blessed institutions. The apostles cried out, "We cannot but speak the things which we have seen and heard," &c. Acts iv. 20, and v. 29.

5. They show their courage in suffering for the truth, when called so to do. (1.) They will suffer reproach for the truth. (2.) They will suffer blows for the truth. (3.) Imprisonment for the truth. (4.) Loss of their goods. (5.) Banishment. (6.) Yea, death itself, when called to it, rather than deny Christ, and the truth.

6. They will stand by the truth, when others turn their backs upon it. Thus did Paul.

7. They will maintain every truth, but more especially that truth which is most opposed in the day in which they live. It may be no demonstration of courage, to stand up for, or maintain a truth in one age, which was a great proof of valour in another, when it was chiefly opposed. Would it be any sign of spiritual courage now, to affirm God is God, and Baal is not? yet that was in Elijah's days, 1 Kings xviii. Or would it be any demonstration of courage now, to affirm Jesus of Nazareth to be the true Saviour? yet it was in the apostle's time, because it was the great truth then opposed. Christian courage is now shewed, by owning and maintaining those truths of Christ now opposed, and which in standing by, do expose the professors thereof.

Now that which doth animate and embolden the Saints in the day of trial, in standing up for Christ, and his ways, is:

(1.) The satisfaction they have touching the truth of that which they profess. It is God's truth.

(2.) The consideration of the excellency of God's truth: "The word of God is pure," &c., Psal. cxix. 140.

(3.) The consideration of the goodness and justness of their call to suffer in behalf of truth; for that is one thing which must always be considered.

(4.) The goodness of their consciences, or the evidences of their own sincerity, a hypocrite may suffer some things, but at last his courage will fail him. I have heard of a captain, that principally would make choice of two sorts of men for his soldiers, viz., either sincere and godly Christians, or downright atheists, because neither of them, he concluded, would be afraid to die: the true Christian would not be afraid of death, because he knew he should go to Christ; and the atheist would not be afraid of death, because he thought, or rather hoped, he should die as a beast, and there would be an end of him.

(5.) The consideration of his having so good a second. A courageous and undaunted second oftentimes puts fresh courage into a person that is singled out to fight a duel. Now a Christian has the Almighty and terrible God to take his part, &c.

"Fear not, worm Jacob, I will help thee," &c., Isa. xli. 14. "I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, I will not fear what man can do unto me," Heb. xiii. 5, 6.

(6.) The certainty of getting the victory, or overcoming at last. As it is said of Gad, it may be said of a Christian, "though a troop may overcome him, yet he shall overcome at last." Hence Saints are said to be "more than conquerors," Rom. viii. 37. For no conqueror is certain, whilst he is in the conflict, that he shall at last obtain the conquest.

(7.) The consideration of that exceeding great reward, which they shall receive when they have overcome, wonderfully adds courage and boldness unto them. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

METAPHOR.

II. Lions are great conquerors. Many other beasts, though they be much bigger than they, yet they be not able to stand before them.

III. A Lion is a creature that other beasts are afraid of.

more afraid of the prayer of John Knox, than of an army of twenty thousand men. Herod was afraid of John Baptist. It hath been observed, that some wicked persons have been afraid to swear, or carry it unseemly, in the presence of a godly man.

IV. A Lion is a very strong creature.

V. A Lion treadeth down, and maketh a prey of his enemies.

forth against Babylon. "God will raise up the sons of Zion against the sons of Greece, and make them as the sword of a mighty man." "The remnant of Jacob shall be amongst the Gentiles, in the midst of many people, as a Lion amongst the beasts of the forest, amongst a flock of sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver," Cant. vi. 10, Zech. ix. 13, Mic. v. 8.

PARALLEL.

II. Saints are great conquerors; through Christ they conquer sin, Satan, the world, death, and hell; they are said to be "more than conquerors," Rom. viii. 37.

III. So the Saints are men that the wicked oft-times fear; they dread the effects of their prayers. It is said, that Mary Queen of Scots was

IV. The saints are so strong in the Lord, and the power of his might, that none, either in earth are hell, are a match for them.

V. So the godly shall in the latter days make a prey of all their adversaries, be as terrible as an army with banners, when God brings them

DISPARITY.

In many things the righteous are not like to a lion. A Lion hath many evil, devouring, and hurtful qualities, and is upon that account wicked men and the devils are compared to Lions.

INFERENCES.

I. In vain are the Saints by men and devils assaulted; he that prevails against them, must also prevail against, and overcome the mighty God; and who is a match for him!

II. This reproves, and may tend to the shame the timorous Christian. What! afraid to own Christ, to stand up for, and stand by the truth, when thou hast God to stand up for thee, and stand by thee! &c.

III. Let Saints show themselves bold and courageous in the cause and interest of God, and their souls. A fearful timorous spirit becomes not a Christian. Have you a good cause? Have you a good call? Have you a good conscience? Have you a good captain? What then do you fear? In the strength of the Lord, be as bold as a Lion; and in order thereunto, get the truth into your affections, see that you have received the truth in the love of it: and be sure you approve yourselves to be sincere; for it is sincerity that emboldens a Christian, and makes him valiant.

SAINTS COMPARED TO GOLD.

"When he hath tried me, I shall come forth as Gold," Job xxiii. 10.

"I will make a man more precious than fine Gold," Isa. xiii. 12.

SIMILE.

I. Gold is a precious metal, it is esteemed as one of the rarest things on earth; hence things of great value are in the holy scriptures set forth by Gold.

his portion: "The Lord's portion is his people, Jacob is the lot of his inheritance," Lam. iv. 2, Deut. xxxii. 9.

II. Gold, though it be a pure sort of metal, yet there is some dross in it; though, as naturalists observe, there is not any metal, that is more free from dross and rust than Gold is.

III. Gold is refined in the fire, and thereby is made more pure than it was before.

Gold, I will make a man more precious than fine Gold," Job xxiii. 10. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as Gold is tried. They shall call upon my name, and I will hear them: I will say, it is my people, and they shall say, the Lord is my God," Zech. xiii. 9.

IV. Gold is very pliant, you may bow and work it as you please; and the fire makes it more pliable and yielding, &c.

they presently yield to the will of God, when others will not, cannot be brought to it.

V. Gold will endure the fire; though it be often put into the furnace, yet it loseth nothing but the drossy part. The fire doeth it much good; it cannot destroy the precious nature of it. Gold retains its excellency in despite of the envious rage of fiery flames.

VI. Gold is often formed into vessels, rarely wrought, for the pleasure, honour, and use of princes and great men.

VII. Gold is carefully kept; men set highly by it, and often hide it, lest thieves should steal it away.

VIII. Men suffer great pains for Gold, run great losses and hazards to obtain it, and make it sure

PARALLEL.

I. THE Saints are a choice and precious people, the excellent ones in all the earth, Psal. xvi. 3. "Since thou hast been precious in my sight, thou hast been honourable, and I have loved thee," Isa. xliii. 3. They are called "precious sons of Zion, comparable to fine Gold," God esteems them as

comparable to fine Gold," God esteems them as

II. The Saints of God, though holy, very precious and gracious ones, yet are they not without sin; there is some dross of corruption in the very best. "There is not a just man upon the earth, that doeth good, and sinneth not," Eccl. vii. 20. "If we say, we have no sin, we deceive ourselves," 1 John i. 8.

III. So the Saints are put into the fire, I mean, in the furnace of affliction, to purge and refine them from all the dross of their corruption. "When he hath tried me I shall come forth as

"When he hath tried me I shall come forth as

IV. So the Saints are a soft and pliable nature; God having infused his precious grace into their hearts, they are of a yielding temper, they have hearts of flesh; and God, by putting them into the fire, makes them more pliant and flexible,

V. So the Saints of God, or all sincere ones, endure the fiery trial; they are not burned up, nor consumed in the furnace of affliction, though heated seven-fold: though it burn their bodies into ashes, and reduce their flesh, as one observes, into the finest atoms; yet the Saint, the Gold, is not hurt, nor doth he receive the least damage thereby. Sincere Christians are compared to Gold; and hypocrites to wood, hay, and stubble, which the fire will burn up.

VI. God frames some of his Saints for most excellent use; he makes of them vessels of honour, to hold the glorious treasures of the Gospel, and to let it out to others. These are filthy compared to fine Gold, although accounted as earthen pitchers, Lam. iv. 2. See Vessel.

VII. So God sets highly by his Saints; he keeps them carefully day and night. They are called his hidden ones; he covers them under his wings from the pride of men.

VIII. So Jesus Christ suffered great pain and loss for his poor Saints; he laid down his life for them. "We were not redeemed with silver and

SIMILE.

to themselves.

PARALLEL.

Gold, from our vain conversation, but with the precious blood of Christ, as of a lamb without blemish," 1 Pet. i. 18, 19.

SIMILE.

I. Gold is earthly, and of a perishing nature; it weareth away by little and little; the more it is put to use, the more it wasteth.

II. Gold hath its glory from art; were it not moulded, shaped, and furnished by the wit of man, it would not be so glorious, nor of that esteem as now it is.

III. Gold is Gold naturally, as it is dug out of the earth, though not so pure as it is made afterwards by the art and industry of man.

DISPARITY.

I. The Saints, though their bodies be earthly, and die, yet they shall never perish; and their better part is spiritual, and shall never see corruption. The more service they do, the more glorious they shall be. Saints are not the worse for wearing.

II. But the Saints have all their glory from grace; it is not the work of men's hands, but the work of God's hands, that makes them to shine; they are curiously wrought and fashioned by the Spirit, from whence they become glorious.

III. But the Saints were mere lumps of filth, earth, and not Gold naturally. It is grace that makes them excellent as Gold; it is grace that makes them differ from others.

INFERENCES.

I. This shows forth the great worth of God's peculiar ones: they are esteemed by him far more excellent, than Gold is by men.

II. It speaks forth much comfort to the godly: God so prizeth them, that he keeps them as carefully as we do the choicest and rarest Gold.

III. It shows the excellency of grace: grace is of a transforming nature; it is like the philosopher's stone, it turns every man and woman, be they ever so vile and base metal, into Gold; i. e. it makes them holy, precious, and gracious ones in God's sight.

SAINTS COMPARED TO DOVES.

"Be ye harmless as Doves," Matt. x. 16.

DOVES are, 1. Meek. 2. Harmless. 3. Chaste. 4. They make their nests in a rock. 5. They feed upon pure grain, not on carrion, as fowls of prey do. 6. Have a lovely eye, and always fixed upon their mates. 7. They love to keep company together. 8. Mourn when they have lost sight of their mates. 9. They are often molested by fowls of prey. 10. They are very fruitful. 11. They love to be by sweet springs and rivers of water. 12. They were appointed under the law for sacrifices. 13. They have no defence but by flight. Upon these considerations saints may be compared to Doves; which is largely opened under the eighth head of metaphors, concerning the Church, to which we refer you.

SAINTS COMPARED TO LAMBS IN A LARGE PLACE.

"Now the Lord will feed them as a Lamb in a large Place," Hos. iv. 16.

EXPOSITORS differ about the meaning of these words, "Mercer and Vatablus," as Mr. Burrough observes, "would carry it thus, *Laute ut Agnus, mox mactatur*; as a Lamb when it hath large food, it is soon slain; so God threateneth Ephraim, that he will soon make an end of them; only he will let them prosper for awhile, and feed them largely, but it shall be for the slaughter, &c. But others rather understand, that God would bring Ephraim under such affliction, as should humble them, and make them as a Lamb: 'Feed them as a Lamb,' *parce ac tenuiter*; not feed as an heifer, that noted their prosperity; but feed as a Lamb, that noteth their adversity:

for the food of a Lamb differeth from the food of an heifer. That which will feed a Lamb, will starve an heifer, or an ox. They have, saith God, been proud and wanton in the enjoyment of peace and plenty; but now they shall have short commons; I will bring them down, and lay them low at my feet; they shall be as a Lamb that picks up the grass in the wilderness, 'as a Lamb in a large Place;' that is, saith Mr. Burroughs, they shall be dispersed among the countries. They would not be satisfied in Canaan, which was a narrow place; and with the sheepfold of mine that was therein; and now they shall have more room, they shall go into a large Place, but it shall be into captivity.

But now fully to take in the direct sense of the text, "I will feed them as a Lamb in a large Place;" that is, as a Lamb that shall be alone, one Lamb. He speaks of a Lamb singly, because that they should be scattered one from another. They had society, and might have abode in the sweet enjoyment of it, had they not sinned their mercies away; but since they did not make good use of their peace and communion together, God threateneth to scatter them, one in one place, and another in another place; and they should be as a Lamb alone in the wilderness, succourless, helpless, shiftless, bleating up and down." Which affords us a profitable parallel.

SIMILE.

I. A Lamb in a large place, that feedeth in a wilderness alone, is very solitary, and, as it hath been observed, wanders about bleating, seeming greatly troubled for want of company.

once enjoyed. Thus it was with the poor Jews.

II. A Lamb alone in a large Place, wandering up and down in a wilderness, among wolves, lions, &c., is in great danger of being devoured every moment; when such as remain in the fold with the flock, are generally safe and very secure.

III. A Lamb in a large Place or wilderness hath none to help it; who watches or takes care of such a Lamb? it hath no shepherd to look after it, none that regards it.

IV. A Lamb in a large Place is forced to seek its own food, and provide for itself, when such as remain in the fold, or in the flock, the Shepherd takes care of them, and daily feeds them; they have no want, when the poor Lamb in the wilderness is in hard weather near starving.

PARALLEL.

I. So when God scatters his people by persecution, because they have not prized nor improved that peace and plenty which he hath afforded them in their own fold, nor regarded the sweetness of Christian society and communion together, they shall wander about, bleating as it were, being greatly troubled for want of that fellowship, they

II. So a poor Christian, that strays abroad, or gets out of God's fold, and is as a Lamb in a large Place, is in great danger of being spoiled and devoured every moment; when such Christians as abide in the Church, and keep close to the fellowship and communion thereof, are safe. Also Christians that are scattered, and forced by persecution from the society of the Saints, are obnoxious to many deaths and dangers.

III. So those Christians that stray abroad, or are forced to wander in a bewildered estate, have no fellowship with God's people, nor are they under the special care or charge of any of his particular ministers; none regard them: which is a sore and lamentable state.

IV. So much Christians as stray abroad, and walk alone, not belonging to any particular Church, have little food but what they can find themselves, they have not those sweet and blessed refreshments at the Lord's table, and in the daily communion with God's people, as such have who are orderly members. This made the spouse cry out, "Tell me, O thou whom my soul loveth, where thou feedest, and where thou makest thy flocks to rest at noon," &c., Cant. i. 7.

INFERENCES.

I. From whence we may infer, what a sore evil it is to be scattered from the flock of God. Some slight Christian society, and think the yoke of Christ is too hard and uneasy for their necks; they account it bondage, and not liberty; they do not like Christ's fold. And how just is it with God to blind the eyes of such, and leave them to wander in the wilderness, and let them feed as a Lamb in a large field, being exposed to the danger of many enemies?

II. Some men love their liberty, and they may have liberty enough ; but such may be their liberty, that it may prove, as one well observes, their misery. To keep in the compass of God's commands, is the best liberty of all ; as David professeth, "Then shall I have liberty, when I keep all thy commandments." Other liberty will most certainly bring us into straits, and ruin us, if we do not take heed, and return unto God. Many want elbow-room, and would fain get out of God's limits : though such may at present have peace, yet mark well their end. It is a fearful judgment to be left to wander.

III. Prize Christian society then, and account it your mercy, that you are not as a Lamb in a large Place ; and improve the mercy you now enjoy, lest God bring that heavy judgment upon you, to break and scatter you, as many have been in days past, and made to seek their bread in a howling wilderness.

THE HEART OF A SAINT COMPARED TO A HEART OF FLESH.

"And I will give them a Heart of Flesh," &c., Ezek. xxxvi. 26.

I. A heart of Flesh is a tender thing ; every small prick will make it bleed : so every sin, nay, the smallest sin will offend, and make a tender-hearted Christian cry out, much more a great sin.

II. A Heart of Flesh is a soft Heart ; the philosopher's description of a soft thing is, that it easily gives way to a touch : so a true Christian, a tender-hearted Christian will yield to God's word, to his reproofs, to his commands, &c. Lay your finger upon a stone, and that yields not ; but lay your finger upon flesh, and that will yield ; so will a Saint. Josiah's Heart melted, when the law of God was read to him ; his Heart gave way and yielded to God's word, and trembled at the judgments denounced ; he had a Heart of Flesh, a tender and soft Heart, 2 Kings xxii. 19.

III. A Heart of Flesh cannot bear a great weight, a heavy burden will crush and mar it exceedingly. Lay ever so great a weight upon a stone, and that will bear it ; you cannot crush that, nor make the least impression in it, what weight soever you lay upon it : but a heart of flesh, or that which is of a soft substance, is of another nature ; a weight will bruise, crush, and mar it immediately. So a tender Hearted Christian cannot bear the weight of sin ; he feels the burden so heavy, that he is sorely crushed down and oppressed under the guilt thereof, and grievously bruised. Thus it was with David, "I am sore broken, I am bowed down greatly," &c., Psal. xxxviii. 6.

IV. A Heart of Flesh, I mean a living Heart, for it is such an one of which the text speaks, is a sensible Heart : so a tender-Hearted Christian, or a man or woman that hath a Heart of Flesh, is very sensible. Such are sensible of their vileness, and loathe themselves before the Lord, cannot bear the thoughts of God's displeasure ; it goes to their very Heart, to think that the holy and infinite God should be displeased and offended with them : they are sensible of their own sorrows, and of the sorrows and miseries of others. A tender-Hearted person will grieve for the afflictions of his brethren and sisters ; if his mother, or any dear relation be distressed, and in great misery, O how sensible is he of it, and how sorely troubled and disquieted in his spirit ! And thus it is with a tender-Hearted Saint ; O how is he grieved for the distressed Saints, and for distressed Sion ! &c.

V. A Heart of Flesh, *i. e.* a tender Heart, will take any impression you please, so a tender-Hearted Christian will take any impression from God : he is like wax melted, that will take the impression of the seal. They are ready to take the stamp of the Word, the image of God, which is righteousness and true holiness. The Spirit and Word of God can mould these Hearts into any form or fashion God pleaseth, &c.

SAINTS COMPARED TO STEWARDS.

"Give an account of thy Stewardship," &c., Luke xvi. 2.

"As good Stewards," &c., 1 Pet. iv. 10.

Note. Every Saint is the Steward of God.

P A R A L L E L S .

I. A Steward is a person that hath goods or monies committed to his charge : so every Christian hath many goods, called talents, committed to him, both spiritual and temporals, Matt. xxv. 14, 15.

II. A Steward cannot say, the riches which are committed to him are his own ; no, he is but the Steward of them, in trust, they being the proper right of another man, or his lord's goods : so a Christian cannot say, anything he hath is his own ; all he is and hath is the Lord's.

III. A Steward ought to dispose of every thing committed to his charge, according to the special command of his master, who possibly orders him to pay so much to such an one, and so much to such an one, and so much to such poor that dwell in the parish, &c. So every Christian ought to dispose of all his Lord's goods, according to his express command laid down in the word, or he is no faithful steward. So much he is required to dispose of to the ministers of the Gospel, that may tend to make their lives comfortable, and free them from the perplexing cares of this life, which greatly hinder them in their ministry. The true minister's maintenance is *jure divino*, of divine right : "So hath the Lord ordained, that they that preach the Gospel, should live of the Gospel," 1 Cor. ix. 14. Also they are required to give to the poor, that they may not want, &c. Their charity ought to be according to their ability, and the poor's necessity ; and not only to give, but to give cheerfully, with a willing heart, &c.

IV. Stewards are required to improve their lord's money, &c. So Christians ought to improve all those spiritual gifts and graces, time, strength, wisdom, and knowledge. Whatsoever God hath given to them, he expects they should improve it to his glory, and to the profit of their neighbours.

V. It is a great and horrible evil in a Steward, to mind his own business and concerns more than the concerns of his lord and master : so it is an utter fault, and that which may justly call in question the truth of his sincerity and Christianity, for a Christian to mind the world, and his own private interest, more than the interests and concerns of Jesus Christ. Some care not what becomes of Christ's labourers, or of the poor Saints, nor of the interest of the Gospel, so that they have all things to their heart's content. They eat the fat, and drink the sweet, and lay up great store of treasure for their own children, &c. They have, perhaps, their hundreds and thousands by them ; and in the mean while many faithful ministers hard put to it to get bread. Is it not an abominable evil in a Steward, to live like a lord himself upon his master's goods, and let his master's children want bread : and also to keep back the right of his faithful and painful labourers, for whose sake he entrusted him with so much substance ?

VI. A Steward must expect to be called to an account : Give an account of thy Stewardship," &c., Luke xvi. 2. So must every Christian expect to be called to an account by Jesus Christ concerning his Stewardship ; and what will they have to say, who have embezzled much of their Lord's goods, and converted the rest to their own private use. Let all take heed, and so demean themselves, that they may have their accounts to give up with joy.

SAINTS COMPARED TO STONES.

"Ye also as lively Stones, are built up a spiritual house, an holy priesthood," &c. 1 Pet. ii. 5.

THE Saints of God are compared to Stones, to the stones of a building, &c.

PARALLELS.

I. SOME Stones that men build with, are very rough and rocky as they are taken out of the quarry, and therefore need much hewing and squaring, before they are fit for the building: so naturally the hearts of sinners are rocky, and like rough Stones; and to this the Lord alludes, "I have hewed them by the prophets," Hos. vi. 5; ministers are God's tools, by which he does his work upon men's hearts.

II. Stones are fit materials to build a house withal: so God sees believers are the only fit materials to build his spiritual house.

III. Stones in a building are well knit and united together: so should the Saints in love, &c.

IV. Stones are durable; so are the Saints.

DISPARITY.

I. No builder builds his house with precious Stones: but believers are called precious Stones. This notes the richness and excellency of the spiritual buildings: "Now if any build upon this foundation, gold, silver, precious stones," &c. 1 Cor. iii. 12.

II. No earthly Stones have life in them; they are not living but dead Stones; but the Saints are living Stones, being quickened and made alive by Jesus Christ, that so there may be a fit resemblance or similitude between the Stones and the foundation, Eph. ii. 1. See foundation, p. 445, and Christ the corner-stone, p. 450, 451.

THE SAINTS GOD'S JEWELS.

"They shall be mine in that day when I make up my Jewels," Mal. iii. 17.

THE Saints are in this place called Jewels, they are God's choice Jewels: there is nothing so excellent in the eyes of men, but God's people are as amiable in his sight; and why he calls them Jewels, is opened in the following parallel.

METAPHOR.

I. JEWELS are rare and excellent things, made by the hands of curious workmen; they are made of precious Stones, set in gold and silver.

II. Some Jewels are long in making; they are not made near so soon as some others are. They carry on their work gradually, every day's work adds to their beauty and richness; yet having begun, they resolve to go forward, and never cease till they have finished them, and made them up, quite fit for the cabinet.

III. Jewels are a most rare and excellent ornament, nothing richer; and are therefore worn only by rich and noble persons, in which they take great delight.

which agrees with that in Isa. lxii. 3, "Thou shalt also be a crown of glory in the hand

PARALLEL.

I. THE Saints are to God most choice and excellent ones: "The king's daughter is all glorious within," Psal. xlv. 13. These Jewels are made up of a complication of all the precious graces of the Holy Spirit.

II. So some of the Saints are not so soon made up and fitted for heaven, as others are; God carries on the work of grace gradually. All persons, as soon as ever they are converted, are not made fit for heaven, but they must go from one degree of grace to another. Yet God hath promised to perfect the work he hath begun; he will never cease, until he hath made up the Jewels he hath begun to make. "He that hath begun a good work in you, will perform it to the day of Christ," Phil. i. 6.

III. So believers are the glory of Christ: "Whether any do enquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ," 2 Cor. viii. 23, "Thou shalt also be a crown of glory in the hand

METAPHOR.

PARALLEL.

of the Lord, and a royal diadem in the hand of thy God;" and hence called "Hephzibah, the Lord delighteth in thee." No prince esteems more of his crown, Jewels, and royal diadem, than God doth of his people. The high-priest under the law was to have the names of the children of Israel engraven on the breast-plate. See Exod. xxviii. 29. "And thou shalt make the breast-plate of judgment, the work of cunning workmen, &c. And thou shalt emboss in it embossments of stones four rows: the first, a row of sardius, a topaz, and a smaragd; the second row a chalcedony, a sapphire, and sardonyx; and the third row, an hyacinth, a chrysophraso, and an amethyst; and the fourth row, a chrysolite, a beryl, and a jasper. And they shall be set in gold in their embossments, and the stones shall be with the names of the sons of Israel," &c. Exod. xxviii. 15—21. Also in the ephod there was two beryl-stones, and on them was engraven the names of the children of Israel. Now the high-priest was a type of Christ, and his having the names of the children of Israel engraven with precious stones upon the ephod which was upon his shoulders, and upon the breast-plate, signifies not only Christ's bearing his Saints upon his shoulders, and as it were, upon his heart, but also what an ornament Christ looks upon his Saints to be unto him; for those precious stones were a wonderful ornament to the priest, both on his shoulders and breast. Take Mr. Ainsworth's annotations on the 11th verse. The engraver, stone-cutter, or Jeweller, thus engraving in precious stone, and that like a signet, the names of the children of Israel, signified the firm and perpetual love, memorial, esteem, and sustentation of the Church. And to this the spouse alludes, Cant. viii. 6, "Set me as a signet upon thy heart, as a signet on thy arm, &c."

IV. A man takes great care of, and exceedingly values his rich and choice Jewels; he will not lose one of them, if he can possible keep them.

(1.) By the price he paid for them; he gave up that precious and invaluable Jewel of his heart, viz., the Lord Jesus, to be broken in pieces, that so he might thereby make unto himself many thousand choice and precious Jewels. (2.) By the great pains he hath used in forming and fashioning them for himself: "We are his workmanship," &c. (3.) By his making of such a firm and sure covenant with Christ in their behalf, that none of them might be lost. (4.) By the charge he gives to the wicked not to hurt them. "He suffered no man to do them wrong: yea, he reprov'd kings for their sakes, saying, touch not mine Anointed, and do my prophets no harm," 1 Chron. xvi. 21, 22. (5.) By his declaring, that "they that touch them, touch the apple of his eye." He pities them as a father pities his children. (6.) By his bestowing so many precious graces and good gifts upon them, to make them shine, and gloriously set forth their lustre. (7.) By executing wrath and displeasure upon their enemies. (8.) By his defending, saving, and preserving them in the midst of so many great and imminent dangers. (9.) In hiding them in a secret and secure place, out of the reach of adversaries. (10.) Lastly, by providing such a glorious place for them after death, that they may be with him for ever.

V. Jewels are subject to many casualties whilst they are making, and are often marred, or receive much detriment, which without much labour and cost are not repaired and made good again.

VI. When a man hath quite made up his Jewels, he puts them into a rich cabinet.

VII. A person that hath many rich and choice Jewels, shows them,

IV. So God takes great care of his Saints, esteems them as his chiefest treasure, and will not lose one of them. "All that the Father hath given me, have I kept, and none of them are lost," &c. That God highly prizes, esteems, and takes great care of his people, doth appear many ways

V. So God's Jewels are subject to sustain great detriment, and are often much marred, whilst he is about making of them up, by sin and Satan, and through their own carelessness, which is not soon nor easily repaired. Though God graciously by his Word and Spirit renews his work again upon their souls, as in the case of David, Peter, and divers others.

VI. So when God hath quite made up his spiritual Jewels, he puts them into heaven; that is the rich and glorious cabinet which he hath provided for all his choice and goodly Jewels.

VII. So God in the day to come, when he hath made up all the Jewels he intends to make, will

METAPHOR.

as he sees occasion, to his friends, and also to others, declaring his right to them, and setting forth the worth and excellency of them.

PARALLEL.

reveal, show, or make known his Saints to angels and men. Hence the day of Christ's coming is called "The day of the manifestation of the sons of God." "They shall be mine," saith God. He will say in that day, these are mine, these that you ungodly ones abused, hated, and persecuted, and thought not worthy to live, but accounted the off-scouring of all things, behold now what rare and lovely ones they are! These are the delight and joy of my heart, whom I value as my choicest treasure, and I will spare them, whilst you shall bear the fierceness of my wrath and indignation for ever. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not," Mal. iii. 18.

DISPARITY.

I. Other Jewels may be lost: but God will lose none of his Jewels.

II. He that makes other jewels may not be the proper owner of them, nor wear them for an ornament himself: but God who makes all his spiritual Jewels, is the proper owner of them: "This people have I formed for myself." They are also made for his own glory.

III. Other Jewels may be quite spoiled, broken to pieces, and become good for nothing; the best and richest Jewels shall at last pass away, and perish for ever: but God's Jewels shall never utterly be spoiled; for though they may receive some damage by Satan's temptations, and the pollution of sin; yet God will perfect that which is wanting concerning them, and make them at last so glorious, that they shall be out of danger, and shall abide and shine in beauty and glory to eternity.

INFERENCES.

I. From hence we may infer, what horrid iniquity the enemies of God and his church are guilty of, and what a dreadful account they have to give for endeavouring, and with the greatest rage and malice, and unwearied attempts, contriving all ways imaginable to spoil, break in pieces, and utterly destroy all God's choice and precious Jewels, which he is as tender of as the apple of his eye; what will they do in the day of vengeance?

II. It speaks forth much comfort to the godly. O how are they esteemed, prized, and valued by the Almighty! They are his Jewels, his special and peculiar treasure.

III. This may inform all men, what the reason is God is so much concerned for the good and well-being of his own people, and so often appears to vindicate their innocency, and defend them from the rage and cruelty of wicked men.

IV. Let us enquire, whether we are God's Jewels, or not. (1.) Are we regenerated ones? Have we the pearl of faith, love, humility? &c. (2.) Are we holy, sincere, and faithful in all things to God? (3.) Do we excel others? Is there a real, or only a seeming worth and excellency in us? What do we more than others? (4.) Do we grow in grace? Doth the work of God go on upon our hearts? Are we more fit for heaven to-day, than we were yesterday? A Jewel in the hand of a jeweller is every day nearer finishing. "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger."

SAINTS COMPARED TO KINGS.

"And hast made us unto God Kings and priests," &c., Rev. v. 10.

THE Saints are in this place and some others called Kings, which is one of the highest titles among men.

PARALLELS.

I. Kings are usually highly descended, or are sons of nobles: so the Saints are all highly descended, they are born from above, born of God, and so may be said to be the offspring of heaven: "Behold what manner of love the Father hath be-

stowed upon us, that we should be called the sons of God! Behold, now are we sons of God," &c., 1 John iii. 1, 2.

II. Kings have great attendants belonging to them: so the Saints have most great and glorious attendants belonging to them, viz., the holy angels. No Kings or monarchs on earth are honoured like the Saints and children of God, in respect of the excellency of their retinue. See Angels under the sixth head.

III. Kings have their crowns, and do reign, or else expect to reign: so the Saints have a crown laid up for them: "Henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give unto me at that day; and not to me only, but to all them also that love his appearance," 2 Tim. iv. 18. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10. And as they shall have a crown, so they shall reign upon the earth as kings, Rev. v. 10.

IV. Kings are the principal men on earth, far exceeding in honour and excellency all common people; so the Saints are the chief and principal ones, or the most excellent in all the earth; it may be said of them, as of Jabesh, "they are more honourable than their brethren," 1 Chron. iv. 9, 10. What base and ignoble persons are the wicked, to those noble souls! The ungodly, be they never so high and great in power and sovereignty, are compared to things very base, vile, and contemptible, as will hereafter be shown. "The righteous is more excellent than his neighbour," Prov. xii. 26.

V. Kings sometimes meet with great trouble and sorrow after they are anointed, before they come to the quiet enjoyment of their crowns; they have been severely persecuted, and chased from one place to another, as king David particularly was: so the Saints of God, though they are anointed with the oil of gladness, and have an assurance given them of the crown of glory, meet with very great trouble in this world, being persecuted, tormented, afflicted, and sometimes having no certain dwelling-place, as is said of some of the ancient worthies, Heb. xi.

VI. Some Kings have possessed and reigned over many kingdoms, their dominions have been very great. The Saints are the heirs of a kingdom, nay, all the kingdoms under the whole heavens shall be given to them. "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," &c., Rev. xi. 15. "And the kingdoms, and dominions, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the Saints of the Most High," &c., Dan. vii. 27.

VII. Kings have great and noble minds, they busy not themselves about mean matters: so the Saints have great and noble spirits; they converse about things above; being risen with Christ, their affections are not set upon things below, but seek those things that are above, where Christ is at the right hand of God, Col. iii. 1, 2. "Our conversation is in heaven," &c., Phil. iii. 20.

VIII. Kings have many great and glorious privileges and prerogatives appertaining to them; how are they honoured and congratulated by the people! so have the Saints. They shall sit down with Christ on his throne; they shall judge the world; they shall be honoured by all; the wicked shall bend their knees before them in the day to come, &c.

There are many great disparities, which we leave to the reader's observation.

INFERENCES.

I. Let not the Saints be discouraged, nor faint under their afflictions. What though David was hunted like a partridge on the mountains? he was the Lord's anointed for all that, and his exaltation followed: so it is but a little while, if you faint not, before God will exalt you.

II. O what manner of love and grace is this! What! hath God made us his sons, heirs, joint-heirs with Christ! Hath he made us kings! and shall we reign! &c. What shall we render to the Lord? &c.

III. This may quicken and stir up all the Saints to live as becomes their honourable calling and dignity. Hath God made us Kings, and shall we live like beggars? Far be it from noble-spirited Saints so to do.

SAINTS COMPARED TO PRIESTS.

*"But ye are a chosen generation, a holy Priesthood," &c., 1 Pet. ii. 9.
 "And hath made us unto our God kings and Priests," &c., Rev. v. 10.*

God's people are called Priests, and an holy Priesthood, as appears by these scriptures. That of kings shows forth the dignity of the Saints, and this of priests respects their office and work.

PARALLELS.

I. THE Priests under the law were set apart, or consecrated to God, to attend him in his service: so every true Christian, God hath set apart for himself; he is separated from the world, and worldly worships, and sinful customs, to the holy service of God. "The Lord hath set apart him that is godly for himself," Psal. iv. 3.

II. The Priests under the law were admitted to approach near unto God; they had more perfect knowledge of him, and holy intimacy with him, than others: so the Saints are a people near to God: "Ye who sometimes were afar off, are made nigh by the blood of Christ." Eph. ii. 13. They have more perfect and clear knowledge of God than others, and more precious fellowship and communion with him.

III. The Priests offered sacrifices to God: so the saints offer up spiritual sacrifices, acceptable to God through Jesus Christ. 1. They offer up their bodies and their spirits, "A broken and a contrite heart." 2. They offer up their prayers upon that golden altar, which is as sweet incense in the nostrils of God. 3. They offer their substance as God calls for it, which is a sacrifice well-pleasing in his sight. 4. They offer up praises: "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God," Psal. i. 23.

INFERENCES.

I. SAINTS are Priests, not typical Priests, but a royal Priesthood, better than the Priests under the law: they are spiritual Priests, they offer up spiritual sacrifices, &c.

II. Their persons, as well as their sacrifices, are accepted of God, through Jesus Christ: if the person be not sanctified, the offering is not accepted: "For their sakes sanctify I myself, that they also might be sanctified through the truth," John xvii. 19.

III. Let all take heed they offer not the lame and the blind, when they have a kid in the flock. "My son, give me thy heart," Prov. xxiii. 26.

WICKED MEN COMPARED TO CAPTIVES.

"Proclaim liberty to the Captives," Isa. lxi. 1.

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity," Acts viii. 23.

"Even so we, when we were children, were in bondage under the elements of the world," Gal. iv. 3.

"For this Agar is Mount Sinai in Arabia, and answereth unto Jerusalem which is, and is now in bondage with her children," Gal. iv. 25.

"And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will," 2 Tim. ii. 26.

"And deliver them, who through fear of death were all their life-time subject to bondage," Heb. ii. 15.

"While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage," 2 Pet. ii. 19.

CORPORAL bondage, or captivity, is as much as to say, slavery and thralldom under some tyrant, or cruel enemy, that oppresseth: and from these scriptures it is evident, that Wicked Men, or such as are in the state of nature, unconverted, are in a state of bondage, they are spiritual slaves or Captives. And in opening the bondage-state the ungodly are in, I shall show,

(1.) To whom they are, or may be said to be in bondage.

(2.) How they were brought into this bondage-state.

(3.) The nature of this spiritual bondage.

1. They are in bondage to sin: "He that committeth sin, is the servant of sin," John viii. 34. Sin rules and reigns in wicked Men; they are overcome by their base and filthy lust, and "Of whom a man is overcome, of the same is he brought into bondage," 2 Pet. ii. 19.

2. They are in bondage to Satan, "Taken Captive by him at his will;" 2 Tim. ii. 26, "He rules in the hearts of the children of disobedience," Eph. ii. 2.

3. They are in bondage to the law; for being not able to perform the obligation or requirements thereof, they are brought under the power and bondage of that killing letter, Gal. iv. 25.

4. They are in bondage to death; death tyrannizeth over them, and through fear of it they are said to be continually in bondage, Heb. ii. 15.

5. They are in bondage to the wrath of God, they are under the power of God's dreadful wrath, John iii. 36.

METAPHOR.

I. SOME that are in a state of bondage were once freemen.

was a free man, he was not in bondage

II. Some are in a state of bondage, by being the offspring of such parents as are slaves; for if the parents are born slaves, their children that are born in Captivity, are Captives likewise.

III. Some are brought into bondage by the power and force of an enemy, they being surprised, and by reason of weakness not able to withstand them, are taken Captive; as many of this and other nations have been by the Turks.

IV. Some by allurements are enticed by an adversary, and that way overcome, and brought into bondage. Pirates oft-times put out false colours, and pretend themselves to be friends, that so they may the better trapan and take poor unwearied persons.

V. Some persons, when they are taken Captive by an enemy, are stripped naked; their own robes being taken away, they have instead of them nothing but filthy rags, to hide their nakedness withal.

filthy rags, Isa. lxiv. 6. Some conceive by filthy rags, the Spirit of God alludes to those rags that surgeons take off of corrupt and filthy sores, which we know are very loathsome, this shows that the state of sinners is very deplorable.

VI. Some persons who are taken Captive, are put into prison, nay, into a dungeon, and remain under the power of a cruel keeper.

PARALLEL.

I. ADAM,* and so all mankind, considered as being in his loins, while he stood in that state of innocency, before he eat of the forbidden fruit, to any of these enemies.

II. So all Wicked Men are in bondage, as they are the offspring of old Adam, Psal. li. 5. All mankind being born in sin; Satan, death, and wrath hath power over them, until delivered by Jesus Christ. And hence they are said to be "By nature children of wrath," Eph. ii. 3.

III. Wicked Men are also actually taken Captive, and brought into bondage by sin and Satan; as being surprised by the power of these enemies, they are overcome, and so brought into Captivity; Satan being stronger than they, he prevails against them. "And that they may recover themselves out of the snare of the devil, who are taken Captive by him at his will," 2 Tim. ii. 26.

IV. So Wicked Men are by the allurements and enticements of sin and Satan overcome, and brought into bondage, Prov. vii. 21. These spiritual enemies by policy deceive and trepan the souls of men. Satan, like a cursed pirate, puts out false colours, pretends himself a friend; he presents the pleasures and profits of the world to them, and thereby overcomes them, and carries them away Captive, 2 Cor. xi. 14.

V. Adam, when Satan overcame him by his treachery and subtle wiles, was striped naked:† he lost all his precious robes, viz., his spotless and perfect righteousness, and ever since his natural offspring, while they remain unconverted, have nothing but their own righteousness to cover them, which is by the Holy Ghost compared to

VI. Sinners, whilst they remain in a state of nature, Captives of sin and Satan, are in a prison, in a deep prison or dungeon of darkness, called the "Power of darkness," Col. i. 13. This prison is strong, there is no man can break through

* How mankind were brought into bondage.

† The sad and miserable condition of Satan's Captives.

METAPHOR.

PARALLEL.

and make an escape. It is called a pit, yea, "an horrible pit," or pit of noise, Psal. xl. 2. Some understand, David means the depth of afflictions; others, the horrible state of unregeneracy, or deep alienation from the life of God, wherein is heard nothing but the fearful and hideous noise of an accusing conscience, and wrath of an angry God. It is a pit wherein is no water, viz., no soul comfort nor refreshment, &c., being under the power and tyranny of Satan, Zech. ix. 11.

VII. Some persons, when they are taken captive, and put into prison, and also bound with iron chains, or fetters of brass, their eyes also have been put out. Thus the king of Babylon served Zedekiah king of Judah, when Jerusalem was taken: "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon," 2 Kings xxv. 7.

any drudgery the devil hath for them to do, the eyes of their understanding being darkened, or put out. "Ye that were sometimes in darkness," &c., Eph. v. 8.

VIII. Some persons that have been in captivity have been almost starved to death, having had little more than bread and water afforded them, nay, have been forced to eat such things as were not fit for food.

Pray observe what the Holy Ghost compares the food of ungodly sinners to: First, They are said to feed on the wind; Secondly, To feed on ashes; Thirdly, On gravel; and Fourthly, On husks. The prodigal would fain have filled his belly with the husks which the swine did eat. Should a poor Captive have nothing allowed him to eat, but husks, gravel, or ashes, all would conclude his condition to be very miserable: so miserable are all ungodly sinners, Isa. xlv. 20, Hos. xii. 1, Prov. xx. 17. Alas! all the pleasures, riches, and honours of this world, or whatsoever it is that they feed upon, or let their hearts run out after, are in comparison of Christ the Bread of life, and those other good things which believers daily feed and feast upon, but as feeding on husks and gravel. If men naturally have no food to eat, they will pine away, and soon die: so were it not for those earthly comforts, that the ungodly have to feed upon, and support their spirits with, though you see what the nature of them is, they would soon pine away. Do but dispossess them of any of these earthly enjoyments, and their hearts, like the heart of Nabal, would presently die in them; for they never tasted how good the Lord is, how sweet promises are, what it is to have the love and favour of God; never tasted of the feast of a good conscience, nor of the comforts of the Holy Ghost," Psal. xxxiv. 8.

IX. Some Persons that have been taken Captive, have been grievously wounded; they have not only been stripped, put into prison, and almost starved to death, but also have lain there in a sad, bloody, and mangled condition, and their wounds let alone to fester, stink, and be very loathsome.

sickness spoken of here, were those sins and abominable evils that people were guilty of; which appears from what is said by the Lord in the first part of the verse

VII. Wicked men are not only Captives, and put into a bottomless prison, but they are also bound. "I perceive thou art in the gall of bitterness, and in the bond of iniquity," Acts viii. 23. Hence the prophet speaking of Christ, saith, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound," Isa. lxi. 1. Every ungodly man, whilst he remains in Satan's kingdom, is bound with strong bonds: First, the bond of a hard heart; Secondly, the bond of ignorance; Thirdly, the bond of unbelief: which they are no way able to break asunder, or get out of, Jer. v. 3, Acts xxvi. 18. And by this means they are fit for

VIII. Wicked men, who are the Captives of sin and Satan, are kept at hard commons; they never yet had the least taste of that which is really good, but "they spend their money for that which is not bread, and their labour for that which satisfieth not." And therefore saith God, "Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness," Isa. lv. 1, 2.

IX. The Wicked are not only Captives of the devil, stripped of all their first righteousness, in prison, in iron chains, almost starved to death spiritually; but also they are wounded "from the sole of the foot to the head, there is no soundness in it, but wounds, and bruises, and putrifying sores," Isa. i. 6. Some conclude, that the prophet speaks of the body politic, or national church of the Jews, which was under great affliction, and so was that way sorely wounded. But doubtless the wounds and

METAPHOR.

PARALLEL.

“Why should ye be stricken any more? ye will revolt more and more.” And as a proof of it, he saith, “The whole head is sick, and the whole heart faint.” Sin was the sickness, and the wounds; and those afflictions that God had brought upon them, was the cure. But why, saith God, should I afflict or chastise you any more, or use means for your help and healing, when under the use or exercise of that sovereign means I have used, you grow worse and worse? It is said of the man that went from Jerusalem to Jericho, and fell among thieves, that he was not only stripped of his raiment, but wounded also, Luke x. 30. “My wounds stink, and are corrupt,” saith David, Psal. xxxviii. 5; and in another place he cries out, “Lord, have mercy upon me, and heal my soul, for I have sinned against thee,” Psal. xli. 4. From whence it appears, that a godly man may be wounded by his sin, and that sorely too. Every sin makes a wound in the soul; what a fearful case are unconverted souls then in? O that sinners would but consider this. See Sin a Wound, and Sickness.

X. Some persons that have been taken Captive, and brought into prison and bondage, besides other sad circumstances they have been under, they have been brought under the sentence of death, nay, and for their horrid rebellions, treasons, &c., under a fearful and painful death, as to be torn in pieces, or burned alive.

it to die the common death of all Men. Death puts an end to all the external miseries of mortals; but the death of sin's Captives is quite another thing. They are condemned to be burned, to be burned alive too; but this is not all, to lie burning in the fire of God's eternal wrath for ever, where they shall be always dying, but cannot die: “Where the worm dieth not, and the fire is not quenched.”

X. The ungodly, who remain Captives to Satan, being under the power of their lusts, or abiding in the state of unregeneracy, are not only under all the sad circumstances you have heard; but to render them every way miserable, as in truth their present state is, they are under the sentence of death. Perhaps some would conclude, that death to such persons I have given the character of, is better than life: and, with Job, they had better choose it. Alas; it would be so indeed, were

METAPHOR.

DISPARITY.

I. Captives, that are so only to Men, are but externally enslaved.

I. But Wicked Men, that are slaves to sin and Satan, are captivated in their souls, notwithstanding as to the body they may be at liberty, as to outward thralldom.

II. Some persons may be free and at liberty in their souls, at the same time when they may be Captives as to their bodies, and so their captivity may seem less grievous to them.

II. But it cannot be so said of a wicked Man, for whatever misery befalls his body, it is abundantly aggravated by and from the Captivity and slavery of his soul; nay, in the enjoyment of his greatest outward liberty, he is in dreadful thralldom by sin and Satan.

III. Captives that are so only to Men, may and have been redeemed with money.

III. But spiritual Captives, such as are in bondage to sin and Satan, cannot be redeemed with money. It is not silver or gold, that can purchase the redemption of one of Satan's slaves; for the redemption of the soul is so precious, that nothing can make a compensation for it, but the precious blood of Christ, 1 Pet. i. 19.

IV. If no other means can procure the liberty of Captives, that are so only as to their bodies, yet death sets them free, and those to whom they are in bondage have no more to do with them.

IV. But Wicked Men, living and dying in bondage to Satan and their own lusts, cannot be free by death, but are thereby put into an irrecoverable state of eternal misery, from which there can be no redemption, being delivered up to Satan.

V. Some that are Captives only in their bodies, are so sensible of their misery and thralldom, that they seek and desire to improve all means imaginable for their deliverance.

V. But some Wicked Men are not only insensible of their bondage to the devil, and their own lusts, but are lifeless as to any ways or means of deliverance. Though means be used daily to convince them of the dreadful danger of their bondage-state, and of the way and means of their redemption; yet through the blindness and

METAPHOR.

DISPARITY.

hardness of their hearts, they rest at quiet in the devil's prison, where they are shut up as Captives. And that which declares their greatest thralldom and misery is, they refuse all the tenders of grace in order to their redemption, nay, set light by Jesus Christ, who came to proclaim liberty, &c.

VI. Captives to men only, may be redeemed, and set at liberty, and yet so captivated by them again, as that they may die in slavery.

VI. But wicked men, though the saddest Captives imaginable, in respect of misery and thralldom, yet if set free by Jesus Christ, they shall be no more the slaves of Satan: "For those whom the Son makes free, are free indeed," John viii. 36; free from the dominion and power of sin and Satan here, and free from the wages of sin, which is eternal death, hereafter.

INFERENCES.

Quest. Some may say, If this be the state of unconverted men and women, they are miserable objects indeed. But is there no relief nor help for these poor Captives? Must they perish inevitably, and be damned for ever.

Ans. God forbid! There is good news for these slaves and Captives of sin and the devil, a Gospel to be preached to them; God is full of bowels; were there no deliverance to relieve, it would be sad beyond what any are able to conceive. But to prove that there is salvation and relief for the vilest sinners, consider these three things following!

1. The Lord Jesus hath purchased deliverance for them, he hath laid down a satisfactory price or ransom for those Captives, who through faith in him shall obtain deliverance.

2. Christ is ordained and anointed to preach glad tidings to them. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering sight to the blind, and to set at liberty them that were bound," Luke iv. 18, Isa. lxi. 1.

3. Many who have been in the like state of Captivity and bondage have been set at liberty; thousands that have been slaves of sin and Satan, through the infinite mercy of God are now in a perfect state of freedom. "Such were some of you," saith the apostle, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11.

Sirs, what blessed news is this for poor sinners! Suppose a man who is a slave or Captive, and suffereth justly for his sin, was stripped naked, and put into a dungeon, bound with cruel and heavy chains, wounded in the most fearful manner from head to feet, and only fed with ashes and gravel stones, and in this condition were condemned to abide for many years, and then to be put to the greatest torture that mortals can devise, where he should suffer a long time together, always dying, and yet cannot die; and that on a sudden one should come to him with the joyful news of a full and perfect deliverance; would not this be the welcome news that ever he heard? Sinners, may not the tidings you hear, cause your hearts to leap in you for joy! Though you have undone yourselves by your wicked works, yet God hath devised a way to deliver and save you for ever.

Quest. How, by what means, and by whom, may some poor ignorant soul say, "Is deliverance brought about?"

Ans. Deliverance out of this bondage-state is by Jesus Christ, only by him; "Neither is there salvation by any other," Acts iv. 12. "If the Son therefore make you free, ye shall be free indeed," John viii. 36. But further to answer the question, I say, the liberty is,

(1.) By a great ransom.

(2.) By a conquest.

1. There was no other way found out to bring sinners out of this their miserable condition, but a great sum must be laid down: "Ye are bought with a price," 1 Cor. vi. 20. But know this, "We are not redeemed with corruptible things, as silver and gold," &c., 1 Pet. i. 18. All the gold and silver in the world, and all the riches thereof, were there ten thousand worlds more, could not redeem one soul out of this state of bondage and slavery to sin and Satan. "The redemption of the soul is precious, and ceaseth for ever," Psal. xlix. 8. Nay, if a man should offer up his son

or daughter, "The fruit of his body, for the sin of his soul," Mic. vi. 7, it would be utterly rejected. Nothing could redeem us but the price of blood, and that too the "Precious blood of Jesus Christ, as a Lamb without spot," 1 Pet. i. 19. See Surety.

2. Deliverance out of this bondage is by conquest. Unless the Saviour of mankind conquer those cruel enemies of the soul, not one sinner can be set at liberty: for it is not the bare ransom or price of Christ's most precious blood, I mean the laying down of his life, that could work a perfect freedom for us; for though that made a full compensation to the justice of God, yet sinners being under the power of sin, Satan, and death, these enemies take no notice at all of that price; for our Saviour did not capitulate with them, neither will they give up their prisoner till they are overcome, and, as I may say, are forced to do it: for as Christ saith, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come, and overcome him, he taketh from him all his armour," &c., Luke xi. 21, 22. Satan is this strong man armed, and Jesus Christ the Person that is stronger than he; and it is our mercy God sent us such a strong and mighty Saviour, one able to subdue sin, conquer Satan, overcome death, that so he might deliver us, who were taken captive by them at their will. "To this end was the Son of God manifest, that he might destroy the works of the devil," 1 John iii. 8. He through death, and rising again from the dead, "Hath destroyed death, and him that had the power of death, that is, the devil; and delivered them who through fear of death were all their life-time subject to bondage," Heb. ii. 14, 15. He bids us also, "Be of good cheer, for he hath overcome the world," John xvi. 33.

This conquest by the Lord Jesus is two-fold:

1. For us without us: "When he ascended on high, he led captivity captive." He took him captive, that had taken mankind captive. "Having spoiled principalities and powers, he made a show of them openly, (the work is already done) triumphing over them in it," Eph. iv. 8, Col. ii. 15.

2. This conquest is wrought by Christ also in the soul; for palpable it is, that every unconverted person is under the power of these cruel enemies, as hath been already shown, and have they a sufficient power of their own to encounter with them? Is sinful, weak, and depraved man, a match for Satan? Is he able to subdue and overcome him? Or can he by any inherent power of his own destroy the power of sin, and change his own heart? "Can the Ethiopian change his skin, or the leopard his spots?" Jer. xiii. 23. Is man able to raise himself from the power of the grave? Any of these things are too hard for sinners to do; and therefore it follows, Christ must conquer these enemies in us, he must break our bonds, and burst our chains in pieces, &c. Pray remember, Christ is a perfect and complete Saviour, he alone doth the work, he doth it for us, and also in us; "His own arm brought salvation," Isa. lxiii. 5. He hath no partner nor competitor.

Secondly, As this may serve to humble mankind, so also it may lift up their hearts who are redeemed, in praises to the Almighty, Job vii. 17; O what is man that God should be mindful of him! What! regard such a deplorable rebel, slave, and captive of sin and the devil! and the rather, considering the nature of that glorious freedom procured by Jesus Christ, which is, 1. A freedom from the guilt of sin. 2. A freedom from the filth of sin. 3. A freedom from the power of sin, "Sin shall not have dominion over you," Rom. vi. 14. 4. A freedom from the eternal punishment of sin; a freedom from sin, from Satan, from the law, from death, and from wrath; and by this means, made the sons and daughters of God, making them nigh to him, enjoying union and communion both with the Father and the Son, having peace, and good assurance of eternal life.

Thirdly, It may cause the redeemed ones of God to pity sinners, pity their unconverted relations; what a deplorable condition are they in! How exceedingly are persons concerned for their relations who are in slavery, though it extend but to the body? And what ways and means do they with all diligence make use of, to procure their liberty and freedom! And by how much the bondage of sin and Satan exceeds all the slavery that man can possibly be exposed unto; by so much the more ought that means to be improved, that may effectually accomplish their redemption.

WICKED MEN SLUGGARDS.

"How long wilt thou sleep, O Sluggard? When wilt thou arise out of thy sleep?" Prov. vi. 9.

"How long wilt thou sleep? Sleep is taken variously in the holy scripture.

1. For the binding or closing up the senses, to give the body rest: "The same night Peter was sleeping between two soldiers," Acts xii. 6. This is a natural sleep.

2. It is taken metaphorically.

(1.) For death. Hence it is said, "David, after he had served his generation according to the will of God, he fell asleep. "For now shall I sleep in the dust, and thou shalt seek me in the morning," &c., Job vii. 21. This is a mortal sleep.

(2.) For a dead or senseless state in sin, i. e., sin ruling and over-ruling in Men's hearts before conversion, "Awake thou that sleepest, and arise from the dead and Christ shall give thee life," Eph. v. 14. This is a spiritual sleep.

(3.) For a drowsy and slothful frame of heart, which often attends the godly: "I sleep, but my heart waketh," Cant. v. 2.

Thou Sluggard, or slothful person. There is a three-fold Sluggard.

1. One that is idle, loving ease and bodily rest, neglecting his worldly concerns. "I went by the field of the slothful," &c., Prov. xxiv. 30.

2. One that is spiritually idle, wholly careless and negligent of his soul, and the great concerns thereof: "The Sluggard saith, there is a lion in the way."

3. One that hath been formerly awakened in a spiritual sense, and is fallen into a cold, drowsy, and negligent state again.

I shall run the parallel with respect had principally to that description Solomon gives of a Sluggard.

SIMILE.

I. A Sluggard is a person that makes excuses: "The slothful Man saith, there is a lion without, I shall be slain in the street," Prov. xxii. 13.

Lions without, persecuting and devouring beasts of prey, that I fear will fly upon me in the street; and hence he resolves to keep himself in a whole skin.

II. A Sluggard, Solomon saith, is like a door that turneth upon its hinges: "As a door turneth upon its hinges; so doth the slothful man upon his bed," Prov. xxvi. 14.

sin, and is not taken off his old hinges; he is still in the state of fallen Man, not taken off of the old root, and transplanted into Christ.

III. The Sluggard is a Man of desires, but not of endeavours. The Sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat, Prov. xiii. 4, compared with chap. xxi. 25. The desire of the Sluggard killeth him, because his hands refuse to work.

xxiii. 10. Desires without endeavours will deceive the soul, nay, eternally ruin and damn the soul. What avails a Man that is hungry, to wish for bread, when he never labours for it? The promise runs to the diligent and industrious person; "he shall be fed, but the Sluggard shall suffer hunger, and pine away," Prov. x. 4.

IV. The Sluggard neglects his vineyard, and lets his field run all

PARALLEL.

I. So the Sinner, or spiritual Sluggard, hath many excuses; if I should arise, saith he, and follow Christ, I shall suffer in my name, be reproached, suffer in my estate; nay, it may come to pass, saith he, that such as are religious indeed may be put to death. There are many Romish

may be put to death. There are many Romish

II. So a Sinner, or a spiritual Sluggard, seems to move this way, and that way. He reads God's word, and hears sermons, and perhaps prays too, but still is where he was; he is not renewed in his inward Man, no change hath passed upon him, he is one that loveth his lusts, this and the other

he is still in the state of fallen Man, not taken off

III. So the wicked Man, or spiritual Sluggard, is full of desires; he, with Balaam, desires to die the death of the righteous, he desires to be saved, and hath many faint desires to be forgiven; he cries out sometimes, when conscience flies in his face, and rebukes him, God forgive me, the Lord help me, &c., but never strives with all his might against his sin, and the temptations of the devil. Hence his desires are said to slay him, Numb.

IV. So the sinner, or spiritual Sluggard, neglects his soul, and the souls of his family;

SIMILE.

over with nettles and weeds. "I went by the field of the slothful, by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down," Prov. xxiv. 30, 31.

V. The way of the Sluggard seems to be barred or hedged up, that he cannot go on, he cannot find the path. "The way of the slothful Man is a hedge of thorns; but the way of the righteous is plain," Prov. xv. 19.

fear of displeasing a father, or uncle, or some other relation, lest they should be left out of their will, or dispossessed of an estate; or a landlord, or some great Man or neighbour, by whom they may possibly have their livelihood, may be as a hedge or bar to obstruct them in their following of Christ, and by this means is the spiritual Sluggard discouraged.

VI. The Sluggard doth not enjoy the good that is in his hand: "The slothful Man roasteth not that which he took in hunting," Prov. xii. 27; that is, when he hath got food, he doth not prepare it, nor make it meet to be received, nor feed upon it.

God, they do not subject to it. They know what the threatening is, but fear it not, and know what the precept is, but obey it not; and know what the promise is, and yet believe and apply it not. And thus they roast not that which they have taken in hunting; they feed not upon the word; they are "forgetful hearers, and not doers of the word, and thereby deceive their own souls," Jam. i. 22.

VII. The Sluggard is one that loves not to encounter with difficulties; he cannot abide to think of enduring a little hardship. "The Sluggard will not plough by reason of the cold," Prov. xx. 4.

calls for him, or perhaps it is cold, or he is indisposed, &c. And perhaps he cannot pray at night, because it doth not agree with the flesh; the body is weary, and would fain go to bed. And he cannot go to church to hear the word of God, because the wind blows, or it rains; or he hath wearied himself the day before, and so cannot rise early enough; or it is a great way, and the ways are bad, &c., yet he knows in his conscience, that if there were but a good bargain to be bought, or some worldly advantage to be had though it were not above the value of half five pound, all these obstructions would be nothing. But perhaps some sluggards may get over these things; and yet if there lie other difficulties in the way, they cannot hold the plough of the Gospel; if there is a blast of persecution feared, he knows not how to encounter with that. And thus the Sluggard discourages himself.

VIII. The Sluggard, though he is so slothful, as to hide his hand in his bosom, and is grieved to bring it again to his mouth, yet he is wise in his own eyes. "The Sluggard is wiser in his own conceit, than seven Men can render

PARALLEL.

though he provides for the body, and takes care what he and his shall have to eat, and what to put on; yet his soul, and the souls of such as are about him, are neglected; nothing but weeds and corruption grow there; sin and filthy lust predominate, pride, passion, covetousness, and every evil work, Jam. iii. 16.

V. So the sinner's way, is as it were, hedged up: for like as a hedge obstructs or hinders a Man sometimes in his way, that he cannot pass along; so the wicked by one temptation, obstruction, or another, are hindered from going on in the ways of God. Perhaps the snares that attend their trade, are as a hedge to them; or the

VI. So the spiritual Sluggard doth not enjoy the heavenly good things that seem to be in his hand: "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Prov. xvii. 16. Some men hunt, as it were, after knowledge; go from one place to another, will hear this worthy minister, and that worthy minister, and at last when they have found the venison, I mean, come to understand the will of

VII. The spiritual Sluggard loves his ease. If religion cannot be owned, professed, and stuck to, unless a Man offer some force, as it were, unto himself, and expose the flesh to some hardships, he presently grows weary of it. He cannot in the morning go to prayer, because his worldly business

calls for him, or perhaps it is cold, or he is indisposed, &c. And perhaps he cannot pray at night, because it doth not agree with the flesh; the body is weary, and would fain go to bed. And he cannot go to church to hear the word of God, because the wind blows, or it rains; or he hath wearied himself the day before, and so cannot rise early enough; or it is a great way, and the ways are bad, &c., yet he knows in his conscience, that if there were but a good bargain to be bought, or some worldly advantage to be had though it were not above the value of half five pound, all these obstructions would be nothing. But perhaps some sluggards may get over these things; and yet if there lie other difficulties in the way, they cannot hold the plough of the Gospel; if there is a blast of persecution feared, he knows not how to encounter with that. And thus the Sluggard discourages himself.

VIII. So the spiritual Sluggard, though he is monstrous idle, prays as if he prayed not, and reads as if it were a burden to him, and hears the word with no delight, his heart is asleep, and perhaps his eyes too; yet he is very wise in his own conceit. Notwithstanding he is such a poor, carnal, worldly wretch, he hath high thoughts

METAPHOR.

a reason," Prov. xxvi. 16.

tub shall stand upon its own bottom ; why do you trouble yourself with me ? Thus "every man is right in his own eyes, but the Lord pondereth the heart," Prov. xxi. 2.

IX. The Sluggard is a man that seems to desire but a little time and then he will awake : "Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep," &c. As much as if he should say, Let me alone yet a little, I will sleep but a little longer ; let me have a little more sleep, &c.,

age and death will come ; in his heart therefore he is resolved to continue in his evil and ungodly courses a little longer : "Yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep." Pray observe, how sweet sleep seems to be to a sluggard ; so the ways of sin and vanity seem sweet to an unconverted man : and as hard labour is grievous to such a person ; so is godliness, I mean strict and real godliness, godliness in the power of it, to an unsanctified heart.

X. Lastly ; A Sluggard cannot abide to be disturbed : O let me lie, let me sleep ; what ado you make ! is the voice of a slothful man.

strive to rouse a sinner, are the unwelcomest people in the world to him. Repent ! repent ! what ado is here, saith the graceless soul, can you not let me alone ? pray do not trouble me. You know who sent away Paul, being unwilling to hear any more at that time.

PARALLEL.

of himself, and cries out, when reproved, I know as much as you ; mind your own matters ; every

IX. So the spiritual Sluggard seems also to desire but a little time to gratify his flesh, and please his sensual appetite, to walk in the ways of vanity, and sin against God. I will, saith an ungodly person, repent, or it is my purpose to reform my ways ; but let me alone a little longer, it is time enough yet. It is a great while to day, saith the Sluggard, when one comes to awake him early in the morning : so saith the sinner, it is a great while before Christ will come, or before old

X. A sinner, or spiritual Sluggard, cannot endure to be disturbed : the thoughts of death are to him like the hand-writing on the wall, Dan. v. : he loves not that conscience should call upon him to awake him, nor ministers, nor any friends he hath ; nay, such as would, or do

INFERENCES.

I. This shows what a sad and dangerous condition sinners are in ; they are not only asleep, but in a dead sleep, and know not how near eternal ruin they are.

II. We shall endeavour therefore to awaken the sinner out of his deep sleep.

1. Sinner, God calls aloud upon thee : "Awake thou that sleepest, and arise from the dead. How long wilt thou sleep, O Sluggard ?"

2. God hath called not only loud, but long, upon you. Consider what danger you expose your souls unto ; you put an opportunity into the Devil's hands to destroy you. How easy is it for a weak enemy to destroy a mighty champion, when he is asleep ? Jael, a woman, soon destroyed Sisera when he was asleep.

3. May I not say, sinner, the Philistines are upon thee, and thy soul is in danger of being made a prey for ever.

4. Many ways hath God used to awaken thee : he hath employed his ministers, he hath set conscience on work, he hath brought forth many dreadful judgments, and all to awaken thee ; and shall all means fail and be insufficient ?

5. Thou losest many choice blessings by lying thus asleep in thy sin.

6. There is grace offered you, pardon offered you, peace offered you ; and will not this stir you up ? Nay, more than all, Christ is offered you, heaven offered you, a kingdom and crown of endless glory is offered you : soul, rouse up, and look about, consider the opportunity that is now in your hands ; will not life and light, pardon and peace, God and Christ, heaven and happiness, do you much good ?

7. It is harvest-time. "Go to the ant, thou Sluggard, consider her ways, and be wise. She provideth her meat in the summer, and gathereth her food in the harvest," Prov. vi. 6—8, and shall such a small and contemptible animal be wiser than you ?

8. The harvest will soon be gone, the day of grace be over, and then it will be too late. "The harvest is past, the summer ended, and we are not saved," Jer. viii. 20.

9. If you will not sow now because it is cold, you are like to beg in harvest, and have nothing, viz., at the end of the world : and then you will say, "Lord, Lord, open unto us ; and he will say, verily, verily, I know you not, depart from me ye workers of iniquity,"

10. Let me tell thee, thou art just ready to drop into hell, thou sleepest in a dangerous place; awake, sinner, or thou art damned! If thy house were all on fire, and thy neighbours should not cry out to thee to save thyself, thou wouldst conclude they were without all bowels of humanity: Sinner, this is thy condition, thy soul is on a flame; see what sin, that evil spark, hath done; I can do no less than cry out, fire, fire; wilt thou sleep, and be burnt for ever? The Lord awaken thee.

III. Let saints bless God they are awakened out of their sleepy state.

IV. Let not Satan, this world, nor any other enemy lull you asleep again. Let us not sleep, as do others. Christians are subject to fall into a spiritual drowsiness; see Matt. xxv. 1—7. O cry therefore with David, "Lord, open thou mine eyes, lest I sleep the sleep of death."

Quest. Some may say, from whence doth it arise, that the saints are so subject to be overtaken with spiritual drowsiness?

Ans. 1. From the weakness and dulness of the flesh: "The Spirit indeed is willing, but the flesh is weak."

2. By being slothful, negligent, and out of employment, when we grow indifferent and careless, and neglect our work, neglect prayer, reading and hearing God's word, no marvel if we soon fall asleep: "Slothfulness casteth into a deep sleep," Prov. xix. 15.

3. By being amongst sleepy folks: this is apt to make a wakeful person in a little time drowsy, and subject to nod too; a sleepy family, a sleepy church, a sleepy ministry, usually have bad effects upon this account upon a spiritual Christian, therefore prize a soul-awakening ministry.

4. By means of long watching," Whilst the bridegroom tarried, they all slumbered and slept."

5. A black, dark, and gloomy day is subject to cause one to grow drowsy, as most men can experience.

6. By an apprehension it is a long while to day, time enough, saith the Sluggard, to arise. Men think of living long, and that it will be a great while before the Lord comes, &c.

WICKED MEN FOOLS.

"*The Fool hath said in his heart, there is no God,*" Psal. xiv. 1.

"*Yea, also, when he that is a Fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a Fool,*" Eccles. x. 3.

"*For wrath killeth the foolish man, and envy slayeth the silly one,*" Job v. 2.

"*They were children of Fools, yea, children of base men, they were viler than the earth,*" Job xxx. 8.

"*Thou Fool, this night thy soul shall be required of thee,*" Luke xii. 20.

SIN is folly, great folly, and sinners are Fools; how often in the Proverbs are ungodly men, though accounted very worldly-wise, called Fools, simple ones, men of no understanding?

SIMILE.

I. A Fool is one that knows not what is good, what is best for him; he is a man of no understanding.

plenty of corn and wine. They esteem gold and silver, and other outward good things, before pardon, peace of conscience, and the favour of God, and are therefore Fools.

II. A Fool or idiot will hurt, wrong, or abuse himself. Perhaps you have heard of the gentleman's Fool, who happened to be in company with a carpenter, and the carpenter making himself merry

PARALLEL.

I. So wicked men know not what is good and right in itself; they know not what is good for themselves, they are men of no understanding; they cry, "Who will show us any good?" Psal. iv. 6. That is, saith Mr. Caryl, any good cheer,

II. Wicked men hurt themselves: nothing wrongs or wounds a man more than sin, hence called a dart, sting, &c. Yet so void are all ungodly men of understanding, that they consent to sin, yield to sin, run, as it were, this spear into their own bowels, wound themselves to the very

SIMILE.

with him, hid his hat: but it so fell out, as the matter is related, the carpenter some time after chanced to fall asleep with his head upon a block, which the Fool observing, he took an ax, and chopped off his head, and hid it amongst the chips, and then went laughing away; but being asked, wherefore he laughed? O, saith he, I have cut off the carpenter's head, and have hid it amongst the chips; and I wonder how he will do to find it when he awakes. But for this he was committed to prison, and when he was brought to his trial, the judge was informed that he was a natural Fool; but that he might be convinced it was true, he ordered a knife to be given to him, and accordingly it was; then said the judge to the poor idiot, cut yourself with that knife; and he, poor soul! did so immediately: by which the judge knew he was indeed a Fool, and so acquitted him.

III. Is not that man a Fool, who will harbour a thief in his house? and though he be told of it, and that he is in danger of losing all his goods, and having his throat cut by him, he being a bloody murderer, yet laughs at it, and loves his enemy, and hugs him in his bosom, and resolves to eat and drink with him, and lodge him in his chiefest room: and yet is informed this thief never spared any man that showed him favour.

IV. Is not that man a Fool, that striveth with one that is infinitely stronger than himself? or thinks a thorn hedge can stand before a consuming fire? or supposes a potsherd can prevail against the potter?

his Maker: let the potsherd strive with the pot-sherds of the earth," Isa. xlv. 9. Do you not see this day, how man, sorry man, sets himself against God! they are resolved to see what they can do, they will not yet lay down the cudgels; they set their wisdom against God's wisdom, and try if they can counter-work him in the ways of his providences. Now, what a folly is this! God is as a consuming fire, and man is as stubble fully dry. See what Jehovah himself saith upon this account: "Who would set the briers and thorns against him in battle? I would go through them, I would burn them together," Isa. xxvii. 4. Now is not he that takes up arms against such an enemy, that commands heaven and earth, a Fool? he whom all the forces of earth and hell are not able to withstand; who at a word of his mouth makes frogs in-

PARALLEL.

heart, and yet say, are not we in sport? can there be any greater folly, or a more palpable sign of a Fool, than for a man to whip, lash, scourge, and do thus unto himself? when Satan tempts men to sin, he doth, as it were, put a knife into their hands, and then bids them cut and slash themselves with it; and yet no sooner doth Satan thus tempt and entice them, but they presently consent to him, until they have wounded themselves from the crown of their heads, to the soles of their feet. What man but a Fool would run into the hornet's nests? or after this lamentable manner wound himself? sinners are such Fools, that they play with the asp, and delight to be at the mouth of the cockatrice' den. Sin in the holy scriptures is compared to both these cruel serpents; and hence the poison of asps is said to be under their tongues, Psal. cxi. 3, Rom. iii. 13. Who but Fools or mad men, will sport and play with such venomous serpents, or drink down deadly poison, when told again and again what it is, and what the effects of it will be, and yet they will do it. "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright," Prov. xxiii. 31, 32. That is, whatever allurements there are to sin, take heed of it: "At last it biteth like a serpent, and stingeth like an adder."

III. Wicked Men harbour sin, and deceitful lusts in their souls, which is the bloodiest thief and murderer that ever was; that spares none, nor ever did, who entertained it, or took delight therein. It hath slain and utterly undone thousands, and tens of thousands, yea, many millions: yet they hug this cursed traitor, and let him lodge in their hearts, and lie in their bosoms, and show him all the favour and kindness imaginable; and do they not from hence appear to be the greatest Fools in nature?

IV. Wicked men strive with the great God and do they not in this show themselves to be Fools? have they an arm like God? can they thunder with a voice like him? yet they continually resist him, and fight against him, Job xl. 9. They that go on in their evil ways, make war with the Almighty, and dread-Sovereign of heaven and earth. "Woe unto him that striveth with

SIMILE.

vade Pharaoh, and stars to fight against Sisera; who makes the hills and mountains quake and tremble before him, &c. "He is wise in heart, and mighty in strength; who ever hardened their heart against him, and prospered?" Job ix. 4.

V. Is not he a Fool that hath not wisdom enough to direct himself? but then what will you say of him that will not follow the counsel and direction of the wise? though he is told, the way that he is in will bring him into a lion's den; or if he step one step further, he will fall into a furnace of fire: yet resolveth to go on, notwithstanding he confesseth he hath no ground to question the truth of that, which is in faithfulness told him.

tively, "Except ye repent, ye shall all likewise perish:" Luke xiii. 5. "And that the unrighteous shall not inherit the kingdom of God; neither fornicators, nor idolaters, nor adulterers, nor effeminate, &c., nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners," 1 Cor. vi. 9, 10. And now though they know they are guilty of some of these, or the like sins, yet they resolve to live in them, and therefore are Fools.

VI. Is not he a Fool, that is not able to judge of the nature of things, or of times, or occasions, and from hence is angry with every thing that suits not with his nature, or foolish humour? he will be angry with the sun, if it shine hotter than he would have it, and with the winds, if they blow harder than he would have them; he likes not the winter, nor would have it ever rain.

the way to it; he would not be naked, and yet will put on no clothes, &c., and therefore a Fool. To vex and be angry at the troubles that fall upon us, or at the hand of God which sends them, is a high point of folly.

VII. A Fool will take brass counters for gold, and be pleased with bugles more than with diamonds. When an heir, saith Mr. Caryl,* is impeaded for an idiot, the judge commands an apple, or a counter, with a piece of gold to be set before him, to try which he will take the apple, or the counter, and leave the gold, he is then cast for a Fool, and unable to manage his estate; for he knows not the value of things, or how to make a true election.

Creator; they labour more for the present good of their bodies, than for the eternal good of their souls, which are ten thousand times of greater worth: and do not these things demonstrate fully that they are Fools?

PARALLEL.

V. Wicked Men have not wisdom enough to direct themselves; but that which adds to their folly is this, they will not take the counsel of the wise God, nor the direction of his faithful ministers. Though they are told day by day, that if they proceed and go on in the ways they are in, viz., swear, lie, whore, be drunk, &c., they must perish, and be damned for ever; and that they know not, but the next time they commit any of those sins, they may fall into the lake that burneth with fire and brimstone: yet they will go on, and continue in their sins, contemning all advice and counsel, though they have not the least ground to question the truth of what is declared to them, since the word of God saith possibly,

likewise perish:" Luke xiii. 5. "And that the unrighteous shall not inherit the kingdom of God; neither fornicators, nor idolaters, nor adulterers, nor effeminate, &c., nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners," 1 Cor. vi. 9, 10. And now though they know they are guilty of some of these, or the like sins, yet they resolve to live in them, and therefore are Fools.

VI. Wicked Men are such Fools that they know not the nature of things, times, nor occasions. He is offended with those ways of God that cross his sinful appetite; he would fain have God yield to him, and order things that suit his filthy lusts. If the word forbid all sin, and would, if it might kindle upon his heart and conscience, burn up and destroy all his lusts; presently he cries out, it is too hot, and therefore strives to put it out. In a word, he would be saved in a way of sin, i. e., have his wounds healed, and yet the sting let alone in the flesh; he would be well, but take no physic; would go to heaven, but never walk in

and yet will put on no clothes, &c., and therefore a Fool. To vex and be angry at the troubles that fall upon us, or at the hand of God which sends them, is a high point of folly.

VII. Wicked Men are thus foolish, and more; for when bugles and diamonds, counters and gold are set before them, they leave the diamonds and the gold, and please themselves with those toys and baubles; when, which is infinitely more sottish, heaven and hell, life and death, are set before them, they choose hell rather than heaven, and death rather than life; they take the mean, transitory, trifling things of this world, before the favour of God, the pardon of sin, a part in Jesus Christ, and an inheritance amongst the Saints in light; they prefer a moment's time of sinful ease and pleasure, before an eternity of joy and glory in heaven, they prefer the creature above the

* Caryl on Job, c. 5. p. 182.

SIMILE.

VIII. Is not he a Fool, that feeds on husks, gravel, and ashes, and yet thinks he feeds on the best food? He lives among swine, and feeds as they feed, and yet is contented?

like Nabal's, will die within them, or like a man that pines away for want of food: for alas! they have nothing else to support their spirits. And whilst they feed upon these things, they conclude they feed upon the best food, and enjoy the chiefest good; yet they never have a real taste of the love of God in Christ, nor do they know how good the Lord is, nor will they make trial, though they are invited to come and buy, and eat that which is good, and let their souls delight themselves in fatness. The prodigal would fain have filled his belly with husks that the swine eat, wicked men being intended by the swine in that place, but no man gave to him, Luke xv. 16.

IX. Is not he a fool, that thinks it is time enough to sow when he should reap? When he should gather in his harvest, he begins to sow his seed; or when he sows tares, thinks to reap wheat. That work, that would take up the whole time of his life, he thinks may be done on a death-bed, or in an hour or two at the end of his days: or who, having a long race to run, that requires all his strength, resolves to defer it until old, decrepid age?

X. A Fool delighteth to do mischief; or as Solomon saith, "It is as sport to a Fool to do mischief," Prov. x. 23. We daily see how mischievous idiots are; it is dangerous to let some of them at large, or to be in company with them, though others are more harmless.

How restless have the ungodly been in every age of the Church, to contrive mischief against their peaceable neighbours, especially the wicked Papists! What plots and sham-plots have they devised, to destroy the quiet and peace of this land, nay, to destroy the upright and godly people that dwell therein! They care not what mischief they do, so that they may undo and spoil those who hate their idolatrous Church. One while they study ways how to blow up the king and parliament; another while, burn our houses, and lay our famous city in ashes. And, as if this mischief were not enough, they have carried on a secret and devilish design to take away our religion and lives, and whatsoever is dear to us; and then to blind the unwary and credulous sort of people, invent sham-plots to cast all upon the innocent Protestants. But let them remember, in this they are but Fools; they have the mark and brand of Fools upon them, and their mischief shall fall upon their own heads. "He that seeketh mischief, it shall come upon him," Prov. xi. 27.

XI. Is not he a Fool, that labours for the wind, and thinks to feed on the wind, and pursues a shadow, and sets his heart upon that which is not?

labour for the wind, so likewise they are

PARALLEL.

VIII. Wicked Men are said in the holy scriptures to feed on husks, gravel, and ashes, by which is meant the pleasures, profits, and honours of this world; for what is it that they feed upon, or take delight in, but these things? Isa. xlv. 20. Take away their outward enjoyments, or the comforts of the world, and their hearts,

IX. Wicked Men think it is time enough to repent, when they have spent all their days in sin, and in serving the devil. When they should reap the harvest of a godly life, they think it is time enough to begin to sow to the Spirit, and convert to God. They sow to the flesh, and yet think to reap life everlasting; when nothing is more evident than this, viz., "Whatsoever a man soweth, that shall he reap;" therefore saith the apostle. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting," Gal. vi. 7, 8. Shall foolish Men think to serve the devil all the best of their days, and yet hope that at last God will accept of their repentance?

X. Wicked Men are full of mischief. Hence saith David, "Gather not my soul with sinners, nor my life with bloody men; in whose hands is mischief," &c., Psal. xxvi. 9. "Draw me not away with the Wicked, and with the workers of iniquity, which speak peace to their neighbour, but mischief is in their hearts. Yea, he deviseth mischief upon his bed; he setteth himself in a way that is not good," Psal. xxviii. 3. Nothing more evident than this.

XI. Wicked Men are said to labour for the wind: riches are compared to the wind; and he that pursues after them, pursues after the wind: and what a Fool is he that doth thus! "What profit hath he saith Solomon, that hath laboured for the wind?" Eccles. v. 16. And as Men are said to labour to feed upon the wind: "Ephraim feedeth

SIMILE.

PARALLEL.

on wind, and followeth after the east wind," Hos. xii. 1, which, saith Mr. Burroughs, is a proverbial speech, to note the following after vain and unprofitable things; that is, to feed on the wind, when men please themselves in their own conceits, and in their own counsels and plots, &c., 1. When they promise to themselves great matters by ways of their own, and leave God's ways and institutions, they may be said to feed on the wind; and the prophet rebuketh the ten tribes for this. 2. They feed on the wind, saith he, and so their hearts are puffed up in pride and carnal confidence. You know, according to the food a man or woman feedeth upon, so will their bodies be; so those that feed upon the wind, must needs have proud hearts, or be puffed up with pride and self-conceitedness. 3. Evil men, that live upon comforts that are carnal, and seek for the honour and applause of Men, they "Feed upon the wind," they seek to satisfy themselves with vanity, they strive to take hold of a shadow, and follow after the wind, things that cannot fill the soul, nor satisfy its desires; things that are uncertain, lost by one storm at sea, consumed by one spark of fire, or gone by a false oath, or wasted by the badness of trade, or by the extravagancy of an evil and foolish son, and therefore are Fools.

XII. Is not he a Fool, that esteems the greatest evil above the greatest good?

Now is not sin the greatest evil, and God the greatest good? There is nothing bitterer than the one, nor nothing better than the other; and yet they choose sin, and refuse the good that is in the eternal God, and account Christ not worth the pleasure of one wicked lust, and therefore Fools.

XIII. Is not he a Fool, who to avoid a spark, leaps into the fire; or to save his hat loses his head?

than go to prison for Christ, they will go to hell for denying of him.

XII. Wicked Men set their hearts upon their base and cursed lusts, love their sins more than God and Christ. We read of some who are "Lovers of pleasure more than lovers of God," 2 Tim. iii. 4.

XIII. Wicked Men, to avoid a little trouble and affliction in this world, expose themselves to eternal torment, before they will deny themselves of their lusts, they will burn in hell for them; rather

INFERENCES.

- I. Lament over Wicked Men; Fools are to be pitied.
- II. Be patient, and thou wilt see what will become of these Fools.
- III. It shows what abundance of folly and Fools there are in the world.
- IV. It shows us how strangely ungodly Men, worldly wise Men are deceived in themselves.
- V. It shows what true wisdom is: "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding;" Job xxviii. 28, and in another place it is said, "The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do to his commandments," Psal. cxi. 10.
- VI. Let it caution thee to take heed lest thou art a Fool: the characters of such an one, as given by wise Solomon, take as followeth, (1.) He will be meddling. (2.) One that is, as you have heard, mischievous, Prov. x. 23. (3.) One that many afflictions and stripes will not work upon nor humble. (4.) One whose sin cleaves to him, Prov. xxvii. 22. (5.) One that is full of words, Eccles. x. 14. (6.) One that will utter all his mind, Prov. xxix. 11; speaks that which he should conceal. (7.) One that prosperity destroys, Prov. i. 32. (8.) One that is slothful, Eccles. iv. 5. (9.) One that trusteth in his own heart, Prov. xxviii. 26. (10.) One that holdeth it folly to depart from evil, Prov. xiii. 19.

WICKED MEN COMPARED TO PAINTED SEPULCHRES.

"Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited Sepulchres, which indeed appear beautiful without, but within full of dead men's bones, and all uncleanness," Matt. xxiii. 27.

THEY are principally hypocrites which our Saviour resembles to whited Sepulchres; and how fitly they may be compared thereunto, is showed in the following parallel.

SIMILE.

I. A painted Sepulchre appears as the text saith, beautiful without.

II. Sepulchres, though they appear beautiful without, yet they are very loathsome within.

horrid and abominable lust, which makes them as loathsome in the sight of God, as a stinking Sepulchre is to us. "A wicked man," (saith Solomon) "is loathsome," Prov. xiii. 5.

III. Those that make and beautify a Sepulchre, do it that its inward filth and pollution may not easily appear, or offend those that behold it; much pains, cost, and curiosity is bestowed upon the outside of it, whereas men matter not how filthy they are within.

IV. Though a Sepulchre appears never so beautiful without, yet men know it is loathsome within.

PARALLEL.

I. So vile hypocrites appear glorious and beautiful to men, as if they were real saints; they seem very devout in appearance and outward show, to those that only behold their outside, it is God only that sees the heart.

II. So hypocrites, though they may appear holy and religious men, or to the outward eye, yet are within vile and ungodly, full of pride, vain-glory, envy, malice, covetousness, and every

III. So the vile hypocrites, in all their outward shows, zeal, religion, and seeming piety, do it to hide their cursed ends, abominable lusts, and wickedness; for did they appear outwardly to all men what they are inwardly, they would be loathsome to all that fear God. They bestow much pains and cost, and show their skill and cunning, to carry it religiously and warily to men, whereas they take little or no care how filthy they are inwardly.

IV. So though hypocrites appear never so much like saints to the eyes of men; yet God knows and sees they are polluted and vile wretches inwardly.

INFERENCES.

I. This shows what the abominable nature of sin is; it is here compared to a dead, putrified, and stinking carcase; what is more loathsome?

II. It shows also the filthy, unclean, and abominable state of painted hypocrites, &c.,

WICKED MEN COMPARED TO SWINE.

"Neither cast your pearls before Swine," Matt. vii. 6.

"The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire," 2 Pet. ii. 22.

SOME sort of Wicked Men are more especially in these scriptures compared to hogs or Swine; we shall in the following parallels show who they are, and how fitly they may be resembled to them.

METAPHOR.

I. Swine love to be in the Mud, they will wallow in filth and miry places, which Sheep, and divers other creatures strive as much as they can to avoid. This Beast, saith Gesner, is a most impure and unclean beast, and its nature is to delight to wallow in most filthy and noisome places.

II. The Hog or Swine is a dull, stupid, and senseless creature, not like the Hart, and divers animals that might be named.

III. Swine are craving and very

PARALLEL.

I. So wicked men love their brutish lusts, and daily wallow in the mud and mire of filth, and the abominable pollutions of sin and uncleanness, until they become defiled all over, from the head to the foot. Such men and women, who live in uncleanness, drunkenness, and other beastly sins, may fitly be compared to Swine; for it is as pleasant to them to riot in the day-time, and tumble as it were in the mud of wickedness, as it is to a Swine to wallow in the mire.

II. So are wicked men; they are, like this dull and sottish brute, slow of heart, and hard to believe; they are men of no spiritual understanding.

III. Some wicked men are just like Swine in

METAPHOR.

greedy creatures. They are so greedy, saith Dr. Frantizus, that they have no measure in eating; and hence grow so fat, that sometimes they are hardly able to go; nay, they will eat until they burst themselves.

epicures, that they are naturally like the Swine, who are not only gluttonous, but will drink until they are quite drunk; and hence we commonly call a sottish drunkard, a drunken Swine.

IV. Swine, as they are greedy and unsatisfied creatures, so they are commonly fed for the slaughter.

V. Swine are a mischievous sort of creatures. They will not only root up gardens and vineyards, and pleasant meadows, where they can get in, but will destroy chickens, and other harmless creatures also, and eat them up, and tear clothes, and other things in pieces, if they be not looked after, and kept up in their styes; nay, some of them will bite and devour men, if they look not to themselves.

VI. Swine are of no use or service, saith Dr. Frantizus, to any one while they live; but when they are killed, they yield the owner some profit.

when the hog is dead, then cometh profit by him. So by the death of the wicked, some profit may come to some of his poor relations; nay, many times by the death of some wicked rulers, much good comes to the Church of God in general.

VII. The hog is continually grunting all the while he is at his trough, eating in fear, as it were, lest any should take it away from him.

VIII. The hog, though he should be washed, yet in a little time he will turn again to his wallowing in the mire, and become as filthy as ever he was.

he will at last turn again to his former course, and be as vile and wicked as ever he was; nay, oftentimes much worse, as our Saviour intimates by the unclean spirit's going out of a man, &c., Matt. xii. 43. And in him is that word made good, "The sow that was washed, is turned to her wallowing in the mire again."

IX. A Swine cries out exceedingly, or makes a great noise, when he is taken hold of, and had away to be killed.

PARALLEL.

this respect: they are so greedy and covetous, that they are never satisfied. When they have got their hundreds, nay, it may be their thousands by the year, yet still they pursue the world, as if they had their bread to get, and were not worth a groat, and thus growing fat, Jeshurun like, they forget God. "But Jeshurun waxed fat, and kicked," Deut. xxxii. 15. Some there be also, who are such

the Swine, who are not only gluttonous, but will drink until they are quite drunk; and hence we commonly call a sottish drunkard, a

IV. So the wicked, who flourish in this life, and feed in their filthy styes of sensual lusts, are let alone in their sins, being fatted for the day of slaughter, Jer. xii. 3.

V. So some Wicked Men are very mischievous; if they can but get loose, or break into God's garden, they will root it up, and spoil those precious flowers and plants which he hath set therein. How often have they eaten up God's children, tearing them in pieces, like wanton and mischievous Swine, caring not what hurt they do. "Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and call not upon the Lord?" Psal. xiv. 4. No Swine like the Romish Swine upon this account, who, like devouring locusts, strive to eat up every green thing, Rev. ix. It is not to be imagined what hurt these wild-boars have done to God's vineyard; but blessed be God, who puts a hook in their noses.

VI. So it is with some covetous men, who never do any good with what they have whilst they live. A wicked usurer, saith Bonaventure, is like a hog; for whilst he liveth, he is good and profitable for nothing; for he will ever be rooting up the earth, running through, and tearing of hedges, &c.; but

when the hog is dead, then cometh profit by him. So by the death of the wicked, some profit may come to some of his poor relations; nay, many times by the death of some wicked rulers, much good comes to the Church of God in general.

VII. So a covetous man doth not enjoy what he hath without fear; he is afraid of every one, lest they should rob him, or lest by one means or another his worldly pelf should be wasted, or taken away.

VIII. So if an unregenerate man should, by the light of nature, or other helps that God is pleased to afford, escape many great pollutions, and reform in many things, and seem to be a true convert, and to be cleanly washed from his filthiness; yet for want of a thorough work of grace upon his heart,

he will at last turn again to his former course, and be as vile and wicked as ever he was; nay, oftentimes much worse, as our Saviour intimates by the unclean spirit's going out of a man, &c., Matt. xii. 43. And in him is that word made good, "The sow that was washed, is turned to her wallowing in the mire again."

IX. So wicked men, when God takes hold of them by sickness, and they come to have apprehensions of death upon them, they cry out, unless their consciences are asleep, or scared, being afraid of death and hell.

METAPHOR.

X. The wild-boar is of a more stubborn and mischievous nature, and commonly doth more hurt, being very strong, than any other Swine. Naturalists tell us, that the wild-boar is almost as strong and cruel as a lion; and that he will often whet and sharpen his teeth, and run upon the huntsman.

XI. The Swine under the tree in a greedy manner eat up the acorns, but never look up to the tree or oak from whence they fall.

XII. Swine will refuse pearls for peas; if ye cast pearls before them, they will tread them under their feet.

them, and they will tread it under their feet; they will cast that at their heels, which they should apply to their hearts, and revile you, if they do not tear and rend you into the bargain, Matt. vii. 6.

METAPHOR.

I. Swine were created such, they were Swine from the beginning.

II. Swine retain their own nature, and it is impossible for them to cease being Swine.

PARALLEL.

X. So antichrist, who may be fitly compared to a wild-boar, I mean his unholiness, that first-born of Satan, is and hath been more mischievous than any other of the herd; he having got a great degree of power, which he hath from time to time exercised against God's people, to the wasting and spoiling of his spiritual vine and vineyard: "The boar out of the wood doth waste it, and the wild beast out of the field doth devour it," Psal. lxxx. 13.

XI. So wicked and graceless men, though they enjoy all this world's good, never look up in a due manner to God, who is the tree of life, and is the Author and giver of it.

XII. So wicked men will refuse grace for gold; give them but this world, and let who will take the pearl of great price, the love and favour of God. Give them counsel to leave their sins, or cast the pearl of good instruction before

DISPARITY.

I. Man was created holy and upright at first, this Swinish and brutish nature came in by the fall.

II. But wicked men may be changed, and become gracious; it is possible for them to become sheep and lambs of Jesus Christ, so as to hate that which they once loved. Grace, when infused into the soul, makes a real and wonderful change.

INFERENCES.

I. This shows the brutish and base nature of sinful man; what is more contemptible in our eyes than a Swine?

II. It shows what a vast difference there is between a true converted soul, and a brutish sinner; God esteems of the one as of his choicest treasure, but ungodly men are mere Swine and brutish creatures in his sight.

WICKED MEN DEBTORS.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing," Matt. v. 25, 26.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents," Matt. xviii. 24.

In both these places sin is called a Debt, and the sinner a Debtor: the reason of which is showed under the head of metaphors concerning sin, where sin is compared to a Debt; unto which we refer you.

METAPHOR.

I. A Debtor is one that oweth money, duty, &c., to his neighbour; also one that is a trespasser, an offender, or guilty per-

PARALLEL.

I. Man oweth all that he is, hath, or can do, unto God; he having received his very being, and all other good things that he enjoys, from God, as so many talents lent him, which

METAPHOR.

son. A man may be a Debtor by office, Gal. v. 3; by duty, Rom. viii. 12; by the law of charity, Rom. xv. 27; by trespassing or offending, whether God or man, Matt. vi. 12.

II. An evil Debtor is unwilling to be called to an account; nothing is worse to him, than to hear the news, "Give an account of thy stewardship." Hence it is said, "One was brought that owed ten thousand talents;" Matt. xviii. 24, as if it were by force; he was haled before his master to reckon with him.

spoken against your godly neighbours, and of all the wrongs and injuries you have done them; give an account of all those talents that were lent you; what improvement have you made of your knowledge and parts, your seasons and Sabbaths, and of those many years you have had in the world? This, I say, is grievous to Wicked Men to think upon. "They shall be brought forth in the day of wrath," Job xxi. 30, they will not come willingly, but shall therefore be as it were haled before the Judge of heaven and earth.

III. Ill Debtors are attended with shame. Ambrose speaketh of some, who for the shame and distress thereof, have made away with themselves, fearing more *opprobrium vitæ*, than *mortis periculum*, the reproach of life, than the punishment of death.

IV. Some great and ill Debtors have many shifts and delays to put off their creditors; it is a common custom amongst men far in Debt, to contrive ways to excuse themselves, and make vain apologies, and all to shift and put off farther trouble.

trifling delays and excuses, and repent not of their evil deeds, nor go to God through the mediation of Jesus Christ for pardon and forgiveness.

V. Some Debtors hate their creditors; *leve æs alienum debitore facit grave inimicum*, saith Burges, a little money borrowed makes a Man Debtor, but a great deal an enemy; so the more they owe, the more they hate. Nay, Aristotle saith, Debtors wish their creditors to have no being, wish they were dead, so that they might thereby be freed from their Debts.

VI. Some Debtors are so far in Debt, that they owe much more than they are worth, or are able to pay, or make a compensation for.

is against Man is compared to an hundred pence, but that which is against God to ten thousand talents. "And when he had begun to reckon, one was brought unto him which

PARALLEL.

he must be accountable to God for in the great day, &c., Matt. xxv. 19. Man is a trespasser, an offender, or a guilty person, having broken the law, the penalty of which is eternal death; so that as a traitor, or flagitious person, by his heinous crimes he is become a Debtor to everlasting punishment.

II. So wicked Men do not love to think upon the day of judgment, care not to hear of those large bills and hand-writings that are against them. How grievous will that voice from heaven be to ungodly men, "Give an account of your stewardship," Luke xvi. 2. "Arise ye dead, and come to judgment!" Give an account of all the oaths you have sworn, the lies you have told, the times you have been drunk, the days of grace you have neglected; give an account of all the hard and reproachful words you have

and of all the wrongs and injuries you have done them; give an account of all those talents that were lent you; what improvement have you made of your knowledge and parts, your seasons and Sabbaths, and of those many years you have had in the world? This, I say, is grievous to Wicked Men to think upon. "They shall be brought forth in the day of wrath," Job xxi. 30, they will not come willingly, but shall therefore be as it were haled before the Judge of heaven and earth.

III. Sinners are such vile Debtors, that they are attended with great shame, and therefore Adam-like, hide their sins, do not love, nay, they are ashamed any should know how black and notorious in wickedness they are: they have got many ways to cover their iniquity.

IV. So sinners have many ways to excuse themselves: have you not heard some speaking to this purpose, I was drawn in before I was aware; I had not done such or such a thing, had it not been for such or such an one; but all are guilty of human infirmities, I shall do better; when God gives me more grace, I intend to reform; and thus they put off God and conscience by not of their evil deeds, nor go to God through the mediation of Jesus Christ for pardon and forgiveness.

V. Wicked men hate God, they are often set out in scripture as haters of him, because they fear him as an angry Judge, who will severely demand satisfaction to the last farthing; they care not whether there were any God or no, to call them to an account for all their wickedness which they daily commit against him; hence the apostle saith, "The carnal mind is enmity against God," Rom. viii. 7; nay, and the Lord positively saith of the wicked, that "their soul abhorred him," Zech. xi. 8.

VI. Sinners are so far in Debt to God, that they are not able to make him satisfaction, they owe ten thousand talents, and have not one farthing to pay: the aggravation of sin lieth in this, viz., that it is against God; therefore that offence that

is against Man is compared to an hundred pence, but that which is against God to ten thousand talents. "And when he had begun to reckon, one was brought unto him which

METAPHOR.

owed him ten thousand talents. And because he had nothing to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and the debt to be paid. The servant therefore fell down, and worshipped him, saying, lord refrain thine anger towards me and I will pay thee all. Then the Lord of that servant had compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence, and he laid his hands upon him, and took him by the throat, saying, pay me that thou owest," &c., Matt. xviii. 24—28.

VII. An ill Debtor, that is very far in debt, does not love to see nor meet his creditor, he will go some bye-way, or go much about, rather than come near him, or meet with him.

As in the case of Felix, who, when he found that God had met with him by Paul's preaching, "Who reasoned of righteousness, temperance, and judgment to come," it is said, "he trembled," Acts xxiv. 25. But mark his answer to the apostle; was he pleased with that doctrine? Alas no, he could not bear it; therefore cries out, "Go thy way for this time, when I have a convenient season, I will call for thee."

VIII. A Debtor that is far in debt, is oftentimes afraid of an arrest, and much perplexed and troubled in his mind; the thoughts of a prison being grievous to him.

METAPHOR.

I. A Debtor among Men, upon the non-payment of his debts, is exposed but to external punishment, suppose it should be the highest punishment that we read of in scripture or history; we read under the law they were bound to sell their children, yea, themselves to become slaves or bondmen; it was a sore punishment to have children sold for parent's debts, Exod. xxi. 7, 2 Kings iv. 1. I have read that Valentinian the emperor, would have such put to death that were not able to pay their debts; but especially that law mentioned by Mr. Burges,* was the severest of all, that provided that he who was in debt and could not pay it, the creditors might take him, and cause him to be cut into as many pieces as they pleased.

II. A Debtor among Men may escape an arrest, or fly from the hand of justice; or if he be taken, death will free him from all miseries, nay, if he dies in prison, his debt is paid.

PARALLEL.

VII. So sinners who are notoriously guilty before God, love not to meet with him, nor hear of him. If God comes near them by the reproofs of his word, or by the checks of conscience, or by the rebukes of the rod, how are they or by the rebukes of the rod, how are they startled? God had met with him by Paul's preaching, "Who reasoned of righteousness, temperance, and judgment to come," it is said, "he trembled," Acts xxiv. 25. But mark his answer to the apostle; was he pleased with that doctrine? Alas no, he could not bear it; therefore cries out, "Go thy way for this time, when I have a convenient season, I will call for thee."

VIII. So guilty sinners are afraid of the serjeant, death; if they perceive death is approaching, how troubled are they for fear of the prison of utter darkness? provided their consciences be awake. See Sin a Debt.

DISPARITY.

I. But the ungodly and guilty sinner is exposed to eternal punishment; such who obtain no forgiveness or pardon of sin, through the atonement of the cross, of satisfaction made by Jesus Christ, shall be cast into the lake of fire and brimstone; it is not wife nor children, father or brother can make a compensation, or keep them from the place of punishment; "They shall be tormented day and night; they shall drink of the wrath of God, which is poured out without mixture, into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascended up for ever and ever; they have no rest day nor night," &c., Rev. xiv. 10, 11. "They shall be cast into a furnace of fire, there shall be weeping and gnashing of teeth," Matt. xiii. 50.

II. But it is impossible for sinners to escape the wrath of God, who live and die in their sins, death will come, there is no escaping the hands of this grim serjeant; and when they are thrown into hell, that strong and fearful prison, they shall by no means come out thence till they have paid the uttermost farthing.

* Burges on Justification, p. 130.

INFERENCES.

I. How may this humble sinful mortals? What little cause have any of the children of men to boast of their riches? Alas! they are, whether they know it or not, exceedingly in debt, they are worth nothing; and whether they believe it or not, death will convince them of it.

II. It may stir up the hearts of the godly to pity sinners, when you see poor prisoners that are in prison for debt, crying out of the grates, bread, bread for the Lord's sake! how ready are you to pity them; but how more doleful is that cry of the rich glutton in hell for a drop of water to cool his tongue, and none is given to him?

III. It speaks much comfort to believers, who have through that redemption that is in Christ, obtained the forgiveness of all their debts: Oh! what a blessing, these things being considered, is pardon of sin! Let thy soul, with David, "Bless the Lord, and all that is within thee, praise his holy name, who forgiveth all thine iniquities, who healeth all thy diseases, who hath freed thee from thy sins and the punishment of them," Psal. ciii. 1, 2, 3.

WICKED MEN THE ROD OF GOD.

"O Assyrian, the Rod of mine anger," Isa. x. 15.

The ungodly, and bloody persecutors of the Lord's people, are called his hand, his rod, and his sword. "Deliver my soul from the wicked, which is thy sword; from men of the world, which are thy hand, O Lord," Psal. xvii. 13, 14.

PARALLELS.

I. A Man smites such as have offended him with his hand, and with a Rod or sword. So God makes use of the wicked, as an instrument to chastise his children, when they transgress his law, and grievously sin against him.

II. As a hand or Rod lays on harder or softer blows, according to the pleasure and purpose of him that strikes. So God lets the wicked out upon his own people, to oppress and afflict them as he sees good, either in a milder or more severe manner.

III. When a father hath chastised his children sufficiently, and thoroughly humbled them; he sometimes casteth the Rod into the fire. So when God hath by the wicked, who are his Rod, thoroughly humbled his people, and taken away their sin, he will throw the wicked, their bloody persecutors, into the fire of his wrath. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction," Isa. x. 25.

WICKED MEN COMPARED TO TARES.

"The Tares are the children of the wicked one," Matt. xiii. 38.

Tares *Ζιζανία*, quasi, *πρεζανιον*, saith Varineus, *quia amet triticum, illud ut umbra corpus sequitur, imitatus, et simul arescit, ac si esset de tritici genere: i. e.*, because it loveth the wheat, and imitates it, as the shadow imitateth the body, and groweth up with it, as if it were of the same kind with the wheat. It should not, says one,* be translated Tares, but evil seed. It is that which we call the deaf ears, that grow up with the good corn, and cannot be discerned till the harvest, and then it proves naught; for Tares and fitches are soon discerned and plucked up, "The enemy sowed Tares," Matt. xiii. 25, i. e., corrupted.

Ungodly Men compared to Tares. Tares, saith a noted writer, is a sort of grain that groweth in the eastern country; therefore those that are called Tares amongst us, I suppose, are not the Tares our Saviour alludes to.

* Leigh's Crit. Sacr.

METAPHOR.

I. Tares are a low and base sort of grain, of little worth or esteem in comparison of wheat, and some other grain.

II. If Tares are sown amongst wheat, it is done by the hand of an enemy, out of spite and malice, to the injury and loss of the owner of the field.

Tares spring, out of spite and malice to God himself, whose is the field, and also out of spite and malice to mankind.

III. Tares growing among wheat, do hurt and prejudice the wheat, hindering its growth and flourishing.

tents of Kedar!" Psal. cxx. 5. It is a hard matter to keep our garments clean, and no way to defile them, living in the midst of a wicked and ungodly generation. Who can touch pitch, and not be defiled therewith? The Israelites dwelling amongst the wicked natives of the land of Canaan, it is said, "learned their works, and served their gods," Psal. cvi. 35, 36.

IV. Tares, as Wilson observes, are so like wheat whilst they are in the blade, as hardly the one can be discerned from the other.

V. The man who had Tares sown among the wheat in his field whilst men slept, would not suffer his servants to pluck them up, lest some of the wheat should be plucked up with them, but let them grow together until harvest, and then commands the reapers to separate the one from the other, and the wheat to gather into his barn, but the Tares to cast into the fire; from whence it appears, that those Tares were good for nothing but fuel for the fire, &c.

end of the world, and the reapers are the angels. As therefore the Tares are gathered, and burnt in the fire; so shall it be in the end of the world: The Son of man shall send forth his angels, to gather out of his kingdom all things that offend, and them that do iniquity: and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth," Matt. xiii. 38—41.

PARALLEL.

I. So the children of the wicked one are a base and contemptible sort of people, in comparison of the children of God.

II. So the spiritual or metaphorical Tares, viz. the children of Belial, that grow in the field of this world, were first sowed by the devil; he is that enemy who did it, i. e., he infused by his spirit, through the corruptness of mortals, that evil seed into their hearts, from whence these go to God himself, whose is the field, and also out of

III. So the ungodly, or children of the wicked one, dwelling with or among the saints, hurt and greatly prejudice them, hindering their growth in grace and godliness. Saith David, "Woe is me, that I sojourn in Mesecch, that I dwell in the

IV. So hypocrites seem so like true and sincere Christians, that for a while the one can hardly be known from the other.

V. So the Almighty, though there be many hypocrites, heretics, and reprobates in the world, would not have magistrates or others to pluck them up, for their errors or heresy only, that is, destroy them, or take them away by corporal punishment and death, lest they pull up and destroy some of his precious saints with them, instead of those children of the evil one; but would have them live or grow together in the field of the world until the harvest, that is, the end of the world. "The field is the world; the good seed are the children of the kingdom; but the Tares, the children of the wicked one. The enemy that sowed them is the devil, the harvest is the

INFERENCES.

I. This may put every Christian upon the search and examination of their hearts, lest instead of good wheat, they should at last prove evil Tares.

II. It also reproves those magistrates, who in a blind zeal persecute men for religion, and conscience sake, pretending they do it to destroy the Tares, viz., heretics, &c., whereas they know not but that those they persecute may be good and faithful Christians. Besides it is a work that belongs not to them; God would have both, the one sort may be very vile and imprudent heretics, schismatics, &c., to live together to the end of the world.

WICKED MEN COMPARED TO CHAFF.

"The ungodly are not so, but are like the Chaff which the wind driveth away," Psal. i. 4.
 "But he will burn up the Chaff with unquenchable fire," Matt. iii. 12.

Wicked Men are compared to Chaff.

SIMILE.

I. CHAFF, before it is separated from the wheat, cleaves close to it; and the wheat must be trod or threshed, before the one can be separated from the other.

II. Chaff is of little worth or value to the wheat: "What is the Chaff to the wheat?" Jer. xxiii. 28. It is a low, mean, and contemptible thing; one bushel of Wheat is worth many bushels of Chaff.

III. Chaff is light and airy; it is no ponderous thing, and therefore the wind carries it away with a blast.

persecution comes, it drives them away from the seeming zeal and religion they pretend to; and at last, the wind of God's wrath will drive them into the lowest hell, there to be burned with unquenchable fire.

PARALLEL.

I. So some wicked men, I mean hypocrites, seem to cleave close to the saints, and to be in perfect union or oneness with them: and the godly must be trod upon, or threshed with the flail of persecution, before they, as sacred wheat, can be separated from the Chaff, viz., counterfeit Christians.

II. So wicked Men and hypocrites are of little worth and value in the sight of God; he esteems one true Christian worth thousands and ten thousands of hypocrites: "I give Egypt for thy ramrom, Ethiopia and Seba for thee. Since thou wert precious in my sight, thou hast been honourable," &c., Isa. xliii. 3.

III. So the Wicked, whatever show they make of religion and piety, they are light as Chaff: they are not weighty, nor ponderous; their lightness and levity is discovered by their words and behaviour; and when the blast and tempest of

INFERENCES.

THIS shows what a great difference there is between the godly and the ungodly: also what the woeful condition of hypocrites is, and what will be their end.

WICKED MEN COMPARED TO THORNS.

"They shall be pricks in your eyes, and Thorns in your sides," &c., Numb. xxxiii. 55.
 "But they shall be as snares and traps unto you, and scourges in your sides, and Thorns in your eyes," Josh. xxiii. 13.
 "As a lily among Thorns, Cant. ii. 2.
 "For whilst they are folden together as Thorns," &c., Nah. i. 10.

THORNS, as Glassius and others observe, in these places of holy scripture, signify wicked mischievous men, Numb. xxxiii. 55.

SIMILE.

I. Thorns came in with the curse, "Cursed is the ground for thy sake, Thorns also and thistles shall it bring forth unto thee," &c., Gen. iii. 17. Had not Adam sinned, we should not have been troubled with Thorns.

II. A Thorn is no tender tree, but contrariwise sturdy, hard, knotty, - and full of knobs, and

PARALLEL.

I. So Wicked Men came in with the fall, and as the fruit of the curse. Had not Adam sinned, the world had never been troubled with these briers and thorns; but ever since the curse, for Adam's sin, the world has been full of these Thorns.

II. "So the Wicked, these sons of Belial, *Bellegmol*, without yoke, that is, such as will not come under the yoke of obedience; or *Beli*

SIMILE.

pricks, dangerous to meddle, or have to do with.

and stinging words and works, 2 Sam. xxiii. 6. What can he expect that meddles with a Thorn or brier, but to be scratched, pricked, and wounded in his so doing? So that Man that has to do with some Wicked Men, shall be scratched or pricked in his good name and estate, one way or other.

III. Thorns are trees of little worth, low and base things, hurtful to fields, gardens, and vineyards, &c.

as they are unprofitable, and little worth in themselves; so they are offensive and prejudicial to God's garden; they hinder the growth of the saints as much as in them lies, wounding the lily that groweth amongst them. See Lily among Thorns.

IV. Thorns nevertheless do serve sometimes to make a hedge to keep out wild beasts from breaking into a field or vineyard.

for, and sided in with the Church and people of God, and so proved as a wall of defence or hedge to them. Besides, God makes use of them sometimes as a hedge to stop his people in their evil courses, by suffering these sons of Belial to afflict them: "I will hedge up her way with Thorns," Hos. ii. 6.

V. Thorns and briars, when they are grown to any height, are oft-times by the owner cut down, and cast into the fire.

VI. Thorns and briars are not able to stand before a devouring and consuming fire.

stubble fully dry," Nah. i. 10. "Who would, saith God, set the briers and Thorns against me in battle? I would go through them, I would burn them together," Isa. xxvii. 4.

INFERENCES.

I. Is it not a strange and marvellous thing, that God's people are no more scratched and pricked with these troublesome Thorns, considering what a multitude of them are amongst us?

II. It may caution all true Christians, how they meddle with these pricking Thorns.

III. It shows the folly of the Wicked, who strive with the Almighty, and set themselves in battle against him who is a consuming fire, and they but Thorns and briars, or like stubble fully dry.

PARALLEL.

Gnalah, not ascending, because their males prospered not." Those Thorns, Wicked Men, are hard hearted, knotty conditioned, full of pricking

III. So Wicked Men, are of little worth and value in God's sight; they are of a base spirit and principle, lovers of pleasure more than lovers of God, preferring earth above heaven: "The heart of the wicked is little worth," Prov. x. 20. And

IV. So some of these wicked ones God now and then makes use of to be a hedge to his people, to keep out a more bloody and cruel adversary: "The earth helped the woman," Rev. xii. 16. that is, Wicked Men, Men of the earth, stood up

V. So the Wicked and ungodly, when they are grown to a great height of wickedness, provoking God against themselves, are cut down and cast into hell, "That which beareth briars and thorns is near unto cursing, whose end is to be burnt," Heb. vi. 8.

VI. So the Wicked are not able to stand before the dreadful and angry God, "For while they be folded together as Thorns, and whilst they are drunken as drunkards, they shall be destroyed as

WICKED MEN COMPARED TO MOUNTAINS.

"*Thou shalt thresh the Mountains, and beat them small, &c.*, Isa. xli. 15.

"*Upon all high Mountains, that are lifted up,*" &c., Isa. ii. 14.

"*Who art thou, O great Mountain?*" &c., Zech. iv. 7.

PARALLELS.

I. MOUNTAINS are high and lifted up, and seem to have the pre-eminence: so the wicked princes and potentates of the earth are high in power, and seem to be lifted up in pride and arrogancy, and to have pre-eminence over the righteous.

II. Mountains are hard to be removed out of their places: so the wicked, having taken such root in sin, &c., it is very hard and difficult to remove them and make

them become plain. This was, it is true, one great design of the ministry of John Baptist; "Every valley shall be filled, and every Mountain and hill shall be brought low," &c., Luke iii. 5. But this work is not done upon the spirits of Wicked Men, but by the mighty power of God.

III. Mountains and hills are commonly barren and unprofitable ground: so the Wicked, who are lifted up in pride and arrogancy, &c., are spiritually a barren, useless, and unprofitable sort of Men.

IV. Mountains were accounted places of defence, whither Men used to fly in time of danger, though in many times they failed them: so Men oft-times fly to the lofty enemies of God, oppressing, tyrannical powers of the earth, to secure themselves from approaching dangers; but in vain, alas, is salvation looked for from these Mountains and hills in the day of God's anger.

INFERENCES.

In this saints have cause to rejoice; God hath promised to throw down all the hills and Mountains of the earth; that are lifted up: "Who art thou, O great Mountain! Before Zerubbabel thou shalt become a plain," Zech. iv. 7.

WICKED MEN COMPARED TO THE TROUBLED SEA.

"But the Wicked are like the troubled Sea, &c., Isa. lvii. 20.

"The Sea is come up upon Babylon, with the multitude of the waves thereof," Chaldee, the king, with his numerous hosts, in plenty like the Sea, is come up against Babylon," &c., Jer. li. 42.

Note.—The Wicked are compared to the Troubled Sea, and to many waters, &c.

PARALLELS.

I. The Sea is a great convention, as one words it, or a multitude of waters; "The gathering together of the waters called He Seas," Gen. i. 10; so the Wicked are a multitude of people.

II. The Sea sometimes swells, roars, and rises very high, threatening the earth as if it would swallow it up immediately: so the mighty concourse of the wicked and tyrannical powers of the earth, many times swell in pride and arrogancy, and make a fearful noise, as if they would in a moment swallow up the Lord's people.

III. The Sea hath its bounds set by the Almighty: "He shall shut up the Sea with doors, &c., and hath said, Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed," Job xxxviii. 8, 11. So the Lord sets bounds to the wrath and rage of the ungodly; no creatures can go further than God permits them. As he that made the Sea, can master it; so he can soon put a stop and curb to the proudest oppressor and persecutor in the world. Let Men be as angry as they will, let them be as stormy as the boisterous Seas; yet the Lord hath said, "Hitherto shall ye come, and no further." "He stilleth the noise of the Seas, the noise of the waves, and the tumults of the people," Psal. lxxv. 7. Nay, the devil himself is like a Sea shut up, he cannot do what he would, he hath bounds set him, &c.

IV. The Sea at God's command is still; "The wind and Seas obey him:" so with one word speaking, as it were, he can quiet the Wicked, and make them silent in darkness; he can make this Sea and frightful storm a calm, and cause the proud waves to be still, Psal. cvii. 29.

V. The Sea produces or brings forth many strange monsters: so the multitudes of the Wicked, this metaphorical Sea, hath brought forth many a vile and strange monster. See Dan. vii. 3, "And four great beasts came up from the Sea, diverse one from the other; and the first was like a lion, and had eagle's wings," &c. These four beasts signified the four monarchies of the earth: what a monster the fourth hath been, all the world hath had full experience of, that had great iron teeth, &c. What devils incarnate were many of the Roman emperors, particularly Nero, who ripped up the belly of his own mother! &c. And what a monster hath the little horn been, I mean the Papal power! What a mighty mass of innocent blood hath the beast and whore devoured! &c.

VI. The sea is very restless, it ebbs and flows, and seems to be continually troubled: so the ungodly are always restless in their spirits, like wicked Haman, they never cease plotting against the just. Though they have great power, riches, and honour, yet because God's Mordecais will not bow down their souls for them to go over, all seems as nothing to them; they have riches, much gold and silver, but not satisfied; they enjoy all the delights and pleasures the world can afford them, but yet are like the troubled Sea: Many times also their consciences sorely disquiet them. What rest soever they may have, yet certainly they are continually void of the true peace of God, and in this sense "There is no peace to the Wicked," &c., Isa. lvii. 21.

VII. The Sea continually casteth forth mire and dirt: so the ungodly never cease casting forth their abominable wickedness.

INFERENCES.

I. Let not the saints fear the ungodly: what though they swell and roar: God hath set bounds to them: "The wrath of man shall praise thee, and the remainder of wrath shalt thou restrain," Psal. lxxvi. 10. No more wrath of man shall be let out, no higher shall these Seas swell, than shall tend to the glory of God; the over-plus, that wrath that would indeed prove hurtful to the godly, and to the dishonour of the Almighty, the Lord will restrain.

II. Pray hard, that God would keep the doors and bars of these troublesome Seas fast, and prevent the danger. "I will yet for this be enquired of by the house of Israel to do it for them," Ezek. xxxvi. 37.

1. Pray, that God will keep the Sea of man's wrath within its limited bounds.

2. Pray, that God would not suffer Satan to break forth too furiously upon us. If God did not set bounds to him, no man could live quiet one hour.

3. Pray, that God would set bounds to the Sea of profaneness.

4. And also that he would set bounds, and drive back the Sea of error and false doctrine, &c.

III. This shows the woeful condition of ungodly men: they have no peace, true peace, whilst they live, and be sure shall have none at death. Peace is the portion only of the Lord's people: "Great peace have all they that love thy law," &c., Psal. cxix. 165. "My peace I give unto you," John xiv. 27.

WICKED MEN DEAD IN SIN.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," John v. 25.

"And you hath he quickened, who were dead in trespasses and Sins," &c. Eph. ii. 1.

Unconverted men are Dead, spiritually Dead, they are as Dead men. Life is opposed to Death, which is either the privation of natural life, because of the separation of the soul from the body; or the privation of spiritual and heavenly life, because of the separation of the soul from God through Sin. And this is really true, in both respects, in a proper sense: yet we shall open the state of men Dead in Sin, by comparing this death with natural death, between which in some things there is a good parallel, and to which, in the judgment of divers worthy men, the Spirit of God doth allude, &c.

PARALLELS.

I. A Dead man, one that is really Dead, is under a total privation of life; there is no life in him: so man by sin is totally under the privation of the spiritual life of God. Now the life of God consisteth in a principle of grace, which is called a seed! "The seed," speaking of a man quickened, "remains in him," 1 John iii. 9. This seed, or divine principle, is unto the soul, as the soul is to the body: but there is no soul, or seed of grace, no principle of spiritual life in an unregenerate man; and therefore really and truly Dead in a spiritual sense, as the body is Dead when the soul is separated from it. If there be any true and real spiritual life in an unconverted man, how can he be said to be Dead? for where there is not a total privation of natural life, a man cannot be said to be Dead naturally.

II. Dead, "the Dead shall hear," &c. This imports, man was once alive, spiritually

alive, considering the subject of whom our Saviour speaks. Man before his fall, or the entrance of sin, was alive; death was threatened upon Adam's eating of the forbidden fruit: "In the day thou eatest thereof thou shalt surely die." The deprivation of the spiritual life of the soul, as well as the life of the body, was in the sanction of that law, "Thou shalt die the death." What life soever Adam had before he fell he lost it by his transgression; and in that very day he eat, he suffered a deprivation of the light of God's countenance and spiritual life of God in his soul. He lost that supernatural power of acting towards God spiritually, or Image of God that was in him; so that it was impossible for him to live any more to God, until quickened by a new principle of spiritual life. And hence unregenerate men are said to be Dead, &c.

III. A man that is Dead cannot move, act, or speak; all natural motions utterly cease; that is the effect of death: So unconverted men have lost all spiritual vital acts, that is, all acts and duties of holy obedience, acceptable unto God. There is in them a total defect and want of power for any such acts whatsoever, or else they are not Dead, cannot be said to be Dead; for when the soul departs, it leaves the body incapable of any kind of activity. All the natural power the body had, by means of the soul's union with it, is gone, upon the separation of the one from the other: so death falling upon the soul, or suffering a privation of the image of God, or spiritual life it had, all its internal power to act or live to God is gone, "The carnal mind" being expressly said to be "enmity against God," Rom. viii. 7. "An evil tree cannot bring forth good fruit." In short, there is in all wicked men, a disability or impotency unto all spiritual things, to be performed in a spiritual manner; and that it is impossible for them to act and do in a way acceptable to God, till quickened by the Holy Ghost.

IV. A Dead man is an unlovely object to look on: for it is life that puts a beauty and glory upon the body: so an unregenerate man is an unlovely object. It is grace only, or that supernatural principle of spiritual life, that confers beauty upon the inward man, or renders the soul amiable in God's sight.

V. A Dead man is void of all sense, he sees not, feels not, hears not: if you cast fire in his face, it is all one to him; or if you run a sword into his heart, he will not complain; lay mountains of lead upon him, he feels them not, &c., so those who are Dead in Sin, are senseless souls. Though the anger of God is kindled against them, and his wrath burns never so hot, they regard it not: nay, though you throw as it were hell fire into their very faces, yet they fear it not; though there are upon them mountains of Sin, and horrid guilt, yet they feel them not.

VI. A Dead Man cannot be raised to life again, without the mighty power of God: so the Dead in Sin cannot be raised to life, without the mighty power of God's Spirit. Christ, who raised dead Lazarus out of the grave, must quicken such who are dead in Sins and trespasses. The Ephesians are said to "believe according to the working of God's mighty power, which he wrought in Christ, when he raised him from the dead," Eph i. 19, 20.

VII. A Dead man is loathsome, and fit for nothing but to be put under ground, or buried out of sight: so the wicked are loathsome in God's sight, and unless the sooner quickened, they will be good for nothing but to be cast into hell; some Wicked Men are fit to be buried, or thrown into that grave.

Object. It is by some objected, that there is a wide difference between death natural and spiritual: in death natural, the soul itself is utterly removed and taken away from the body, but in death spiritual it continues: A man is still, notwithstanding this spiritual death, endowed with an understanding, will, and affections, by which these men are enabled to perform their duties to God.

Ans. 1. In life spiritual, the soul is unto the principle of it, as the body is unto the soul in life natural: for in life natural, the soul is the quickening principle, and the body is the principle quickened; when the soul departs, it leaves the body with all its own natural properties, but utterly deprived of them which it had by virtue of its union with the soul: so in life spiritual, the soul is not, in and by its essential properties, the quickening principle of it, but it is the principle that is quickened: and when the quickening principle of spiritual life departs, it leaves the soul with all its natural properties entire as to their essence, though mortally corrupted, which is equivalent with death natural: but of all the power and abilities, which it had by virtue of its union with a quickening principle of spiritual life, it is deprived. And to deny there is such a quickening principle of life spiritual, super-

added unto us by the grace of God, distinct and separate from the natural faculties of the soul, is upon the matter to renounce the whole Gospel; it is all one as to deny, that Adam was created in the image of God, which he lost; or that sinners are spiritually dead in sins and trespasses, and that we are renewed into the image of God by Jesus Christ.

2. Whatsoever the soul acts in spiritual things by its understanding, will, affections, &c. as deprived of, or not quickened by this principle of spiritual life, it doth it naturally, not spiritually, &c.

DISPARITY.

A Man naturally Dead is altogether incapable to make any opposition against the supernatural power of God, put forth in order to quicken him, or raise him to life, he can no way, directly or indirectly oppose it. But a Man who is dead, spiritually Dead in Sin, when God in a gracious way comes to use means to quicken him, or raise him to a state of life, he makes opposition, nay, and doth greatly resist and strive against the good motions of the Spirit, and working of God, in order to his vivification. So that the power of God is more manifestly seen in the quickening of one spiritually Dead, than in quickening one dead naturally.

INFERENCES.

I. From hence we may perceive the evil and destructive nature of Sin. It is spiritually the death and ruin of the soul, and will, without the infinite mercy of God, destroy it for ever.

II. It shows also particularly, what the nature of Adam's Sin was, and what it did incur upon his posterity, viz., not only natural death, but spiritual death likewise.

III. It sets forth the riches of God's grace in the second Adam, that quickening Spirit, in raising poor Dead souls to life again.

IV. Here is much comfort for all sincere Christians, who are raised from death to life by Christ, in that there is so great a difference between the state of Adam in innocency, and our standing in Christ, viz., the principle of life in Adam was wholly and entirely in himself. It was the effect of God's good will and power, it is true, but it was left to grow on no other root but what was in Man himself; it was wholly implanted in his nature, and therein did its spring lie. But in the life whereunto we are renewed by Christ Jesus, the fountain and principle of it is not in ourselves, but in him, as a common root or head. "He is our life." "Because I live, ye shall live also." He is the spring and fountain of it. He by covenant also undertook to maintain life in us; he doth renew and increase this life in us, so that it is impossible that we should spiritually die for ever.

V. A Man also from hence may easily perceive, whether he be made alive, or quickened by the Spirit or no. (1.) A Man that hath life in him, breathes. So he that is spiritually alive, breathes forth his soul in fervent desires to God. Prayer, as some have observed, being the breath of the new creature. Hence God, when he would convince Ananias that Saul was regenerated, said, "Behold, he prayeth." (2.) There is in him heat, spiritual heat and zeal God-ward. (3.) He hath his spiritual senses; he can see, feel, hear, &c. (4.) It is a full evidence a Man is alive, when he rises up, and walks. So a spiritual Man rises up, and walks in newness of life. (5.) A Man quickened hath his beauty restored again. So a Man spiritually quickened, hath the image of God restored; he is holy, heavenly, &c.

WICKED MEN BLIND.

"*Can the Blind lead the Blind?*" &c., Luke vi. 39.

"*Thou Blind Pharisee,*" &c., Matt. xxiii. 26.

"*Miserable, poor, and Blind,*" &c., Rev. iii. 17.

An unconverted Man, or Man in his natural state, is Blind.

PARALLELS.

I. Some Men are born Blind. All mankind spiritually may be said to be born Blind; for as they are under a privation of life, it follows they are Blind, that is, their understanding is darkened.

II. Some Men are Blind casually, either by age, or some accident. Adam before his fall, could see, originally Man's eye-sight was good, but sin hath put his eyes out.

III. Blind Men have not the comfortable benefit of the sun: so Wicked Men receive not the heavenly and sweet benefit of the Sun of Righteousness.

Though the sun shines never so bright, a Blind Man is never the better for it, unless his eyes were opened. So though the Gospel be preached never so powerfully, yet wicked Men see not, nor can they, till the eyes of their understanding are enlightened.

IV. Blind Men stumble, and know not many times at what they stumble; they also are in great danger, without a sure guide. So Wicked Men know not what they stumble at; they stumble at God himself, and at Christ, when they stumble at his truth, and his people. They know not whither they go, nor the dreadful danger they are in; they think they are in the right way to heaven, and yet are in the broad way to hell; they are led oft-times by those who are as blind as themselves: "And if the Blind lead the Blind, they will both fall into the ditch."

V. Some Men's natural Blindness hath been by the just judgment of God upon them for their sin. So God in a way of judgment Blinds the eyes of some Men, after common illuminations. He is said to Blind their eyes, and harden their hearts, that is, he denies them his grace, and withdraws those common influences of it from them, suffering Satan to take full power of them, leaving them to their own hearts' lusts, and so consequently to final impenitency, Isa. xlv. 18, Rom. xi. 8.

DISPARITY.

I. Men who are naturally Blind, would gladly see; they lament nothing more than the loss of their eye-sight. But Wicked Men are willingly Blind, they love darkness rather than light, and refuse the means God is pleased to afford them, in order to the opening their eyes.

II. Men who are naturally Blind, do gladly accept of a faithful and sure guide. But Wicked Men, who are spiritually Blind, refuse that guide God directs them to, viz., his holy Word; they are neither thankful to God, nor good Men, for any help afforded them; nay, they vilify such as would take them by the hand to save them out of the pit of eternal misery. There is no blindness like spiritual Blindness. Call upon wicked Men, and entreat them never so often and earnestly, pray do not go that way, take heed, Man, O take heed! there is a pit before you; alas! you are going into the lion's den, nay, worse, into everlasting fire, to death and hell. Yet these Blind wretches will go on, live or die, sink or swim, all is one. No advice or warning will be received.

WICKED MEN COMPARED TO MAD MEN.

"*Yea also the heart of the sons of men is full of evil, and Madness is in their hearts whilst they live,*" &c., Eccles. ix. 3.

"*When he came to himself, he said, how many hired servants of my father have bread enough, and to spare,*" &c., Luke xv. 17.

WICKED Men are set forth in the scripture as Men out of their wits, Men distracted, Mad Men. And truly the choice they make, their actions, and behaviour show, as if they were indeed beside themselves; they are really void of right reason, or Men that have lost their spiritual understanding.

PARALLELS.

I. A Mad Man is one that is deprived of his natural reason, a beast as it were, in the shape of a Man. So all the ungodly of the earth have lost their spiritual reason, they are Men of no understanding, and more fitly may be said to be beasts in the form or shape of Men, than such as have lost their human reason.

II. Some Mad Men are desperate, and very mischievous, care not what hurt they do. O how desperate are Wicked Men! How will they swear, curse, and blaspheme

the holy name of God, and dare God to damn them; and for mischief, they delight in nothing more, spoiling and utterly destroying their innocent neighbours.

III. Mad Men are usually bound, lest they should proceed too far in their mischievous ways: so God chains up, or puts wicked Men into bonds, limits their power, lest they should go too far in their cruel and mischievous designs against his people.

IV. Mad Men are usually committed to prison: so Wicked Men are under the cursed bondage and slavery of Satan, who takes them captive at his will.

V. A Mad Man will even spit in the face of his dearest friend, who with much affection seeks his good: so Wicked Men do as it were spit in the very faces of God's faithful ministers, who in bowels of tender love and compassion seek their good; and is this any marvel, when they in a base manner spit in the face of Christ himself?

VI. Mad Men refuse clothes, and will go naked: so Wicked Men refuse spiritually to be clothed with the robe of Christ's righteousness; they will go naked in God's sight, or have nothing to cover them but the rags of their own righteousness.

There are many other properties in Mad people, which may aptly be applied to ungodly men; but because divers of them agree likewise with the characters of fools or idiots, we shall refer you to that concerning fools, &c.

INFERENCES.

No marvel if God's people meet with so much trouble in this world, and are exposed to so many dangers by the Wicked: alas! they are mad: let us take the less notice of what they do to us; they are out of their right minds, distracted, &c. What a Mad world is this! How few are there that come to themselves! Most Men and woman are Mad.

WICKED MEN COMPARED TO DOGS.

"Give not that which is holy to Dogs," Matt. vii. 6.

"It is not meet to take the childrens' bread, and give it to Dogs," Matt. xv. 26.

"Beware of Dogs," Phil. iii. 2.

"Without are Dogs," Rev. xxii. 15.

A Dog is called in Hebrew, *Ketab* and *Lamas*, according to Munster; in Chaldee *Kalba*; in Arabic, *Kelbe*; in Persian and Saracen, *Kep* or *Kolph*; the Grecians, *Kuon*; the Latins, *Canis*, &c.

In these, and divers other places of holy scripture, Wicked Men are compared to Dogs.

METAPHOR.

I. There are divers sorts of Dogs, who differ very much in their nature and disposition, some being gentle, and others more curst and snarling; yet all are but Dogs.

II. Dogs, are base, ignoble, sordid, and impudent creatures, very vile and beastly.

greediness. See what account the holy Apostle gives of some of the Gentiles; "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, &c. For which cause God left them to themselves, so that their women did change the natural use into that which is against nature: and likewise the Men, leaving the natural use of the women, burned in their lusts one towards another, Men with Men working that which is unseemly, and receiving in themselves that recompence of their error which was meet," Rom. i. 25—27.

III. Dogs are not only filthy and unclean creatures, but also foolish;

PARALLEL.

I. So there are divers sorts of Wicked Men, and they differ exceedingly in their nature and qualities; some are naturally of a mild and gentle disposition, others very fierce, passionate, and peevish; yet all ungodly, and metaphorically no better than Dogs.

II. So Wicked Men generally are vile, ignoble, and impudent persons, though some more shameless than others, God having given them up to vile affections, to commit all uncleanness with

III. So wicked Men are not only vile and filthy, but also foolish, as is fully opened under another

METAPHOR.

for some of them will, as Naturalists observe, bark at the moon : and also when a stone, or other thing is cast at them, they will follow the stone, and neglect the hand that throws it.

study. And also when they are under affliction, they take notice of secondary causes, but never regard the hand of God in them, according to the saying of the poet,

*Arripit ut lapidem catulus, morsusq; fatigat,
Nec percussori nutua damna facit.
Sic plerique sinunt vexos elabier hostes,
Et quos nulla gravant noxia, dente pecunt.*

IV. Some Dogs have a fierce, angry, and churlish look, enough to frighten timorous persons ; and not only so, but grin, bark, and snarl at such as come near them, who design to do them no hurt.

and to fall down before the golden image he had set up : and not only so, but they grin, and gnash their teeth at them, like envious curs : " The wicked plotteth against the just, and gnasheth upon him with his teeth," Psal. xxxvii. 12. And thus did the ungodly Jews carry it to blessed Stephen ; it is said, " They were cut to the heart, and they gnashed on him with their teeth," Acts vii. 54. Yet what hurt did any of these servants of God do, or design to do to these sons of Belial ?

V. Dogs will not only grin and snarl, but also bite ; nay, not only bite, but bite mortally, and tear in pieces such as offend them, who are not able to deliver themselves from their rage and cruelty. There are some Dogs that are called blood-hounds, and some others may fitly be so called.

world, that justly deserved that ignominious name of Blood-hounds, devouring and malicious Dogs, sure some of the Romish church may be so called ; for they have showed themselves rather monsters than men, yea, even devils in the shape of men, as an eminent writer well observes.

VI. There are some Dogs who will not bark and grin as others do, and yet in a sly and secret manner will bite and tear such as they come at, which are looked upon as the most dangerous.

VII. Some Dogs on the other hand will bark, and make a great noise, and seldom or never bite or hurt any body.

VIII. Dogs must not have that which is holy : " Give not that which is holy to Dogs."

IX. Some Dogs are so fierce, cruel and unruly, that they are

PARALLEL.

head. They, like Dogs, bark and snarl at the light of God's Word, from whence so great benefit arises to poor mortals. Like ravenous curs, they bark at the heavenly doctrine, and its faithful ministers, whom they reproach with impudent scandals, and whose utter extirpation they

study. And also when they are under affliction, they take notice of secondary causes, but never regard the hand of God in them, according to the saying of the poet,

IV. So some wicked Men have a very angry and furious countenance ; they look frowningly upon the Lord's people, like as did Nebuchadnezzar upon Shadrach, Meshach, and Abednego, who, it is said, was full of fury, and the form of his countenance was changed against them, when he saw they refused to worship his god,

when he saw they refused to worship his god, and gnash their teeth at them, like envious curs : " The wicked plotteth against the just, and gnasheth upon him with his teeth," Psal. xxxvii. 12. And thus did the ungodly Jews carry it to blessed Stephen ; it is said, " They were cut to the heart, and they gnashed on him with their teeth," Acts vii. 54. Yet what hurt did any of these servants of God do, or design to do to these sons of Belial ?

V. So some wicked Men do not only gnash their teeth, threaten, and grin at their godly neighbours, but also will, and oftentimes do fall upon them with all the revengeful rage and malice imaginable, to the wounding, cutting, or tearing of them in pieces. How many thousands of precious saints and children of God have the wicked Papists, and others in many ages of the church, destroyed, like hungry and enraged monsters ? If ever there were any Men in the

VI. So some Wicked Men will not threaten, nor grin at the godly, like others ; and yet in a sly and secret manner contrive their ruin ; and with all their might would destroy them, and yet make no noise of it ; wound them, but not let them know who doeth it.

VII. So some wicked Men, contrary to the nature and disposition of others, will give out angry and threatening words, as if they would do this and that, when they never intend to do what they say, nor will they cruelly injure anybody.

VIII. So wicked Men ought not to partake of holy things ; holy things belong to holy persons, they ought not to eat the children's bread, to be admitted to the sacrament, &c.

IX. So some wicked Men are so cruel and merciless, that God chains them up, *i. e.*, he restrains

METAPHOR.

forced to be tied or chained up, for otherwise they would do very great mischief: and moreover, to prevent further danger feared, their teeth are sometimes broken out.

smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly," Psal. iii. 7.

X. Some Dogs are made use of by the huntsman, to observe and mark his prey, that he may seize upon it the more readily; and those are called setting-dogs.

XI. Some Dogs will not only fall upon mankind, but also snarl, bite, and tare in pieces divers other beasts, though as savage and devouring as themselves.

Babylon hath not only spoiled God's people, and offered violence to heaven, but hath been a plague and curse to the earth, yea, destroyed the earth, Rev. xi. 18. How have the Egyptians destroyed the Egyptians! viz., one ungodly people destroyed another, as vile and cruel as themselves.

XII. Dogs are a greedy, craving and unsatisfied sort of creatures; they never know when they have enough.

dred; nay, a thousand will not satisfy some of them: and therefore they are justly called by the holy prophet, "Greedy dogs, that can never have enough, shepherds that cannot understand; they look to their own way, every one for his gain from his quarter," Isa. lvi. 11.

XII. Dogs are not only a greedy and an unsatisfied sort of creatures, but oft-times vomiting up what they have eaten, they return to it, and lick it up again. Prov. xxvi. 11.

they vomit up, by seeming repentance, what they have greedily and sinfully taken, they will return to it, and lick it up again; of such the apostle speaks, "He is returned to his own vomit," &c., 2 Pet. ii. 22.

XIV. Some Dogs run mad, and are so much the more dangerous and hurtful, of whom all people labour to beware.

of Dogs," Phil. iii. 2. See Wicked Men compared to Mad Men.

XV. Dogs live an idle and lazy sort of life: and hence the proverb is concerning a lazy person, he hath a Dog's life, viz., hunger and ease.

dureth to eternal life, will not take pains for that which is bread, but are contented with bones, as it were, the crumbs of earthly comforts, John vi. 27, Isa. lv. 1, 2. So that

PARALLEL.

them from offering that wrong and violence to his people, which is in their hearts to do. And finally to prevent their doing of further mischief God doth as it were break their teeth, that is, destroy their power, or put them out of a capacity of doing hurt. Hence David saith, "Arise, O Lord, and save me, O my God; for thou hast

X. So some Wicked Men, the devil, that cunning hunter, makes use of, to observe and mark the godly and upright in the land; they are employed to inform against them, and to discover their holy assemblies, in times of persecution, that others may the better seize upon them.

XI. So some Wicked Men will not only wrong, and seek the ruin of the faithful and sincere people of God; but when any of their own tribe, I mean, ungodly and brutish ones, do offend them, stand in their way, or cross them in their designs, they will fall upon them, to their utter ruin also.

XII. So many Wicked Men, and particularly false teachers, are such a craving, covetous, and unsatisfied generation, some of them, they cannot be contented with a benefice of a hundred per annum, no nor with two, three, or five hun-

XIII. So some Wicked Men are not only greedy and unsatisfied, but having glutted themselves, and filled their sensual appetites, they are constrained sometimes to vomit it up; as is said of such, "He hath eaten down riches, and he shall vomit them up again," Job xx. 25. Nay, so like unto Dogs are many of them, that if at any time what they have greedily and sinfully taken, they

XIV. So Wicked Men, being left to themselves, do abound so in their wickedness, that they run as it were mad in sin, care not what mischief they do to themselves or others; of whom all sober and well minded people ought to beware: "Beware

XV. So Wicked Men generally lead an idle and lazy life, as is opened under the metaphor Sluggard. They care not to encounter with difficulties for the good of their souls, how industrious soever they are about the things of the world. They labour not for the meat that en-

METAPHOR.

PARALLEL.

they have but ease and quite here, they content themselves with the children's leavings. And though their consciences many times, like a hungry stomach, puts them to pain; yet they are not convinced of the necessity of a Christ, but go on in their own careless and wicked courses, never eating of that which is truly good.

XVI. Dogs are commonly shut out of doors, and not suffered to be amongst the children.

XVI. So Wicked Men are shut out of the Church, and shall not be suffered to abide in the New Jerusalem, among the saints: "Without are Dogs," &c., Rev. xxii. 15.

METAPHOR.

DISPARITY.

I. SOME Dogs are said to be more faithful than servants, watching in the night, and oft-times giving notice, by their barking, of thieves or strangers, that may approach the house, when the family are asleep.

I. BUT some Wicked Men are so unfaithful, that instead of giving the least notice of any approaching danger, to their godly neighbours, that live quietly and securely, by them, they will rather conceal it: and so far are they from preventing danger, that they will encourage, and join with any, let them be never so wickedly inclined or designed to do mischief; as it is said of them, "When thou sawest a thief, thou consentedst with him, and hast been partaker with adulterers," Psal. i. 18.

II. Some Dogs are very loving, and show great regard to their masters, and seem to delight in their company, and will not do any injury to any of the family.

II. But some Wicked Men regard neither superiors nor inferiors; nay, so far are they from natural love to such as are their masters, if godly, that many of them despise not only father and mother, brother and sister, but their own wives and children, if there is but the least appearance any that are not as ungodly and Wicked as themselves.

of God in them; nay, they love not themselves, but to do them all the injury they can.

III. Some Dogs will not only not fly upon sheep or lambs to hurt them, &c., but will sometimes fetch in that which strayeth from the rest, and assist the shepherd to bring them to the fold, and keep them within the bounds of their own pasture.

III. But some Wicked Men do design the greatest hurt imaginable to the sheep and lambs of Christ, nay, much worse than Dogs; for instead of guiding them into Christ's sheepfold, or keeping them within the bounds of his pastures, they drive them out, and not suffer them, if possible, to feed in the green meadows of Gospel-truth, but would utterly destroy them, were it not for the care of Jesus Christ, who is the great Shepherd and Bishop

of their souls, John x. 14, 1 Pet. ii. 25.

INFERENCES.

I. It shows to what a dreadful degree Men are degenerated, from what they were in their first make.

II. It shows how hateful and loathsome sin is to God, that the Spirit in the Word should compare Wicked Men, persecuting Men, such as worry and destroy his people, unto Dogs.

III. It shows the greatness of God's power and love to his people, to preserve them in the midst of such beasts of prey, as lions, wolves, Dogs, &c.

IV. It speaks great comfort to those that are truly godly; for though the Wicked do often gnash their teeth at them, yet God hath broken their teeth, they cannot bite as they would.

WICKED MEN COMPARED TO BULLS.

"Many Bulls compassed me about, strong Bulls of Bashan," Psal. xxii. 12.

THE Hebrews call the Bull *Tor*, or *Taur*; which the Caldee call *Abir*, for a strong ox; the Grecians, *Taurus*; the Latins, *Taurus*; the Italians *Tauro*; the French, *Taureais*; the Germans, *ein Steir*, *ein Unuchersteir* *das Uncher*, *ein Mummelsteir*, *ein*

Hagen, and *ein Bollen*; the Illyrians, *vul*, and *Juneez*. By all which several applications it is evident, that the name *Taurus* in Latin is not derived from *Tanouros*, the stretching out of the tail, nor from *Gauros*, signifying proud, but from the Hebrew *Tor*, which signifieth great, &c.

The epithets of this beast are many, viz. wild, sharp, plower, warrier, horn-bearer, blockish, great, glistering, fierce, violent, &c. •

Violent, cruel, and proud persecutors, that abuse and infest the poor and needy, are compared to Bulls, Bulls of Bashan; that is, saith Glassius, the enemies of Christ, who were strong and fierce, i. e., strong and outrageous persons, such as were the high priests, scribes, &c., that set themselves against Christ; so Ainsworth. Bashan was a fertile country, famous for excellent pasture, the beasts that fed there being very fat, strong, and great. Hence the Bulls, rams, or heifers of Bashan, are metaphorically put for fat ones, Deut. xxxii. 14; which is transferred to men, Psal. xxii. 12, "Strong Bulls have beset me," &c., that is, enemies strong, fierce, and cruel. The oaks of Bashan are used in the like sense, Isa. ii. 13, Zech. xi. 2.

METAPHOR.

I. A Bull is a ring-leader of the herd; for which cause, saith Gesner, Homer compared Agamemnon, the great emperor of the Grecian army, to a Bull, &c. *Top-sel*, p. 77.

II. The Bull is a very strong creature; his strength is very great in all parts, but more especially in his herd and neck.

and towards the holy land," Dan. viii., but more especially of the fourth Beast, or Roman power, who hath, with human and diabolical power, with a high hand, and stiff neck, strove against the Saints of God for many years.

III. A Bull with his horns doth often run at men, women, and children, so that the sight of them, when they come towards some persons, makes them cry out; for many have been gored, and torn to pieces by Bulls: they are indeed a cruel sort of creatures, especially when enraged, and therefore all strive to get out of their way.

in a cruel manner, tearing them in pieces: and by reason of which many timorous persons being afraid of them, to avoid the danger, are ready to run away, viz. leave their native country, when they hear that furious Bulls, or cruel tyrants, are like to be let in upon them. Psal. xxii. 12, Dan. xi. 40.

IV. Bulls are suffered to feed in rich pasture, till they are very fat; they are like some lawless sort of people, being not always restrained to one meadow or ground, as cows are; they will break into every body's field, and feed in pastures none of their own.

V. Bulls will fight furiously with other beasts, and with one another.

covetous designs; as we see this day, how one Popish and heathenish Bull attacks and wars with another.

PARALLEL.

I. So proud and cruel persecutors are often ring-leaders of all the herd of their bloody crew, like as it were the high priests, scribes, and Pharisees, to the multitude of the wicked Jews, who conspired against our blessed Saviour, Matt. xxvi. 47.

II. So wicked tyrants are often great in power, and have the advantage every way to strengthen themselves; as it is said of the little horn under the Grecian monarchy, who "Waxed exceeding great, towards the south, and towards the east,

and towards the holy land," Dan. viii., but more especially of the fourth Beast, or Roman power, who hath, with human and diabolical power, with a high hand, and stiff neck, strove against the Saints of God for many years.

III. So wicked Tyrants, persecutors, and bloody enemies of God's Church, do often furiously run at all that stand in their way, not only men and women, but poor children, &c. Horn denotes power, as elsewhere hath been showed, and to push with the Horn, metaphorically signifies an exerting or putting forth of strength or power, Deut. xxxiii. 17. The Bulls of Bashan frequently exercise that authority and power, which for a time is suffered to be in their hands, against the Saints; yea, push and gore them with their horns

in a cruel manner, tearing them in pieces: and by reason of which many timorous persons being afraid of them, to avoid the danger, are ready to run away, viz. leave their native country, when they hear that furious Bulls, or cruel tyrants, are like to be let in upon them. Psal. xxii. 12, Dan. xi. 40.

IV. So wicked Men are suffered to feed as it were in fat pastures, until they grow fat, and kick against the Lord. They will not know their own territories, nor be content with what God hath lent them, but make incursions into their neighbor's countries; and, as if they were lawless, make all their own which they can lay their hands upon, and care not what spoil they make.

V. So wicked Men are very quarrelsome; they will not only fall upon the Saints, but also make war one with another, out of pride and ambition, and to accomplish their own vain-glorious and

METAPHOR.

VI. Bulls sometimes, to prevent their doing of hurt, are shackled and penned up, who by that means, grow rather the more fierce and mad, and would do the greater mischief could they get loose.

PARALLEL.

VI. So Wicked Men sometimes are by the Almighty restrained many ways from running at, and spoiling of the Lord's people, Ezek. xxxiv. 4; he puts shackles as it were upon their legs, and hooks into their jaws, which doth greatly enrage them; fain would they be revenged, and vent their cruel malice upon the saints, but cannot, their ways are so blocked up.

INFERENCES.

I. This farther shows the base and cruel nature of the ungodly.

II. It serves to inform us, what a mercy it is they are restrained.

III. It may teach us also to cry to God to shackle and pen them up, and break their horns, viz: destroy or take away their power.

WICKED MEN COMPARED TO LIONS.

"The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken," Job iv. 10.

"I was delivered out of the mouth of the Lion," 2 Tim. iv. 17.

"My soul is among Lions," Psal. lvii. 5.

THE Lion in Hebrew, as writers observe, hath several names, as *Ari*, and *Ariel*; they call the male Lion *Labi*, and the female *Lebia*. Behold, my people shall arise like *Labi*, and be lifted up like *Ari*. There the Chaldee translation rendereth *Labi*, *Leta*; the Arabian, *Jebu*; the Persian *Scher*; and Munster saith, that *Labi*, is an old Lion. In Job xxxviii., *Labaim* signifieth Lions; in Psal. lvii., *Lebaat* signifieth Lionness; in Nah. ii., *Laisch* is by the Hebrews translated Lion; and the same Word, Isa. xxx., is by the Chaldees translated Lion's whelp. The word *λεων* is derived *απο Τουλαι*, which signifies to see.

The common epithets of a Lion are these, viz., wrathful, maned, fierce, deadly, stout, great, preying, ravening, stubborn, snatching, cruel, bloody, terrible, swelling, stony-hearted, frowning, violent, &c.

Expositors seem to be of a mind, that Paul, in saying, 2 Tim. iv. 17, "He was delivered out of the Lion's mouth," means Nero, who with open jaws was ready to devour and destroy him. However, it is evident, Wicked Men, or cruel tyrants, are often in holy scripture called Lions, in respect of some of the properties of a Lion; for one metaphor, as Glassius well observes, is brought to signify several things, with respect to their different qualities and attributes. Thus, saith he, 1. Christ is called a Lion, Rev. v. 5, because noble, heroic, and unconquerable. 2. The devil is called a Lion, because roaring and devouring. 3. Wicked Men and tyrants are called Lions, because they are fierce, outrageous, and cruel to the weaker men, as Lions are to weaker creatures, &c.

METAPHOR.

PARALLEL.

I. The lion is a proud and stately creature.

I. So some Wicked Men and tyrants are very proud and stately.

II. Lions are courageous and undaunted in their acts of cruelty; they will do what they list, let who will look on.

II. So some Wicked Men and tyrants seem to act in ways of oppression and cruelty undauntedly, with great courage and boldness. Courageousness, saith Mr. Caryl, in any noble or good way or cause, in which sense, Prov. xxviii. 1, "The

righteous are as bold as a lion," is the courage of saints; but to be valiant and courageous in doing mischief, in wronging and oppressing the weak and innocent, is the courage of a beast. That courage which is out of the way of truth and justice, is a Lion-like courage.

III. Lions are very strong, the strongest of all creatures; what is stronger than a Lion?

III. Some tyrants have been very strong; tyranny must have strength to back it. Hence they who mean to oppress, fortify themselves

METAPHOR.

PARALLEL.

with titles and privileges, with honours and relations: Solomon considering the oppressions that were under the sun, observes tears on the one side, and strength on the other; "On the side of the oppressor there was power," Eccles. iv. 1.

IV. A Lion is a crafty and very subtle creature; and hence said to lurk in secret places, and lieth in wait secretly in his den.

double skinned as well as double clothed. Hence we have that phrase, when David compares a wicked Man to a Lion, "He lieth in wait secretly as a Lion in his den; like as a Lion that is greedy of his prey, and as it were a young Lion lurking in secret places:" Psal. x. 9, and xvii. 12. They will, as naturalists observe, hide themselves in the dens, lest passengers should be affrighted at them.

V. Lions, especially, are cruel, blood-sucking, and devouring. Polybius affirmeth, that he saw them besiege, and compass about several cities of Africa; they will devour both man and beast, setting upon troops of horse-men, destroying flocks and herds of cattle, carrying some alive to their young ones, killing five or six at a time, &c.

VI. Lions will roar terribly. When the Lion roareth, all the beasts of the forest tremble. The naturalists observe,† that though many creatures are swifter of foot than the Lion, yet when he roars they all fall down, and he overtakes them with his astonishing voice; when a Lion is angry he beateth his tail against the ground.

VII. Lions are of a fierce, sour, and stern countenance; and in the sight of men,‡ it is said, he is seldom found without rage.

frowns are as blows, hence we call it brow-beating. The love of God, saith Mr. Caryl, is expressed by the pleasantness of his face, and the light of his countenance; so also is the love of man. And we may see what the intent of a person is, by his looks; many are in this respect Lion-like: they have, as Aristotle saith of the natural Lion, clouds and storms hanging about their eye-brows; it was a threatening against the Jews, in case of disobedience, that God would send against them, "A nation of a fierce countenance, which should not regard the person of the old, nor show favour to the young," Deut. xxviii. 50.

VIII. Lions are hungry and greedy creatures.

IV. So tyrants, as hath been showed, are very subtle, they have a great stock of policy as well as power. Though, as Mr. Caryl notes, we usually oppose the Lion's skin, and the fox's sin, yet many times they meet both in one; some are

V. So Wicked Men are great tyrants, and have always been very cruel and blood-thirsty. What bloody wretches were Nero, Caligula, &c. And what tyrants and devouring monsters have the Popes and bloody Papists been! For besides the many thousands of innocent Christians they have inhumanly butchered, history shows,* they destroyed in America, no less than fifteen millions of poor heathens, sparing no sex, young nor old, cutting men, women, and children in pieces, flaying their skins off, and roasting them alive, and burning them to ashes, making children to kill their own dear parents, &c.

VI. So tyrannical Men with their roaring words, their loud and terrible threatenings, often affright and daunt poor timorous Christians; what said the tyrannical king of Babylon? "Whosoever falleth not down and worshippeth the golden image, shall be cast into the midst of a burning fiery furnace," Dan. iii. 11. "And now, Lord, behold their threatenings," &c., Acts iv. 29. "Be not afraid of their terror," &c., 1 Pet. iii. 14.

VII. It is said of the fourth beasts, his looks were more stout than his fellows. Wicked persecutors, and tyrants, look oftentimes upon the godly with an angry countenance, Dan. vii.

Much of Man's heart is known by his face; The love of God, saith Mr. Caryl, is expressed by the pleasantness of his face, and the light of his countenance; so also is the love of man. And we may see what the intent of a person is, by his looks; many are in this respect Lion-like: they have, as Aristotle saith of the natural Lion, clouds and storms hanging about their eye-brows; it was a threatening against the Jews, in case of disobedience, that God would send against them, "A nation of a fierce countenance, which should not regard the person of the old, nor show favour to the young," Deut. xxviii. 50.

VIII. So are Wicked Men and tyrants, "They have set their eyes bowing down to the earth: like as a Lion that is greedy of his prey," Psal. xvii. 11, 12.

DISPARITY.

There are many excellent qualities in a Lion, which no way agree to Wicked Men and tyrants, which we shall leave to the reader to find out; upon which account God and Christ are compared in the scripture to a Lion: see page 263, and 337.

* See Clark's Examples, Vol. II.

† Gesner.

‡ Gesner. Topsel, p. 370.

INFERENCES.

Though these Lions are very strong and powerful, yet God is stronger than they, and he is against them: "And he in a special manner desires, "saith Caryl,"* to be dealing with these, for they in the pride of their spirits think themselves a match for God; though indeed their strength is but weakness, and their wisdom, notwithstanding their fox-like craft, but foolishness, yet in their own conceit they are stronger and wiser than God himself. Hence, like Pharaoh, they send defiance to heaven, and say, 'Who is the Lord?' Exod. v. 2. When God sees the hearts of Men swollen to this height of insolent madness, he delights to show himself, and grapple with them that their pride may come down.

"What are all these Lions to the Lion of the tribe of Judah, if the Lord do but roar, if the Lion of the tribe of Judah do but come forth against these Lions, they will run to hide themselves, 'and call to the rocks and mountains to cover them,' &c., Rev. vi. 15, 16. God is said in the holy scripture, to destroy these Lions by degrees, he proceeds gradually against them.

"First, He stops the roaring of the Lions, they shall not be able to make such a dreadful noise as heretofore; their roaring may be stopped when their voice is not, though they can speak, yet they shall not yell.

"Secondly, In the second place, he breaks the voice of the Lions, they shall not only not roar, but they shall not so much as speak, either against the lambs, or against the sheep, or for themselves, 'The voice of the fierce Lion shall be taken away.' God is able to silence Lions and stop their mouths, not only from devouring and roaring, but from speaking.

"Thirdly, When their voice is taken away, and their roaring, yet their teeth will remain: and they will be biting and tearing still, though they have done roaring and yelling; therefore at the third stroke God breaks out their teeth, 'The teeth of the young Lions are broken.' So the Psalmist prays, Psal. lviii. 6, 'Break their teeth in their mouths, break out the great teeth of the young Lions, O Lord:' that is, take away the instruments by which they oppress, the means by which they tear and rend, as Lions with their cruel teeth.

"Fourthly, Christ deals further with these Lions, he not only breaks their teeth by which they used to hurt others, but he takes away their prey and their meat; they shall not have wherewith to live themselves, they were wont to suck the blood of the slain, and to eat the flesh of the poor; but now the Lord will pluck away their prey, they themselves shall be starved or pinched with hunger.

"Lastly, Not only shall their meat be taken away, but they themselves shall be scattered and dispersed; this is the last step of their calamity. Their dens shall be broken up, and their lurking places shall be opened, they shall run from place to place, from nation to nation: this is the judgment of the Lord upon Lions, and the portion of the cruel enemies of our God.

"Who hath not seen the truth of all this in our days? We have had Lions, roaring Lions, rending, tearing Lions amongst us: it was usual among the Heathens in their persecutions to cry out, 'Away with the Christians to the Lions;' This we have often seen, in the figure, poor Christians sent to the Lions; put under the power of men, as cruel, as bloody, as Lions. Many an one might say, as David, Psal. lvii. 4, 'My soul is among Lions.' When the watchmen, in the prophet Isaiah, was asked 'Watchman, what of the night?' he answered, a Lion, my Lord,' Isa. xxi. 8. Our sorrowful watchmen standing upon their towers, considering these sad times, being asked, What of the day? have answered, We see a Lion, a company of Lions tearing and rending in many parts of the nation: not bodies and states only, but souls and consciences. God hath wonderfully delivered his darling from the Lions, his Daniels from the Lion's den. He hath already delivered so far, that the Lions dare not roar, as they were wont, the teeth of many of the young Lions are broken, many of the old Lions are ready to perish for want of prey, and not a few of their whelps are scattered abroad. God hath raised up Sampsons to tear these Lions, which roared upon us, he hath stirred up Davids to smite these Lions, and rescue the prey out of their teeth; and though many Lions are amongst us, yet they dare not roar, much less tear, as they

* Caryl. on Job, Ch. iv. p. 66, 67, 68.

have done; though the beasts be alive, yet for the most part, the Lions are dead; they are beasts still, as base, vile, and bloody in their natures as ever, but their powerful Lion-like strength is abated. That glorious prophecy is in some sense, and in some part fulfilled at this day, 'The wolf dwells with the lamb, the leopard lies down with the kid, and the calf and the young Lion, and the fatling together, and a little child may lead them; they cannot, they dare not, hurt nor destroy in all our mountain,' Isa. xi. 6, 8. I am sure, we may set our seal to this truth of Eliphaz, we have seen Lions, and fierce Lions, old Lions, and young Lions, even the stout Lion's whelps, some scattered abroad, some destroyed, some consumed by the mighty power of God.

"Further, It is here said in the text, 'That the old Lion shall perish for want of prey.' It is a strange expression; Lions have the greatest power to get provision to satisfy their hunger, yea, their appetites and humour; yet these shall want; these Lions who have all their life-time preyed upon the states of other Men, even these shall want; note hence the justice of God, 'Such as have made others want, shall at last come to want themselves, they shall perish for want of prey;' they shall have nothing to eat, 'When thou ceasest to spoil, thou shalt be spoiled,' saith the prophet; 'And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.' We must not understand it, as if Wicked Men do ever give over sinning; sin, and their desire of sinning, is in a kind infinite: they never say, Now we have done, and will sin no more; but the meaning is, when thou canst sin no more, nor deal treacherously no more; when thou hast done thy utmost, and spent thy strength in spoiling others, or taken all their spoil, so that thou hast done spoiling, because there is no more to spoil; then others shall spoil thee. And thou Lion, who hast preyed upon others a long time, shalt not have a bit thyself, but shall perish for want of prey.

"It is the promise of God unto his own people, Psal. xxxiv. 10, 'That the Lions shall lack and suffer hunger, but they that fear the Lord, shall not want any good thing.' He expresses it by Lions, to note, that certainly they that fear him, shall not want; for if any creatures in the world can preserve themselves from hunger, Lions can; if they do but roar, the very beasts will fall down as a prey before them; but yet, saith God, these, even these shall rather perish for hunger, than any one that feareth me shall want. God provides for his lambs, for innocent persons, for those that fear him, though they have no strength to provide for themselves; but the Wicked who have greatest power, and have been most active to provide for themselves, shall pine with want, they who caused so many to be bitten with hunger, shall at last be hunger-bitten, and for want of meat gnaw their tongues.

"Lastly, Where it is said, that the Lions' whelps are scattered abroad, observe, God will not only destroy the persons of Wicked Men, but their families and posterities, they and their whelps shall all be scattered. 'He will not leave them so much as a man or a remembrance,' Psal. xxxvi. 6. 'I sought his place, saith the prophet, and he could not be found,' there was no print of him, no man could remember that there was such a man in the world, unless to curse his memory.

"I shall only give one caution concerning this, and so conclude the point: that which is here affirmed in the general by Eliphaz, concerning the destruction of Wicked Men, Lions, and fierce Lions, is not to be taken as a truth in the universal experience of it; we are not to understand it thus, as if all persons, all Lion-like persons, at all times, perish, are destroyed, and scattered abroad; but Eliphaz speaks of what is usually done; or he speaks of what God can easily do at any time, and of what God may justly do at all times. Lions, fierce Lions, tyrants, oppressors, he both may, and can scatter when he pleaseth, yet we find, that God hath permitted some Lions to live long, and die quietly; they spend all their days in roaring and rending, in tearing and devouring, and yet themselves are not devoured: God suspends his justice, but it is for weighty reasons. For in word,

"First, If God should destroy all Lion-like men, the joints of the world would be unclosed, and the bands of human society broken asunder. God forbid the children of Israel to destroy all the Canaanites, lest the beasts of the field should multiply, &c.

"Secondly, If God should hunt all these Lions out of the world, his own people would live by sense, rather than by faith, and seem to be terrified by the visible actings of wrath, rather than allured by the promises of mercy, or tenders of free grace.

"Thirdly, he defers them, until they have sucked blood enough, rent enough, done evil enough, even filled up the measure of their sin, and fulfilled the righteous purpose of God, by their unrighteousness. As these Lions fill their own bellies, so they fulfil God's counsels; therefore he lets them alone, that they may do his work, though they little think of it, and less intend it.

"Lastly, Eliphaz speaks of what God did frequently in those times of the world wherein he lived; for then God dealt more by outward judgments, than in these Gospel-times. As his mercies are now more spiritual, so usually are his judgments."

WICKED MEN COMPARED TO FOXES.

"Go tell that Fox," Luke xiii. 32.

THE Lord Jesus calls Herod a Fox, by reason of his treacherous plots and craft, whereby he privately contrived to entrap him. See Erasmus, in his paraphrase upon the place: "Go and tell that Fox," who confides in human craft and believes that he can do any thing against the majesty and counsel of God, &c.

A Fox is called in Hebrew *Schual*, and in Chaldee, *Thual*; and therefore, Psal. lxi., where the Hebrew *Schuatim*, there the Chaldee translatheth it, *Thealaia*: the Arabian call him *Thaleb*, and Avicen calleth a Fox sometimes *Chabel*, and also *Chal-chail*; the Greek Septuagint, *Alopehon*, and vulgarly *Aloplex*, and *Alopon*; the Latin, *Vulpes*; the French, *Reynard*, &c.

The epithets expressing the nature of the Fox, among writers, are these, viz., crafty, wary, deceitful, stinking, strong-smelling, quick-smelling, tailed, warlike, or contentious, rough; the Grecians, fiery-coloured, subtle for slaughter.

A wicked and subtle persecutor is, and may be fitly compared to a Fox, which we shall briefly open in the following parallel.

METAPHOR.

I. A Fox is a crafty and subtle creature, which appears in these respects following: (1.) In that he claps his tail between his legs, when he is pursued. (2.) When he perceiveth he cannot escape he urines on his tail; and whisks it on the dogs, which hath an exceeding strong scent, insomuch that the dogs not enduring the scent, are forced for a while to desist. (3.) He will often, when he is in danger, and no avoiding of it, bite the dogs on their hinder legs, for that is the tenderest part about them. (4.) Because the beast called the urchin is too strong for him, he taketh him by craft; for when he casteth himself down upon the ground he leapeth upon his belly, and destroyeth him. (5.) The Fox, naturalists observe, hath a subtle way to take fish: wandering by the shore, he dipeth his tail in the water, and the little fish immediately entangle themselves in it, and so are taken. (6.) By craft, as Gesner observes, he gets the badger's den for his own use; and by laying in the mouth of the wolf's den, an herb called sea-onion, which is contrary to the nature of

PARALLEL.

I. So some Wicked persecutors are very crafty and subtil, as appeared in Pharaoh king of Egypt, and Herod. What policy did the first use, to spoil and utterly destroy the Israelites! "Come on, saith he, let us deal wisely with them," &c. Many tyrants, and cursed persecutors, have pretended much kindness to the saints, when they have in their hearts utterly designed to destroy them. What said Herod to the wise men? "Go, search diligently for the young Child; and when ye have found him, bring me word again, that I may come and worship him also," Matt. ii. 7, 8, which was nothing else but a crafty pretence, for his purpose was to kill him. What policy did Julian the apostate use to destroy the poor Christians! Also what devices have the Romanists invested, to spoil and utterly ruin the Protestants from time to time! contriving hellish plots, and then casting them upon such whose souls hate such detestable actions! It hath been the common practice of these crafty persecutors, to put the wolfe's skins upon these harmless sheep and lambs of Christ, and then set the dogs upon them, to hurt and worry them, &c. How they have charged them with treason, sedition, and rebellion, from time to time, on purpose to render them odious to the common, and more unwary people.

the common, and more unwary people.

METAPHOR.

PARALLEL.

wolves, he affrights away that creature, so that he will not come near it. (7.) He is often troubled with wasps in the summer-time, but useth this wile to destroy them. He hideth himself, but layeth his tail out; the wasps fly to his tail, and when there are abundance in it, he runneth to the wall, or to some tree, and striketh his tail against the tree, and rubbeth it against the ground, and so he destroyeth all of them. (8.) If he wanteth food, and knows not where to get it, he lieth upon the ground, upon his back, with his legs stretched abroad, and so feigneth himself dead; the birds seeing him lie in this manner, light on him, thinking he is dead; and when they are upon him, he taketh them, and destroyeth them.

II. The Fox is not only crafty but cruel and blood-thirsty, a great destroyer of innocent creatures; he will seize upon hares, conies, hens, geese, lambs, &c., and make a great spoil of them.

the holy Child Jesus among the rest! have the Papists been! how many thousands, nay, millions of souls, have they destroyed, both of Heathens in America, and Christian Protestants in most kingdoms of Europe! See Foxe's Acts and Monuments. Sir Sam. Horeland's History, and Mr. Clark's Examples, &c.

III. The Fox never goes straight forward, but *tortuosis incedit anfractibus*, or by crooked windings.

ings, and by-paths of error and human traditions, not leading to God by Christ, but by saints and angels; nor to his merits only for satisfaction, but to the sacrifice of the mass, pardons of their own, and to purgatory, &c., using all deceitfulness and error to compass their own cursed ends.

IV. The time, especially when the Fox invades and seizeth his prey, is in the night, when all are asleep, both shepherd and sheep.

V. Foxes are a stinking sort of creatures, and in the day-time hide themselves in their holes, and seldom look out. lusts, and horrid pollution; and whilst in a kingdom or nation, they hide themselves; but when it begins to be even-tide with a people, then they, as at this day, begin to look out of their holes.

VI. Foxes are said to do much mischief to vineyards, as Franzius and others observe.

VII. The Fox, notwithstanding all his craft, is often caught and made a spoil of, being much hated by all, for the mischief and hurt he doth. they hanged for their treason and cursed contrivances, as former and latter times shew.

II. So wicked papists, and other enemies of God's people, are not only subtle, but very cruel and blood-thirsty. Herod was called a Fox, partly without doubt upon this account. What barbarous slaughter did he make in the town of Bethlehem, of poor, harmless, and innocent babes, that so he might craftily cut off

And what cruel, bloody, as well as crafty, Foxes have the Papists been! how many thousands, nay, millions of souls, have they destroyed, both of Heathens in America, and Christian Protestants in most kingdoms of Europe! See Foxe's Acts and Monuments. Sir Sam. Horeland's History, and Mr. Clark's Ex-

III. So the Romish Foxes never walk in the straight path of the Gospel, nor follow the even and straight rules thereof, but in crooked windings, and by-paths of error and human traditions, not leading to God by Christ, but by saints and angels; nor to his merits only for satisfaction, but to the sacrifice of the mass, pardons of their own, and to purgatory, &c., using all deceitfulness and error to compass their own cursed ends.

IV. So in like manner do these Foxes break in upon a people, when they are secure; like the envious man, that sowed tares among the good seed, they watch the fittest opportunities to spoil God's heritage.

V. So these Romish Foxes are a filthy and stinking sort of vermin in their lives and conversations, guilty of all manner of abominable the light of the Gospel clearly and freely shines in a kingdom or nation, they hide themselves; but when it begins to be even-tide with a people, then they, as at this day, begin to look out of their holes.

VI. So wicked persecutors and seducers do great hurt and mischief to Christ's vineyard. "Take us the Foxes, the little Foxes that spoil the vines," &c., Cant. ii. 15.

VII. So the Romish Foxes and subtle enemies of the Lord's heritage, notwithstanding all their craft and hellish policy, are often taken in the snare, and their plots discovered, and they hanged for their treason and cursed contrivances, as former and latter times shew.

INFERENCES.

I. This may teach us to take heed of two sorts of Men. First, of a flattering and fawning persecutor. Secondly, of a cunning and subtle seducer; for Foxes haunt not a vineyard, or flock of sheep, more than these do the Church. (1.) By corrupting the purity of her doctrine. (2.) Obscuring the simplicity of worship. (3.) Overturning the beauty of order, and bringing in confusion, spoiling her band of union, by extinguishing the vigour and life of Christianity. (4.) By destroying

her children, and spoiling their goods, and as much as in them lies ruining their souls.

II. Therefore let us pray that these Foxes may be taken, like as the Foxes, that one way or other their craft and subtlety may be discovered, and they prevented, and hindered from doing more hurt to God's Church.

WICKED MEN COMPARED TO GOATS.

"When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from the other, as a shepherd divideth his sheep from the Goats. And he shall set the sheep on his right-hand, but the Goats on the left," &c., Matt. xxv. 31—33.

THE male or great he-Goat, is called in Hebrew *atud*, and the lesser *sier* and *zier*; the Chaldee translate it, Gen. xiii. *teias-jaii*, and Numb. xv. *lze*; the Arabians, *teus* and *maez*; the Persians *asteban*, and *busan*; the Grecians *tragos*, or devouring or ravening.

Tragus ab edendo quod grana fracta pane.

The common epithets given to the Goat, by the learned, are these, viz., left-sided, greedy, unarmed, swift, long-legged, rough, ragged, unclean, strong-smelling, letcherous, bristler, wanderer, vile, wanton, &c.

Wicked men, but more especially hypocrites in the Church, are compared to them.

SIMILE.

I. The Goat commonly feedeth among sheep, and lieth down with them, and seems much to love their company.

II. Yet there is a vast difference between the natural properties of the sheep and Goats; for whereas sheep are meek and harmless, Goats are of a contrary disposition, they are ravenous and very mischievous, they will eat the barks of trees, and spoil tender plants, great destroyers of gardens and vineyards.

III. The Goats are a stinking and unclean sort of creatures; there is no creature, saith Gesner,* that smelleth so strongly as doth a male Goat, by reason of the immoderate lust which this creature is exceedingly prone and addicted to above others.

IV. A Goat is said to be a very greedy and devouring sort of creature; for as Dr. Franzius† reports that that field or pasture that will feed a thousand sheep, will not be enough for a hundred goats.

PARALLEL.

I. So some hypocrites seem to love the company of God's people, they cunningly contrive ways how to get into Churches, and appear to be of the same flock, taking much seeming delight in the company of the truly religious.

II. So there is a great difference between a Wicked Man, notwithstanding his highest pretence to religion, and a saint; the one is humble, meek, and harmless, seeking the good and well-being of all, when the other is proud, stubborn, and mischievous; many of them while they seem to have a great zeal for religion, secretly care not what hurt they do to God's vineyard, contriving means how they may undo and ruin the godly in the land.

III. So Wicked Men are unclean, filthy, and loathsome in the sight of God, by reason of their abominable and most beastly lusts and uncleannesses, being given horribly to fornication, adultery, incest, &c., Rom. i. 26, 27. From whence cometh the proverb of those men, that have a strong scent about them, that they stink like a Goat.

IV. So some Wicked Men are of a very covetous and greedy disposition, not being contented with a small portion of worldly good things; for though they have some hundreds, nay thousands by the year, yet are still craving after more, not being satisfied with what they have of their own, but also strive to possess themselves of that which

is their neighbour's; desiring, like wicked Ahab, Naboth's vineyard. So that that

* See Topsel out of Gesner.

† Page 198.

SIMILE.

portion or estate, which will satisfy and comfortably maintain a thousand families of good Christians, is too little for one of them : such is their covetous and greedy appetite.

V. Goats feed and lie down with sheep, yet sometimes the shepherd separates them one from the other.

as a shepherd separates the sheep from the goats.

PARALLEL.

V. So though some Wicked and hypocritical persons accompany with the Lord's people, and seem to feed and lie down with them, yet at last the Lord Jesus will separate the one from the other,

SIMILE.

I. Goats are useful ; some poor people are much supplied by them both for meat and milk.

II. Goats have been made use of in the time of the law, for sacrifice, and were also used, as clearly typifying Jesus Christ. See Ainsworth on Levit. xvi. 5, 8, 15.

DISPARITY.

I. But some Wicked Men are not only of no use either to poor or rich ; nay, many of them are not only worse than Goats, but worse than infidels ; so far from relieving others, as that they provide not for those of their own household.

II. But Wicked men are an abomination to the Lord, their very persons, as well as their sacrifices, are detestable ; no use at all made in any part of God's worship, but are excluded therefrom, till by hearing the word, they repent and turn to God, and so become the sheep of Christ.

INFERENCES.

As this may call aloud to Wicked men, to consider the sad and loathsome estate they are in, so in a special manner it doth reprove all such, that like Goats, feed and lie down with Christ's flock, and yet are still but Goats ; and as they so abide, they will be found at the left-hand of Christ in the day of his appearing to judgment, when they shall be separated, so as never to have the company of the sheep of Christ more ; and " Then shall he say unto them on the left-hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 41.

WICKED MEN COMPARED TO THIEVES.

Jer. vii. 11. Matt. xxi. 13. Isa. i. 23. Rev. ix. 21.

A thief *κλεπτης*, *fur*, Matt. vi. 16, 20, and xxiv. 43, John x. 8, 10, and xii. 6, he that stealeth cunningly, *φωρ*, so a Thief was named of old, or as if it were *κλεπτης*, of carrying or taking away, *λυσος*, *Latro*, Matt. xxi. 13, xxvi. 55, and xxvii. 38, 44, a robber.

In what respect Wicked Men may be fitly compared to Thieves, take as followeth.

PARALLELS.

I. Some are Thieves from their childhood, they begin betimes to steal and rob : so the ungodly begin betimes to be wicked, they are said to go astray from the womb, telling lies, and are by nature prone to all manner of sin and wickedness ; hereby depriving God of that honour, fear, and reverence, that belongs to him.

II. Thieves love not the day, lest they should be discovered, but are active in the night : so wicked Men hate the light, " They love darkness rather than light, because their deeds are evil," John iii. 19.

III. Thieves run many hazards and dangers, venture their lives to accomplish their designs : so Wicked Men run great hazards and dangers, venture not only the life of their bodies, but of their souls also, to fulfil their designs and wicked purposes.

IV. Thieves are a great terror to honest men, they put many in fear : so some Wicked and ungodly Men are a great trouble, grief, and terror to those who are godly ; how was the soul of righteous Lot vexed with the filthy conversation of the Sodomites, 2 Pet. ii. 7.

V. Thieves greatly abuse, rob and wrong others, not only such as are of their own rank and quality ; but sometimes set upon, and rob persons in authority ; the judge

may, and prince himself, has been sometimes robbed and abused by Thieves: did not T. Blood but a few years since, steal the king's crown? so Wicked Men greatly abuse their neighbours, they do often take away the good name of such who truly fear God, and sometimes attempt their chastity, &c. This is not all, they do not only thus endeavour to rob men, such who are poor mortals like themselves; but they rob God; and that many ways. (1.) They rob him of his glory. And (2.) Of their own strength and flower of their age, which belong to him. (3.) They rob him of their hearts and affections, and place it upon the world and their own base lusts. (4.) They rob him of their precious time, and squander it away in a foolish and idle manner, upon their lusts; nay, hath, not that man of blood, I mean the Pope, robbed Jesus Christ of his crown and royal diadem! doth he not assume that power and headship to himself, that only belongs to the Prince of the kings of the earth.

VI. Thieves oft-times kill as well as steal, and kill in stealing, so that they make themselves guilty of murder as well as of theft; so wicked and ungodly men, by their ungodly and sinful lives, make themselves guilty of the breach of the whole law of God, by adding sin to sin, and multiplying their wickedness, and so transgress not only in one, but in every point, and thereby wilfully murder their own souls, and many times kill and destroy their innocent neighbours too.

VII. Thieves are sometimes taken in the fact, or by pursuit are apprehended, and laid hands on, that they may answer the law in that case made and provided: so Wicked Men are sometimes taken in their wickedness by the hand of God; or if they escape an immediate stroke in the very act of sin, yet they are pursued by God's just judgment that followeth them, and will overtake them at last.

VIII. Thieves, when taken, would fain make an escape; nay if they are not held by strong hands, they will get loose and run away: so Wicked Men when God's hand is upon them how fain would they make an escape? When Adam fell in with the tempter to rob God of his honour, it is said, he hid himself among the trees of the garden: guilt made him fly; and what pitiful shifts do all old Adam's children make, to excuse their sins? or if they cannot make excuse, then they seek out ways to escape if possible: some say, their sins are not so great as others; others say they were drawn in and enticed; others, that God is merciful, and they doubt not but he will pardon them: others fly to the goodness of their hearts; some to seeming repentance, saying, God forgive me, &c.; but whatever way they take, till they are truly converted, they are holden by the cords of their own sins, and they shall not escape, nor can get out of God's hand, but must answer for all their wickedness at their utmost peril.

IX. Some Thieves are so impudent, that they will adventure to rob in the day-time, let who will look on, being too strong for the standers-by: so some Wicked Men are so impudent, that they will adventure to rob their innocent neighbours of their goods in a public manner in the day-time; as many of the Papists have served the poor Protestants in former times, in divers nations, and pretended they had law for what they did.

X. Some are great Thieves, and therefore called the captains of the Thieves, under whose conduct and direction the lesser Thieves do rob and steal: so some Wicked Men are so notorious in wickedness, that they lead the van as it were, and are not only examples to others of inventing new coined oaths, and sinful fashions, and customs; but do command or lay some kind of force upon such, who are under their power, to be as wicked as themselves, else they turn them off as not fit to do them service: as it is written; "If a ruler hearken to lies, all his servants are wicked," that is, he will so discountenance and discourage truth and honest dealing, that none but liars and wicked persons can live with him, Prov. xxix. 12.

XI. Some Thieves are so merciless, they steal and carry away all that people have: so some persecutors have been so void of pity and humanity, that they have taken away all which some godly people had, even their very beds from under them.

XII. There are some sacrilegious Thieves, such as rob churches, and steal away those things that are set apart for divine worship: so some Wicked Men are robbers of the Church of God, by taking away his holy institutions, and setting their inventions in the room thereof; such are the Romish crew, &c. Christ tells us, that such who come not in by the door, but climb up some other way, are Thieves and robbers: nay, if it were possible, the great Thief the Pope, and his accomplices,

would have robbed us of the Bible, and the true religion, nay of the true Church itself; however they, with all that adhere to them, have robbed many hundreds, nay, thousands, of her true and faithful members, both of their goods, lives, and liberties, for the which they must give an account at the great day.

XIII. Thieves are so opposite to honest men, that they by all means avoid their company and society, if possible, when they know them. So Wicked men, known and discovered to be so, are not at all fit company for the godly, nay, the godly are commanded to avoid them, and to have no fellowship with them, so far as possible they may; however if in civil things there be some kind of necessity to buy and sell with them, yet their sin in that, or any other way, is to be hated and departed from; nay, if a man hath been a professor of godliness, and turn to be a wicked man, with such an one the godly are to have no intimacy, that he may be ashamed, 1 Cor. v.

XIV. Thieves know by-ways, and are acquainted with such places where they may accomplish their designs, not only as to secrecy, but security. So Wicked Men acquaint themselves with bye-ways, and therefore called the way of the wicked. "Let the wicked forsake his way," &c., Isa. lv. 7. "Blessed is the man that walketh not in the way of the ungodly," &c., Psal. i. 1. Joseph's mistress made use of her skill in the way of the Wicked when she attempted to rob him of his chastity. For there was, (1.) privacy, none saw. (2.) Secrecy, none knew, and (3.) Opportunity, which he might now, without fear of shame, make use of; and there is not a Wicked fornicator in the world, but would have owned it as his way, and have chosen it too as a fit opportunity; but blessed Joseph walked not in this way, he knew that nothing could be so private, nor be kept so secret but the all-seeing eye of God can see it, and will bring it to light.

XV. Thieves are sometimes taken and committed to prison, there to be kept safe till the general assize, or time of trial, and then are brought forth, tried, and condemned, many times to die, and soon after executed. So Wicked Men are taken by death, and committed to the grave, and there they are held fast till the day of resurrection, and last judgment or great assize, where they shall be tried, and give an account of all their wickedness done in the body, against whom Jesus Christ will proceed in a way of justice; and being arraigned, and indicted for all their wickedness, thefts, and robberies, shall be found guilty by good evidence, by the law of God, conscience, and nature; and being so found guilty, shall receive the just sentence of hell-fire, prepared for the devil and his angels, with a "Go ye cursed," Matt. xxv. 46.

DISPARITY.

I. Thieves can but rob and steal such things as are common to men. But Wicked Men rob God, and cheat themselves of their own immortal souls, as hath been showed.

II. Thieves endeavour to hide themselves, and are not willing to be known. But Wicked Men commit their wickedness publicly, and matter not who seeth them; they declare their sin as Sodom, and hide it not, they are not ashamed to commit their wickedness in the very face of the sun.

III. Thieves oft-times spare the poor, and let them pass, but seize upon such as are rich. But Wicked Men regard neither poor nor rich, if they be godly; nay the poor of this world, though rich in faith, are mostly in their eye, to be made a spoil, robbed and ruined by them.

IV. Some Thieves after they have received the just sentence of death, from which they cannot escape, yet do repent of their wickedness and receive pardon of God, though they die by the law of man. But Wicked Men, living and dying in sin, after the last judgment, and sentence of eternal death, cannot repent, neither have they any time so to do, but must be damned without remedy.

INFERENCES.

I. Hence we may see, how easily men may mistake themselves, by condemning others when they are in as bad or a worse state themselves; who is it but will readily cry out against a Thief, and use their utmost endeavour to apprehend him? but how few are there, of the same kind, viz, Thieves, as hath been shown, will lay hands upon, or condemn themselves? who are, as you have heard, worse than Thieves.

II. How doth it warn the godly to look to themselves: "for if the good man of the house had known at what time the Thief would have come, he would have watched."

WICKED MEN NAKED.

"And covered thy Nakedness, &c., Thou hast not remembered the days of thy youth, when thou wert naked and bare," &c. Ezek. xvi. 8, 22.

"Poor, and blind, and Naked," &c. Rev. iii. 17.

There is a two-fold Nakedness, viz, an external, and an internal Nakedness: the Nakedness of the soul, as well as of the body.

PARALLELS.

I. Nakedness since the fall doth not only import not having of clothes, but the want of clothes. As Adam before he fell, had no clothes, so he needed none; his Nakedness was an ornament to him; but no sooner had he sinned, but he saw the want of a garment. So all ungodly men are not only without spiritual clothes, but they exceedingly need them; as they have no righteousness to cover them, so it is their misery. It is a lamentable thing to be Naked, and it is a far more grievous thing to be spiritually Naked, to have no real and divine cover for the soul.

II. The shame, deformity, and all natural filthiness of a Naked person doth appear; it is visible, and he is thereby exposed to reproach. So the shame, deformity, and vileness of Wicked Men, who are not spiritually Naked, having not the righteousness of Christ to cover them, doth appear; and this exposeth them to shame and reproach. "Sin is the shame of any people," Prov. xiv. 34. To see a man Naked, that hath a rotten and polluted carcase, full of sores and stinking ulcers, is a loathsome sight. But such is the state of the souls of the ungodly men, they are Naked, and their inward filthiness lies fully open to the eyes of the great God, nay, and much of it appears to the sight of men; spiritually there is no soundness in them, from the crown of their head to the soles of their feet, nothing but wounds, bruises, and putrifying sores," Isa. i. 6.

III. A Naked person is exposed to the extremity both of cold and heat. Clothes keep the body warm in winter, and defend from the parching heat in summer; and he that is without them, from hence is in a miserable condition; every blast pinches him, the sun scorches him, &c. So wicked men lie open to the dreadful wrath of God, which is set forth in scripture by things extreme in their nature, both in respect of heat and cold. O how unable will these naked souls be to abide the day of God's wrath, or to stand before him who is a consuming fire! The righteousness of Christ will be as a cover and screen between the saints, and the devouring flames of God's anger. But wicked men have no defence, no screen nor cover; they are Naked, exposed not only to the shame of every eye, but to the direful effects of God's dreadful wrath and vengeance, &c., whilst they live, and when they die, and for ever.

IV. A Naked man is exposed to great danger by his enemies; every small blow may wound him, who hath nothing on to defend him from it: every small prick will make him bleed. But much greater danger is he in by great strokes, and thrusts of swords and spears, and by arrows and darts that enemies may let fly against him; his condition is not only full of shame, but also full of danger. So wicked Men, who are spiritually Naked, are exposed to great danger from the enemies of the soul. (1.) Sin, nay, every sin wounds him; the least sin makes a wound in his soul, what wounds then do great sins make! (2.) Conscience wounds him and lashes him sorely. (3.) Satan lets fly his fiery darts and arrows against him, and wounds him to the very heart, and like an hungry lion, tears his soul, as it were, to pieces. (4.) Death and wrath wound him, he having nothing to defend him from any of these, &c.

V. A Naked person is not fit for any employment; he is not fit to fight, nor fit to labour. So such who are spiritually naked, are not fit for any spiritual service: they can neither work for God, nor suffer for God, nor resist sin and Satan; they are not fit for any society of spiritual men, but are unspeakably miserable every way.

DISPARITY.

Naked men desire clothes, they will beg hard for something to cover their Nakedness ; but the Wicked are unsensible of their Nakedness, and therefore seek not to be clothed ; nay, like mad Men, refuse raiment. We read, Luke viii. 27, of a man possessed with a legion of devils, and the text saith, he wore no clothes ; his madness is evidenced by that, he would suffer no clothes to be put upon him. It is a sign Men are spiritually possessed with a legion of devils, that refuse to put on the garment of faith and holiness to cover their Nakedness. These garments are held forth every day to be sold, without money and without price, in the ministry of the Word ; but so mad are ungodly men, they had rather go Naked, than lay hold on them, and put them on. And is it not just, that such Men should be buried in hell, in their own rags, that will not embrace Christ and holiness, that they may be clothed with eternal salvation ; Isa. lv. 1, 2, Rev. iii. 18.

WICKED MEN COMPARED TO VIPERS.

“ *O generation of Vipers,*” &c., Matt. iii. 7.

JOHN Baptist calls the Scribes and Pharisees, and other wicked Men of the Jews, Vipers : not only Vipers, but a seed and generation of Vipers. Some think he alludes to the devil, that old serpent, whose offspring they were : “ Ye are of your father the devil,” &c., John viii. 44. But others rather think, he compares them to the serpent called the Viper, upon consideration of divers properties, wherein there is a fit resemblance between it and them, &c.

PARALLELS.

I. THE Viper is a most poisonous creature : when the barbarians saw the Viper stick on Paul’s hand, they looked upon him as a dead man ; their biting is accounted mortal, Acts xxviii. 6. So the Wicked are a very destructive and murderous generation of Men, their bitter words and cruel slanders, are like deadly venom : “ The poison of asps is under their tongues.” David complains of the ungodly upon this account, “ Whose tongue,” saith he, “ is as a sharp word.” Sin is compared to poison : “ Their poison is like the poison of a serpent,” &c. “ The tongue,” saith James, “ is full of deadly poison,” James iii. 18. And if this be the nature of their words, what are their works ! If poison be in their words, what poison is in their blows, and cursed bitings ! “ Their teeth are spears and arrows,” Psal. lvii. 4.

II. The Viper devours scorpions, and thereby the poison becomes stronger : so the Pharisees and Sadducees, taking in the poisonous opinions of their corrupt Rabbins, by adding their own, increased the poison of their vile errors. Blackwood.

III. The Viper hath a beautiful skin, though inwardly very venomous : so those Pharisees, like other painted hypocrites, made a fair show in the flesh, appeared devout, and glorious to men, but were inwardly full of poison of lust, and abominable error.

IV. Young Vipers, as Aristotle,* Pliny,† Rhodogin,‡ and others affirm, eat their way into the world through their mother’s belly, though some seem to doubt of the truth of this generally received opinion : so the Scribes and Pharisees cried out, we are Abraham’s children, &c., and from thence concluded, they were meet subjects for baptism, and should be saved : they, like Vipers, as one observes, would needs find a way to heaven through the bowels of their ancestors, or by the faith of their parents : but what said the Baptist ? “ O generation of vipers, &c., think not to say within yourselves, we have Abraham to our father,” &c., Matt. iii. 7, 9. Or as another worthy writer observes upon the place ; as the Viper eats, saith he, through the bowels of his dam, that they may come to life ; so you Scribes and Pharisees kill your mother the Synagogue, your fathers the prophets, and faithful teachers, that you may live in your pride and covetousness.

V. Gesner, and divers others, § affirm, that the female Viper is the worst, and her

* *Aristot. Hist. of Anim. lib. 8. ch. 29.*

† *Rhod. lib. 3, cap. 37.*

‡ *Plin. lib. 10, p. 62.*

§ *Jerom.*

biting more deadly than the snake's ; after the biting of the male there are but two holes, but after the biting of the female there are four. See the verses of Nicander :

But of the viper's brood, the female is the worst,
Which, as it were, with greater wrath doth burn ;
And therefore when she bites, makes bodies more accurst,
Inflicting hurtful wovnds, to vehemency turned ;
Rolling her bulk and tail more oft about.
Whereby a speedier death doth life let out.

This may aptly be applied to many cursed women, who, if all the viperous generations of cursed monsters, have in divers ages of the world, appeared in their venomous rage and malice against the innocent, worse than men. I might give you a catalogue of them, if needful. As some women who are gracious, seem to excel men in zeal and love, and other divine virtues so some women, when very Wicked and left to themselves, exceed most men in horrid abomination, &c.

WICKED MEN POOR.

"Poor, and blind, and naked," Rev. iii. 17.

A Christless soul is poor : it is true, a godly man, one that hath much grace, is poor in his own eyes : " I know thy poverty, but thou art rich ;" but a wicked man is really a poor man, as will appear by the following parallel.

PARALLELS.

I. HE is a poor man, that hath nothing that is really or truly good, that hath no clothes to cover him, but is naked as ever he was born ; that hath never a bit of bread nor any thing that is good to eat, but lives upon husks, chaff, and ashes, &c. Now Wicked Men are so Poor and miserable, that they have nothing that is truly good : they are naked, as we have showed, their souls are naked ; they have nothing to eat but husks and ashes ; for such are those empty and perishing things, of the world compared to in the scripture, on which they feed : " He feedeth on ashes," &c., Isa. xliv. 20. The prodigal " would fain have filled his belly with the husks which the swine did eat," Luke xv. 16. " Ephraim," saith God, " feedeth on the wind," &c., Hos. xii. 1, therefore Wicked Men are Poor and miserable.

II. He is a Poor Man, that as he hath nothing, so he can do nothing, whereby to help or relieve himself in his necessity : Wicked Men, as they have nothing, so they can do nothing, to relieve their own souls : they have no clothes, and none can they, by any ways of their own, obtain, or help themselves unto ; they have no food, nor can they procure any : " They labour for that which is not bread, and spend their strength for that which satisfies not," Isa. lv. 1, 2, therefore Poor and miserable,

III. He is a Poor Man, that as he hath nothing, and can do nothing, so he hath no body, neither friend nor brother, that can do any thing for him : but thus in a spiritual sense it is with Wicked Men, and therefore Poor and miserable.

IV. He is a Poor Man, who as he hath nothing, can do nothing, nor hath any body to do for him, and yet is many thousand pounds in debt : such is the state of Wicked Men, they have nothing, can do nothing, have no friend or brother to do any thing for them, yet do owe ten thousand talents to God's justice, which is a great, a very great sum, and therefore Poor and miserable, Matt. xviii. 24.

V. He is a Poor Man, that as he hath nothing, can do nothing, hath none to do any thing for him, and is many thousand pounds in debt ; and besides, is a sorry soul, he has no worth in him, being a vile, base, sordid, and ill-natured wretch, worthy of no regard or pity, one that no body will cast an eye of compassion upon : but such is the condition of every ungodly person, they have no worth nor excellency at all in them, they are not worth regard nor pity, there is nothing in them that can move God to respect them, nor his angels to regard them, therefore very Poor and miserable, Ezek. xvi.

VI. He is a Poor Man that is in the condition we have mentioned, and that which aggravates his poverty is this, he is not like ever to be in a condition to help himself, nor to find a friend or brother to help him: a Man may be to-day miserable, helpless, and friendless, but in a little time possibly it may be better with him, and he may supply his own necessities, or get some to relieve him. Now ungodly Men are in the state you have heard, and are never like to be in a better condition, by any means of their own, or by any friend of theirs, and therefore poor and miserable.

VII. He is a Poor Man that is in the condition above-mentioned, and not only so, but is sick, wounded, and in prison, &c. Such spiritually is the state of all Wicked Men, viz., sick, wounded, blind, naked, and in prison, under the power of sin and Satan, and therefore poor and miserable, Isa. i. 5.

VIII. Some men's great and miserable poverty has come upon them, partly by the pride, abominable lust, and extravagancy of their parents, and partly by their own idleness, lust, and prodigality: even so the spiritual want and poverty of Men was in part brought upon them by the sins of our first parents, and partly by their own actual sins. This is the state of unregenerated persons, they all even thus poor and miserable: and happy are they who see this to be their condition; "Blessed are the poor in spirit, for theirs is the kingdom of heaven," Matt. v. 3. Those who see their own wants, poverty, and misery, shall out of the fulness of Jesus Christ be supplied with whatsoever they need: for though Man naturally be so poor, that he hath nothing, can do nothing, and hath no earthly friend or brother that can do any thing for him; and besides, he owes ten thousand talents, and is worth no regard nor pity; yet the eternal God hath found out a way, for the manifestation of his own glorious grace and bounty, to enrich him, and make him happy for ever. "He that was rich became poor, that we through his poverty might be made rich."

DISPARITY.

Poor Men are full of complaints, they commonly bewail their poverty, and would gladly have all their wants supplied, and be made rich, if they knew but which way it might be done: but Wicked Men, though they are poor, so humble and miserable as hath been shown, yet they are contented, being woefully blinded by the devil, &c., so that though they are daily told how they may be made rich, yet they slight all advice and counsel, and stubbornly refuse the riches of grace and glory.

THE HEART OF A WICKED MAN COMPARED TO A ROCK.

"*And like a hammer that breaks the Rock in pieces,*" Jer. xxiii. 29.

"*And I will take away the stony Heart,*" &c., Ezek. xi. 19.

"*And some fell upon a Rock,*" &c., Luke viii. 6.

"*They made their Hearts as an adamant-stone,*" Zech. vii. 12.

NOTE, the Hearts of sinners are like Rocks; or, Wicked Men have stony and rocky Hearts.

PARALLELS.

I. A Rock is a barren and fruitless place; what will grow upon a Rock? so the hearts of Wicked Men are barren and unfruitful to God; they bring forth no spiritual fruit to him.

II. Rain cannot enter nor soak into a Rock, but as it falls, so it glides off, and runs away: so the spiritual rain of heaven, viz., God's Word, though it falls never so powerfully upon ungodly Men, it will not enter inter their Hearts: "My word has no place in you," saith Christ, &c. Good doctrine, and heavenly counsel glides off of these spiritual Rocks, like rain from a Rock, or high mountain.

III. Rocks and stones are naturally rough, and unfit for use, until they are hewed and squared, &c. So the Hearts of Wicked Men are naturally rough, and unfit for any spiritual use, until they are hewed by the axe and hammer of the Word: "I have hewed them by the prophets," Hos. vi. 5.

IV. A little thing will not break a hard stone, or a flinty Rock, &c. So a little matter will not break a stony or Rocky-Hearted sinner; God strikes often, and strikes

hard, gives many a blow upon their Hearts, by his Word, and by his Spirit, and sometimes by afflictions, before their hearts will yield, or break in pieces.

V. He that will break a Rock in pieces, or hew stones to make them fit for use, must have a meet and convenient instrument : so God makes use of a right and fit instrument to break in pieces the hard and Rocky Hearts of ungodly Men, viz., his blessed Word, in the hand of the Spirit : "Is not my word like a hammer, that breaks the Rock in pieces?" Jer. xxiii. 29.

VI. A Man many times employs workmen to break a Rock, and hew stones : so God employs his ministers, as workmen in his hand, to break these spiritual Rocks, and hew these rough and ragged stones, to make them fit to lay in his spiritual building. "I have hewed them by the prophets," Hos. vi. 5.

VII. Seed that falls upon a Rock, or stony place, though it doth spring up, it soon withereth away, if the fowls of heaven do not pick it up : so the Word of God, if it be sown upon stony and Rocky-hearted sinners, though it may seem to spring up, yet it soon withers for want of root. "They believe for awhile, but in time of temptation fall away," Luke viii. 13.

IN F E R E N C E S.

I. No marvel minister's work is so hard and laborious, they are God's stone-cutters, or Rock-hewers ; nay, and it fares worse with them than with other workmen, that work in stone-pits, or hew stones, they labour all day, and go home at night, and come again in the morning, and find their work as they left it : but God's workmen hew, and take pains, and leave their people, and come again, and find them worse than before, their Hearts many times growing more hard and obdurate, &c.

II. Let not ministers, notwithstanding all this, be discouraged, for they know not but at last God may set a word home that may do the business, and make the hard-Hearted sinner tremble, and cry out, as they did, Acts ii. 37, "Men and brethren, what shall we do?"

Quest. But some may say, from whence doth it arise, or what is the cause of this spiritual hardness that is in the Hearts of men.

Answ. 1. Naturally the sinner's Heart is hard, and like a Rock ; we all brought a flinty and churlish nature into the world with us ; such is the effect of original sin.

2. There is also an acquired hardness. Pharaoh hardened his own Heart ; and the prophet saith, "They have made their Hearts as an adamant stone," Zech. vii. 12.

3. There is a judiciary hardness of heart, which is inflicted by God as a judge. Men harden their own hearts against God, and God at length resolves they shall be hard indeed ; and therefore he withdraws the common influences of his grace from them, and deprives them of all gracious means of softening. And when all these three meet together in a man, he is irrecoverably hard and sinful. "His neck is an iron sinew, and his brow brass," Isa. xlviii. 4.

4. A Man is hardened in his sin gradually ; and as he grows harder and harder, so nearer and nearer to eternal ruin. (1.) He takes leave to meditate on sin, he rolls it up and down in his thoughts as it were ; a hard Heart lets vain thoughts dwell in it. (2.) He takes some tastes of the pleasure and delight of sin, it seems to him as a sweet morsel under his tongue ; and this is a sign of a further degree of hardness. (3.) The third step is, custom in sinning ; it argues great boldness to venture often. (4.) And then in the next place he defends and maintains his, he has got some plea or argument for it ; he is an advocate for sin. (5.) He is angry with them, and secretly hates them in his Heart, that reprove him for his sin, or advise him against such and such wicked ways. (6.) He grows soon after this conscience-proof, and sermon-proof, nay, and judgment-proof too ; he neither fears rod nor sword ; a stone will yield as soon as he. (7.) He after this sits down in the seat of the scorner, derides and reproaches the law, and mocks at approaching judgments, like the Sodomites. (8.) And at last becomes a persecutor of them that are godly, like cursed Pharaoh, &c.

Quest. What are the signs of a hard Heart ?

Answ. 1. When many blows will not break it, nor make the Heart yield. Notwithstanding God lays on hard and heavy strokes by his Word, by conscience, and by judgments, yet nothing works remorse.

2. When that word or sermon which wrought powerfully upon another person, works not at all upon thee.

3. When the divine rain of the word glides off thy heart, and will not remain or abide with thee, it is a sign thy Heart is hard.

4. When thou art neither troubled for thy own sins, nor troubled for the sins of others.

5. When thine own miseries, the miseries of the saints, and the distresses of Zion, do not melt thee, nor work compassion in thy soul: though God is dishonoured, his right and sovereignty invaded, and ruin seems to be at the door, yet thou art not troubled at any of these things.

WICKED MEN COMPARED TO EAGLES.

"He shall come as an Eagle against the House of the Lord," Hos. viii. 1. Some understand this Eagle signified Nebuchadnezzar; others, the Assyrian, &c.

"Our persecutors are swifter than the Eagles of heaven," &c., Lam. iv. 19.

Tyrants and cruel persecutors are compared to Eagles.

PARALLELS.

I. EAGLES are very swift in their flight, and that especially when they pursue their prey. So cruel persecutors are swift to shed blood: *"They haste like eagles to the prey,"* Isa. v. 26.

II. Eagles are quarrelsome creatures, preying, devouring, envious, proud, lofty, the plague and tormentors of all other birds or fowls of heaven, as naturalists observe. Gesner reports, that in a certain Eagle's nest were found three hundred ducks, one hundred and sixty geese, forty hares, and many fishes, &c. In these respects Wicked Men, or bloody persecutors, may fitly be compared to them: they are very quarrelsome, always seeking occasion against the innocent; envious, proud, and lofty, as appeared in Pharaoh, and others. They are the very plague and torment of all their neighbours. How many hath the Roman Eagle destroyed! How many thousands, nay, hundred thousands of the sheep and lambs of Jesus Christ have been found in her nest! as I may so say. *"In her was found the blood of prophets, and of saints, and of all that were slain upon the earth,"* Rev. xviii. 24.

III. The Eagle is a subtle and crafty creature: she will fill her wings with dust, and get upon a stag's horns, and by beating the dust and sand into his eyes she blinds him, and then soon conquers him. She also carries shell-fishes on high, letting them fall upon a rock to break them, which sets forth her great subtlety, &c. How crafty have many persecutors been to destroy the godly! *"Come,"* saith Pharaoh, *"let us deal wisely with them."* Their common practice is, to put the saints into wolves' skins, and then set the dogs upon them, to worry them. Christ was accused for being an enemy to Cæsar; and the apostles, *"as movers of sedition,"* Acts xxiv. 5. Thus the cruel Papists dealt with the good lord Cobham, and many other Christians, viz., accused them with treason and rebellion, that so they might with the better colour take away their lives.

IV. An Eagle is an unclean creature, and therefore God would not have it to be offered up in sacrifice; though she be accounted the king of birds, yet God rather chose the dove upon this account, and refused the Eagle; so wicked men are unclean, and their prayers and sacrifices, yea, their best performances, are an abomination in the sight of the Lord, Prov. xv. 8, 9.

V. An Eagle is no comely bird, she hath no sweet voice, nor is she good for food: so Wicked Men are not comely, but contrary-wise, very fulsome and ill-favoured in God's sight, neither is their voice sweet in his ears. Christ takes great delight to see his people, and in hearing their voice. *"Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely,"* Cant. ii. 14. But thus he speaks not of the ungodly: their persons and prayers are no ways delightful to the Almighty. *"God had respect to Abel, and his offering; but unto Cain, and his offering, he had not respect,"* Gen. iv. 4, 5.

DISPARITY.

AN Eagle hath many and excellent properties, wherein there is a great disparity between her and ungodly men; and upon this account the Lord Jesus is compared to an Eagle, and his saints to Eagles. See Christ an Eagle.

WICKED MEN COMPARED TO THE DEVIL.

"Have not I chosen you twelve? and one of you is a Devil," John vi. 70.

"The Devil shall cast some of you into prison," &c., Rev. ii. 10.

VILE and ungodly men may in many respects be compared unto the Devil himself.

PARALLELS.

I. The Devil at first was formed or created by the Almighty; I do not say, he was created a Devil, sin made him a Devil, but God at first made him; he was created an angel of light: so God created Wicked Men; they are God's creatures: though God at first made no Man Wicked: "The Lord created Man upright, but he hath sought out many inventions," Eccl. vii. 29. It is sin that hath made Man so vile.

II. The Devil then is grievously degenerated from what he once was; so are Wicked Men from what they were in Adam.

III. The Devil is an enemy to God; he was God's first enemy: so are Wicked Men cursed enemies of God, and early enemies too: it is thought Man became God's enemy not many days after Satan fell; he is almost as old an enemy as the Devil is.

IV. The Devil conspired like a vile traitor against his lawful Sovereign: so have all the ungodly ever done, and still daily do: they would not have God reign, nor his laws be obeyed, &c., but would magnify themselves, and their cursed edicts, above the righteous laws and statutes of heaven.

V. The Devil sins freely, naturally, with full purpose, and cannot but sin: so Wicked Men sin freely, it is sweet and pleasant to them, it is like sweet wine, &c. They delight in sin; their hearts, as Solomon says, "Are fully set in them to do wickedly," Eccl. viii.

11. "They drink in iniquity, as the fish drinks water," Job xv. 16. "Can the Ethiopian change his skin? then may they who are accustomed to do evil, learn to do well," Jer. xiii. 3. Hence saith the apostle, "Having their eyes full of adultery, and that cannot cease from sin," 2 Pet. ii. 14.

VI. The Devil hates those that are truly godly, and seeks to beguile and deceive them: so Wicked and ungodly Men hate the saints, and strive to entice and draw away their hearts from God and his ways. Hence, as Satan is called a deceiver, and a serpent, so are some of his children.

VII. The Devil's great design is to encourage vice and all profaneness, and by one means or another to suppress real godliness: so this is the great design and endeavour of some Wicked Men.

VIII. The Devil is so vile, that God seeth it necessary to lay a restraint upon him, and put him into chains, or else the world would not have a moment's time of peace and quiet: so ungodly Men are so much like the Devil in this, that God also sees the like need to restrain them: for as the Devil is boundless in his wrath, rage, and malice against mankind, so are his cursed emissaries against their fellow-creatures: hence God puts a hook into their jaws, and sets bars to these swelling seas.

IX. The Devil trembles at the thoughts of God's wrath, and dreads the day that is coming: so do Wicked Men fear him, not because they love him, but because they are his enemies, and as such, they fear he will one day reckon with them.

X. The Devil tempts to sin; he is not contented to be vile himself, but he would fain have others be vile and ungodly as well as he: so Wicked Men tempt, entice, and draw others to sin; they are not content to be ungodly themselves, but strive to defile and corrupt others also.

XI. The Devil is a murderer, a great murderer, and takes delight in shedding of blood, and making desolation in the earth, hence called a lion, and a dragon: 1 Pet. v. 8. So wicked persecutors are in this the very picture of the Devil, viz., great

murderers; their feet run swift to shed blood. How many thousands of innocent souls have the bloody Roman Devils destroyed within these twelve hundred years! They delight in spoiling, and making desolate the inhabitants of the earth, who oppose their pride, or stand in the way of their exaltation; and thence they are called lions and dragons likewise, Psal. xxii. 13, Psal. xlv. 19.

XII. The Devil would fain make those who fear God miserable in this world, he envies their happiness, and if he was but let loose upon them, he would utterly deprive them of their goods, of their children, of their health, &c., and bring them into a forlorn and miserable condition, as he dealt with holy Job; so some Wicked Men in this are like the Devil, they envy the peace and prosperity of God's people, and if God did not restrain them, were it in their power, they would rob them of all their goods, as some have attempted of late, nay, and destroy their offspring. How many innocent babes did the Papists destroy in the massacre in Ireland, crying out, spare them not, nits will become lice! They grudge them their liberty; and therefore, saith God, "The Devil shall cast some of you into prison," &c., Rev. ii. 10. Is the Devil come to be a pursuivant, or an officer, to give warrants to cast into prison? No, but it is spoken of wicked persecutors, that the Devil sets on work.

XIII. The Devil is an accuser, one that vilifies and reproaches all sincere Christians; he is called the accuser of the brethren: Wicked Men are in this also like the Devil, they love to accuse and vilify the godly in the land; as Tertullus served Paul, "We have found this man a pestilent fellow, a mover of sedition," &c., Acts xxiv. 5. They continually labour to render them odious, that so they may be hated, and exposed to the severity of the law, and merciless rage of the rude rabble.

XIV. The Devil is utterly cast off and forsaken of God, and shall have his portion in the lake; there is no hope left him for an escape; he knows it will for ever be his portion: so some Wicked Men are utterly rejected of God, and given up to a reprobate mind, and there is no hope left for them of escaping the damnation of hell; they shall as surely be damned and tormented for ever and ever, as it is certain the Devils shall. So that in these, and many other things that I shall pass by, it appears, Wicked Men bear a resemblance of the Devil, they are like unto him, they have the image of the Devil upon them; sin turns a Man into a Devil. "Have not I chosen you twelve? and one of you is a Devil," John vi. 70.

DISPARITY.

The Devil is a spirit, a created spirit; Wicked Men are flesh as well as spirit. Now the nature of a spirit in very many things differs from a human body, so that in divers respects, there is a great difference between the Devil and the ungodly.

INFERENCES.

- I. No marvel Wicked Men and the saints agree no better.
- II. O what a fearful thing is it to be left and forsaken of God!
- III. No marvel Wicked Men strive so much to set up and establish the Devil's kingdom, seeing they are acted by like principles, and are alike enemies of God.
- IV. The godly may wonder they are not long ago destroyed, considering the cursed and devilish disposition of Wicked Men, amongst whom they live; it is God only that hath restrained them.

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

THAT RESPECT

I. THE TRUE MINISTERS OF THE GOSPEL. II. FALSE MINISTERS. III. FALSE CHURCHES.

MINISTERS COMPARED TO ANGELS.

"The seven stars are the Angels of the seven churches," &c., Rev. i. 20.
"Unto the Angel of the church of Ephesus," &c., Rev. ii. 1.

METAPHOR.

MINISTERS are called Angels.

I. Angels are endued with most eminent power and dignity, they excel in strength.

II. Angels are God's messengers, and are often sent to bring good news to men; the angels brought the first tidings of Christ's nativity.

III. Angels are very wise; David was said to be wise, according to the wisdom of an angel of God, 2 Sam. xiv. 17.

IV. Angels desire to pry into the mysteries of grace and mercy, by Jesus Christ, 1 Pet. i. 12.

V. Angels are lively, beautiful, and shining. When Angels appeared to divers persons, of whom we read, their brightness and glory was very great.

VI. Angels are very obedient to God, they do his commands, and wait for his word.

VII. Angels are swift in executing their business; hence said to have wings.

VIII. Angels have made known much of the mind of God to the sons of Men.

IX. Angels admire, reverence, and adore the glorious majesty of

PARALLEL.

I. So hath God endued his ministers with great power and dignity, they are his substitutes on earth, they represent Christ himself: and Paul saith, "He could do all things through Christ that strengthened him," Phil. iv. 13.

II. So the Ministers of the Gospel are Christ's messengers, they are called the messengers of the churches, and the glory of Christ; they bring the glad tidings of peace and salvation, by Christ, 2 Cor. viii. 23.

III. Ministers of Christ are, or ought to be, wise Men, they understand the mysteries of Christ, and open them to others. The secrets of the Lord are with them, the angels themselves understand the manifold wisdom of God by his Saints, and ministers of the Gospel, Eph. iii. 10.

IV. Christ's true Ministers, make it their great business to study Christ, to dig and dive into the hidden mysteries; "I determined to know nothing among you but Christ, and him crucified, 1 Cor. ii. 1, 2.

V. Christ's true ministers are lively, and very beautiful; when the Spirit of the Lord is eminently upon them, they shine gloriously in grace, and holiness: Stephen, who was a glorious preacher, was said to shine like the face of an Angel, Acts vi. 15.

VI. The faithful preachers of the Gospel are very ready to obey God's commands, though they are very greatly exposed to great danger, if God bid them go, they go, Rom. i. 15.

VII. The Ministers of the Gospel are swift in their spiritual motion, they are said to fly in the midst of heaven, having the everlasting Gospel to preach, &c., Rev. xiv. 6.

VIII. Christ's true Ministers daily make known the mind and will of God, it is one great part of their work and business.

IX. The ministers of Christ, and all true Christians admire and adore God, and his glorious

METAPHOR.

God, and therefore veil their faces before him, and give glory to him; yea, as Mr. Venning observes, it is their very business to sing hallelujahs to God; Angels worship is singing and praising of God, they seek not themselves in serving God.

for God, but the honour and glory of his name only.

X. Angels do their service to the Lord with joyfulness; the morning stars, it is said, sang together, and all the sons of God shout-ed for joy.

XI. Angels are without wearisomeness in their work and service, they are as strong and as lively at the end, as they are at the beginning.

XII. Angels serve the saints, and watch over them, and daily administer to them; and though glorious creatures, do not think it below them so to do.

XIII. Angels are often sent to comfort the saints when cast down, as they ministered to Christ in his bloody agony.

PARALLEL.

majesty, and with self abhorrency veil their faces, as it were, ascribing all glory and honour unto God: "Not unto us, O Lord, not unto us, but to thy name do we give glory," Psal. cxv. 1. The servants of God desire only to rejoice in God, they know no other name to glory in, but in the name of the Lord; and hence they sing his praise, though in prison, Acts xvi. 25. In all which they seek not themselves, in any service they do

X. So Christ's true and faithful ministers and people, take much delight in their service, their minds run exceedingly upon their work, to do for God; to spend, and be spent for God and his people, is the desire and delight of their souls.

XI. So Christ's faithful Ministers and people, by the help of God's Spirit, labour and faint not, "For which cause we faint not," &c. 2 Cor. iv. 16. They shall run and not be weary; Caleb was as strong and as able to do service for God at fourscore, as he was at forty years old, Josh. xiv. 7, 8, 9, 10, 11.

XII. So the true and faithful preachers of God's Word serve the churches, members, and saints of God, and daily watch over them, and minister unto them; and though possibly some of them may far excel in parts and wisdom, yet they think not his service below them.

XIII. So are Gospel preachers sent, and commanded to comfort the feeble-minded, and support the weak; they know how to comfort others with the same comfort whereby they themselves are comforted of God, 2 Cor. i. 4.

INFERENCES.

I. This may inform us, what glory and dignity God hath conferred upon his servants who labour in the Ministry; they have a glorious name, and are greatly honoured by the Lord, and therefore should be received with all due respect, and esteemed very highly for their work's sake.

II. It shows us who are true Ministers of the Gospel.

III. It shows Christ's faithful Ministers, how they should do their work, and behave themselves before the Lord.

MINISTERS COMPARED TO STARS.

"The mystery of the seven Stars, which thou sawest in my right-hand, and the seven golden candlesticks: The seven Stars are the seven angels of the seven churches; and the seven candlesticks are the seven churches." Rev. i. 20.

By Stars in this place, it appears the Ministers of God's word are meant.

METAPHOR.

I. Naturalists say, the sun communicates his light to the Stars.

II. The Stars are placed by the Lord in the heavens.

PARALLEL.

I. So Christ imparts of his Spirit, and saving light and knowledge, to his faithful Ministers.

II. So the Ministers of the Gospel are placed by the Lord in the Church.

METAPHOR.

III. The Stars are a great ornament, and shine gloriously in the heavens.

IV. Stars differ one from another in glory.

V. Stars sometimes are-obscured by clouds, and shine not.

VI. Stars are a guide unto mariners.

VII. A Star led the wise men to Christ.

VIII. Stars give light to men, only in the night.

IX. The Stars send down sweet influences on the earth: "Canst thou bind in sweet influences of pleiades, or, the seven Stars?" Job xxxviii. 31.

PARALLEL.

III. So faithful Ministers are a great ornament to the church, in which they shine forth gloriously in doctrine and conversation.

IV. So there are diversities of gifts of the Spirit in the Ministers of the Gospel; some shine more than others in parts and piety.

V. So ministers sometimes, through temptations, are beclouded, and shine not as at other times.

VI. So Ministers of the Gospel are guides to spiritual mariners.

VII. A true Minister's design in preaching, is to lead men to Christ.

VIII. So Christ's Ministers shine forth, and give light to sinners, and others, whilst the night of this world doth last.

IX. So the faithful Ministers of the Gospel, in a blessed manner influence, by their heavenly doctrine and life, the souls of men to whom they preach, and daily converse with.

INFERENCES.

O What a blessing are faithful teachers to a people or nation where they live! Is it not a lovely thing to see the Gospel Stars? Pray that the heaven may be clear, and that these Stars may not disappear, nor withdraw their shining.

MINISTERS COMPARED TO LABOURERS.

"The Labourer is worthy of his meat," Luke x. 7.

THE Lord Christ compares his faithful servants, that preach his word, to Labourers, to such as externally work and labour with their hands.

METAPHOR.

I. LABOURERS usually are hired, and then sent to work. We read of one that went to hire Labourers, &c., Matt. xx.

II. Some men labour in the field, they are harvest men.

III. Some labour so hard, that they wear out their frail bodies, and bring themselves quickly to the grave.

IV. Labourers are often hindered and obstructed in their work, like as the Jews were in building the temple.

V. Labourers observe the fittest time to do business in; they work hard by day, and whilst they have good weather.

PARALLEL.

I. So Christ spiritually is said to hire Labourers, and send them into his vineyard; he assures them of a glorious reward, when they have done their work.

II. Such Labourers are the preachers of the Gospel: "The harvest is great, and the Labourers are few," &c., Matt. ix. 37. They labour to make ready, and gather in Christ's wheat.

III. So some of Christ's faithful and laborious servants labour so hard in their studies, in watching, praying, and preaching, that they spend themselves, or bring utter weakness upon their frail tabernacles, "I am willing," saith Paul, "to spend and be spent," &c., 2 Cor. xii. 15.

IV. So Christ's spiritual Labourers are often hindered in their work: Satan strives to hinder them, and false teachers strives to hinder them, and wicked persecutors endeavour to hinder them, and many times forbid them to preach any more in the name of Christ.

V. So Christ's Labourers observe the fittest time to do their work; like as Christ saith, "I must do the work of him that sent me whilst it is day; the night comes when no man can work," John ix. 4.

METAPHOR.

VI. A Labourer is worthy of his meat, and ought not to be denied it.

that preach the Gospel, should live of the Gospel," 1 Cor. ix. 9. And, since this duty is much neglected among some Christian Churches, I shall here transcribe a page or two, being part of a sermon preached by Mr. N. C. at the ordination of an elder in the city of London, 1681.

PARALLEL.

VI. So the Ministers of Christ ought to have all things necessary provided for them, and their families: "Thou shalt not muzzle the ox that treadeth out the corn. So God hath ordained, that they

"These words call not only for a maintenance of ministers, but for such a plentiful contribution, as may make them partakers with you in all good things. If God bless the congregation with a plentiful portion of this world's goods, it is their duty to make their Minister a party with them in their flourishing condition. And, considering the place and employment he is in, and the service he attends, it would be extremely unworthy to think you have done enough, if his pressing necessities be answered, while you abound in superfluities. If the congregation be poor, their Minister must be content to be poor with them, yea, rejoice to approve himself a Minister of Christ, by hunger and nakedness if the providence of God calls him thereto: but whilst it is in the power of your hand to provide better for him, God expects it from you; and, 'be not deceived, God is not mocked,' neither will he suffer his commands to be slighted and evaded, without rendering a just rebuke to the offender: "For whatsoever a man soweth, that shall he also reap."

"Now that you may the better understand how far you are concerned in this duty, before I proceed to the further pressing of it, let me put you in remembrance:

"1. That a Minister is bound to attend wholly and only upon his calling in the Ministry, and not to entangle himself in the affairs of this life, that he may please him by whom he is called to this spiritual warfare; and nothing but real necessity may dispense with the contrary. His whole time and strength is little enough to be employed in the work and service he is called to. He must give himself to the ministry of the Word and prayer; and continue in reading, meditation, &c., as a man wholly devoted unto Gospel service; and is therefore, by his call to the ministry, secluded from those ways and means of providing for his own subsistence, as the trades and secular employments of others furnish them with, that his mind, by the cares of worldly business, may not be diverted from that study of God's word, and care of souls, which the duty of his station engageth him to. And if he may not expose himself to the careful thoughts that accompany worldly business, though tending to his profit; certainly it is no way meet, that he should be left to conflict with the thorny cares of a necessitous condition, whilst those he ministers to, have means to prevent it.

"2. It is no less the duty of a Minister, than of other men, to provide for his family, and, what lies in him, to take care of his wife and children, that they may not be exposed to a thousand miseries and temptations, when he is gone, 1 Tim. v. 8. I confess, of all men in the world, a covetous, raking temper worst becomes a Minister: but we greatly mistake, if we think he must divest himself of the due affection of an husband towards his wife, or of a father towards his children; or, that those fruits thereof, which are justly esteemed commendable in others, should be a fault in him.

"3. An elder or bishop is under a special charge to use hospitality, and to set in himself a pattern of charity, and compassionate bounty to poor souls; and if it be his duty to be hospitable and charitable in an eminent degree, than without controversy the people are concerned to endeavour that he may be capable of giving proof of this grace in him, by the exercise of it as there is occasion.

"These things being premised, I shall show you, that you lie under the strongest obligation imaginable to this duty:

- (1.) By the law of nature.
- (2.) By the express command and appointment of Christ.
- (3.) On the account of the great and manifest evil and inconvenience, that follows the neglect thereof.

"First; The law and light of nature obligeth you to it, as to the matter of

equity and justice. And from hence our apostle takes his first plea, in 1 Cor ix. 7, &c., "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" The ministry is a warfare, undertaken at the command of Christ, for the service of your souls; and it is as reasonable that the Minister should receive a supply of outward things from you, as that a faithful soldier should receive his pay from his captain, at the charge of the commonwealth, for whose good he militates. Shall a man feed a flock, as a pastor does, and be denied to eat of the milk of that flock, which it is his work to keep and feed? Or, is it consistent with common justice, to deprive a man of the fruit of that vineyard, which is planted and manured by his own labour? Such is the case, in respect of maintenance, between a Minister and the people. It is not your charity that I ask for him, but justice and debt that I plead for: he is employed in your service, and of right should live upon your charge; nay, you have called him off from other business, and therefore his maintenance is due from you, as is the wages of your servant; though I fear some give more to the meanest servant in their house, than they are willing to do to their minister. Certainly, if you choose as you ought, your Ministers are not of the lowest of the people, but may be allowed to have a share of parts, common prudence, and ability for business, with other men; and could manage trades, or fall into other employments, and get estates as well as you, if they were not devoted to a better service: and must they needs be devoted to necessities and misery, in the same hour that they enter upon the ministry? My brethren, this ought not to be. Let your Ministers have as good a treatment at least, as the law provided for the ox that treads out the corn, who might not be muzzled. Neither was this written for the sake of oxen; for, doth God take care of oxen? or were there no higher end of this law, than that the brute creature should not be abused? Certainly there was; "And for our sakes no doubt was this written, that he that plougheth should plough in hope; and that he that thresheth in hope, should be partaker of his hope: for if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 8—11.

"Secondly, The Lord hath not left us to argue this only from general principles of reason, and common equity; but, to put the matter beyond dispute, hath super-added his express command. Thus he provided for his ministers in the time of the law, which the apostle urgeth in the next place: 1 Cor. ix. 13, "Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?" God did no sooner separate the Levites to the service of the sanctuary, but he by law provided for their subsistence; and though they were but one tribe in twelve, yet the tenth of the increase of the whole land was given to them, besides the first-fruits and offerings, and divers other advantages; so that their lot might equal, yea, exceed that of their brethren. This law indeed is now abrogated, and we pretend to no right of tithing your estates; but the moral equity of it can never cease: neither hath Christ left Gospel Ministers to the wide world, but hath made provision for them also, so far as the interest of his command will go with them that profess his name; for so it follows, ver. 14, 'Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.' The Labourer is still worthy of his hire, and not the less worthy, because he labours in the Gospel. Though indeed, if men did fully come up to their duty, yet still, the charge of Gospel worship will appear very inconsiderable, when compared with that of the law; for, were that my business, I think I could demonstrate, that the fifth part of their estates was yearly to be spent in things relating to the temple service. And if we are sensible of the great privilege and blessing of the Gospel, on higher accounts than merely the ease of those burdens, we shall never think much to defray the moderate charge of a Gospel-ministry, in such a manner as may give reputation to our profession.

"Thirdly, That you may prevent the evil and inconvenience that follows the neglect of this duty, it concerns you cheerfully to practice it: I might have said, evils and inconveniences, as of many, for many there are, and those of easy observations to an unprejudiced eye; but it is the discouragement of study, which at present I chiefly aim at. That study must needs be discouraged, I intend the study of theology, by the people's neglect to make a comfortable provision for their ministers, is too evi-

dent to require a proof. Who will apply himself to gather and lay up those stores of solid learning, which are needful to a Minister, when he can expect to purchase nothing to himself but poverty and distress thereby? Or, how shall a Minister be capable to furnish himself with universal knowledge of things relating to his work, that hath no means for providing for his own information, or no time free from cares and worldly business? And the disadvantage of this will at last fall to the share of the people that he ministers unto. He that considers, that the holy scriptures were originally written in Hebrew and Greek, must have a hard forehead, if he deny the usefulness of learning to a Minister; besides, many other things there are that call for it, in reference to the opening of the scriptures, which I cannot now insist upon. And it is not without diligent and continued study, that the deep things of God can be searched out, and so proposed to you, as to enrich your minds with the clear and solid knowledge of them. I confess, a little learning, and less study, may furnish a man with such a discourse, as may please some weak persons, that judge of a sermon by the loudness of the voice, and affectionate sentences, or can fancy themselves to be fed with the ashes of jingling words, and cadency of terms in a discourse. But alas! the seeming warmth of affection that is stirred by such means, is as short-lived, as a land-flood that hath no spring to feed it. He that will do the souls of his people good, and approve himself a pastor after God's own heart, must feed them with knowledge and understanding, and endeavour to maintain a constant zeal and affection in them, by well informing their judgments, and such an opening of the mind of God from the scriptures, as may command their consciences: and this is not to be expected, but from him, that labours in his study, as well as in the pulpit. Mistake me not; I know the success and fruit of all the studies and labours of men that preach the Gospel, is from the grace and power of the Holy Ghost; but the assistance of the Spirit is to be expected by us in the way of our duty. These things might be yet applied more home to my present purpose; but perhaps some will think there is too much said already, though I heartily wish more were not needful, and my time calls me to put a period to this exercise; and therefore I will only add a word for the enforcement of this and the other duties which I have laid before you, by accommodating the same things to you, which were before touched, for the encouragement and quickening of your pastor in his duty.

“First, remember your pastor is the Minister of Christ, one that dispenseth the mysteries of God to you in his name; and therefore, he acting in his place, according to his duty, the Lord Jesus will account that done to himself, that is done to his Minister; ‘He that receiveth you,’ saith he, ‘receiveth me, and he that despiseth you, despiseth me,’ &c., Matt. x. 40, with Luke x. 16. If the name and authority of Christ will beget an awe in you, or his matchless and unspeakable love influence you, there is no want of motives to those duties that have been passed upon you. If you acknowledge a religious respect and reverence due to the Son of God, exercise it in humble obedience to his Word; and if you love him, and value his Gospel, treat not his Ministers in an unworthy manner; and forget not, that he, who gave his life a ransom for you, well deserves a return of the greatest love from you, and to be honoured by you, not only with good words, but ‘with your substance, and the first-fruits of all your increase,’ Prov. iii. 9.

“Secondly, it is the business of your salvation, and the concern of your precious and immortal souls, that a Minister is employed in; and therefore it is much more your own interest than his, that you should make conscience of your duty. With this argument the apostle enforces his exhortation, Heb. xiii. 17, ‘For they watch for your souls, as they that must give an account, that they do it with joy, and not with grief, for that is unprofitable for you.’ The ministry can never be effectual to the saving of your souls, if you be not sincere in obedience under it. And will you be less careful for your souls, and their eternal welfare, than you are for your bodies, and the comforts of a temporal life? Can you be content to lay out your strength and substance to provide for these, and neglect the other? It is sad to consider, how many there are among professors, that live in the world, as if there were no truth in the report of that which is to come, and have the meanest esteem of the most necessary means of salvation, viz., the Word, and ordinances of Christ, and a Gospel ministry; can expend perhaps an hundred pounds per annum, more or less, for the convenience, ornament or delight of a frail carcase, but will not bestow half so much for the poor, or the support of Gospel worship.”

MINISTERS COMPARED TO WATCHMEN.

"I have set Watchmen upon thy wall, O Jerusalem," Isa. lxii. 6.

"I have made thee a Watchman," &c., Ezek. iii. 17.

"They watch for your souls," Heb. xiii. 17.

Ministers are called Watchmen.

METAPHOR.

I. Watchmen have a charge committed to them, and they ought to take heed they do not betray their trust.

1. They are entrusted with the word, the faithful Word and doctrine of God is committed to them; they must see they preach nothing for doctrine, but what is the direct and undeniable truth and mind of God; they must not corrupt the Word, nor intermix it with the traditions of men. "I gave thee charge in the sight of God, who quickeneth all things, and before Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ," 1 Tim. vi. 13.

2. They have received the charge of preaching God's word; they must preach, whoever forbid them. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; preach the word, be instant in season and out of season, reprove, exhort, with all long-suffering and doctrine," 2 Tim. iv. 1, 2.

3. They have the charge of God's ordinances, or the holy sacraments of baptism and the Lord's Supper. "Go therefore, teach all nations, *i. e.*, make disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c., Matt. xxviii. 19, 20. "For I received from the Lord that which I also delivered unto you." I had it in charge as if he should say, from Christ himself, "that the same night in which he was betrayed, he took bread, and blessed it, and said, take, eat, this is my body which is broken for you; this do in remembrance of me: after the same manner he took the cup," &c., 1 Cor. xi. 23, 24. They must not corrupt the ordinances, nor administer them otherwise than the plain rule, left in the Word of God, directeth.

4. They have the charge of the Church and flock of God: "Take heed therefore unto yourselves, and unto the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood," &c., Acts xx. 28.

5. They must know the state of the flock, and be examples to the flock. "Feed the flock of God which is amongst you, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither being lords over God's heritage, but being examples to the flock," 1 Pet. v. 2, 3.

6. Lastly; they have the charge of men's souls: "Watch for your souls, as such that must give an account," Heb. xiii. 17.

II. Watchmen are not to sleep, nor give way to slumber! they must be awake when others sleep, to see what dangers are near.

III. Watchmen are to give warning, if they see evil coming: hence they ought to have a good eye-sight; a blind man is not fit to be a Watchman.

I. Ministers have a great charge committed to them, which they ought to see to, and so to behave themselves, that they may have their accounts to give up with joy: for,

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II. So the Ministers of the Gospel must not be sleepy and slothful; they are to be upon the watchtower, to see what danger approacheth, or is coming upon the Church and people of God.

III. So Ministers, or Christ's spiritual Watchmen, must give warning, when they see danger approaching, and therefore had need be men of knowledge: they are called seers; if they have no eyes, they cannot be called seers. Ministers had need be like Argus, whom poets say had an

hundred eyes; they should be full of eyes, like the living creatures about the throne, to see before them, and behind them, that so they may perceive clearly every thing

METAPHOR.

PARALLEL.

that is evil or hurtful to the souls of men, or Church of God, and give warning of it; and not like those foolish Watchmen the prophet speaks of, "His Watchmen are blind, sleeping, lying down, loving to slumber," Isa. lvi. 10. "If the Watchman seeth the sword coming, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity, but his blood will I require at the Watchman's hand," Ezek. xxxiii. 6, 7.

They are to give warning to sinners, that they repent, and be converted, for wrath is gone out against them from the Lord; if they live in one sin, they must perish: they are to warn them of the danger of unbelief, to warn them of the danger of the hardness of their hearts, to warn them of the danger of pride, covetousness, and all other sins; to give warning of the danger of idolatry, and all false worship and heresy; of the danger of apostasy, the danger of the inordinate love of the world, or of any thing short of Jesus Christ, &c.

IV. Watchmen are made and constituted such by others, and called forth to stand upon the watch.

V. Watchmen are not for themselves, but for the flock, for the whole flock, town, parish, or army, where they are set as Watchmen.

VI. Watchmen are to give an account of the time of the night. Men go to the Watchman to enquire; he says, it is such or such an hour: "Watchman, what of the night?" &c. "The morning cometh, and also the night," Isa. xxi. 11, 12.

manner: "The morning cometh," the morning of that longed-for day of Christ's kingdom; "and the night," that eternal night of Babylon's ruin.

VII. Watchmen are exposed to danger, and much hardship; they are oftentimes set upon, and basely abused in the night, whilst they are upon their duties, by evil, quarrelsome, and mischievous persons, and endure many cold blasts.

VIII. Watchmen many times, through their care and diligence, by discovering approaching evils, prevent much danger and misery from falling upon men. Some by this means have been delivered from being burnt in their beds, when a violent fire hath broken out suddenly in the night; they cry out, fire, fire, to awaken people when they are asleep.

IV. So Ministers are made or constituted Watchmen by the Lord: "Son of man see, I have made thee a Watchman to the house of Israel," Ezek. xxxiii. 7. It is Christ's prerogative to appoint Watchmen, &c.

V. So a Minister is appointed to watch not only himself, but God's flock, the whole flock that is committed to his charge; yea every member of the Church: he is to look after the poorest, as well as the richest; and not seek theirs, but them, 2 Cor. xi. 28, and xii. 14.

VI. So Christ's faithful Ministers are to give an account of the night; they ought to be well-skilled in the times, to show what Israel ought to do. O that our Watchmen had more knowledge upon this account! That they could but tell how long! Paul told the Romans, "The night was far spent, and the day was at hand," Rom. xiii. 10, 11. Our Watchmen begin to speak after the same

VII. So the Ministers of the Gospel are often set upon whilst they are upon the watch. See how it befel Peter and John, Acts iv., and Stephen, chap. vii., and the great Minister of the Gentiles, St. Paul himself, chap. xvi., whilst he was preaching Christ: "The magistrates rent off their clothes, and commanded them to be beaten; and when they had laid many stripes upon them, they cast them into prison," &c., verses 21—23.

VIII. So Christ's Ministers, by opening the state and miserable condition of poor sinners to them, and of the necessity of speedy repentance in turning to the Lord, and closing with Jesus Christ, have prevented great danger that was near them, I mean, as instruments in the hand of God. By this means, many poor souls have been delivered from eternal burnings in hell. Ministers cry out, fire, fire, hell is exceeding hot, to rouse secure sinners.

INFERENCES.

I. We may infer from hence, that God takes great care, and shows much pity to the sons of men, in that he hath provided his faithful Ministers to watch over them.

II. It also shows, that all true Ministers are Ministers of God's making: "Son of man, I have made thee a Watchman," &c., Ezek. xxxiii. 7. There are many that God never made Ministers, nor doth he approve of them.

III. It shows what the work and office of a Minister is; also that their work is hard: a Watchman's work is a hard and difficult work. Many endeavour to avoid coming upon the watch, shifting it off to others, and rather choose to pay their money, than serve in their own persons; Watchmen are upon duty, when others are asleep in their beds. "Thou shalt give them warning from me," Ezek. iii. 17. Ministers must not come in their own names, but in Christ's name. As they came with God's word, they came in his name, in his authority, to reprove, admonish, comfort, &c. Ministers must learn as well as teach: "What I received from Christ, I delivered it to you," &c. "Thou shalt hear the word at my mouth." They must not come with man's word, or warn people to be subject to the traditions, inventions, and doctrines of men." "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me," Hab. ii. 1.

MINISTERS COMPARED TO TRUMPETERS.

"Cry aloud, spare not, lift up thy voice like a Trumpet," Isa. lviii. 1.

"Blow ye the Trumpet in Zion," Joel ii. 1.

"If the Trumpet give an uncertain sound, who shall prepare himself for the battle?" 1 Cor. iv. 8.

MINISTERS may fitly be compared to Trumpeters, as divers worthy men have observed, from these and some other texts of scripture: they were the priests of the Lord in the time of the law, that blew the Trumpets, &c.

METAPHOR.

I. A Trumpeter ought to have skill, and be well instructed to blow a Trumpet, before he take upon him that employ.

II. A Trumpeter ought to be one that is strong to blow, for that weak and defective men cannot sound a Trumpet.

III. A Trumpeter is called to that place and office by the captain, or chief commander of the troop. A man is not to force himself upon a troop, and say, I will be your Trumpeter; but must be tried, listed, and orderly entered into that troop.

a gift, and can serve you; but must be tried by the Church, who is the competent judge of his fitness for that work, and so be orderly admitted.

IV. One or two Trumpeters usually belong to every troop of soldiers.

V. A Trumpet is to sound to prepare men to battle.

VI. A Trumpeter ought to know all the distinct notes or sounds he is to sound; sometimes to sound a call, sometimes an alarm, some-

PARALLEL.

I. So a man ought to have much wisdom, and be well instructed in the mysteries of the Gospel, and also with the work, care, and office of a Minister, before he take upon him that great employ. Ministers ought to be experienced men.

II. So Ministers ought to be strong in the Lord, and in the power of his might, endued with much of the Spirit, that they may lift up their voices like a Trumpet.

III. So every true Minister must have a call to that place and function, by Jesus Christ; that is, to say, ought to be a person well-gifted and qualified for the work, and that in the judgment of the Church, and there to be chosen and called forth by them: "How shall they preach, except they be sent?" Rom. x. 15. A man, or member of a congregation, must not force himself upon a Church or people, and say, I will be your preacher, I have been tried by the Church, who is the competent judge of his fitness for that work, and so be orderly admitted.

IV. Every particular Church hath one or more Ministers, or Gospel-preachers belonging to it.

V. So the Gospel is to be preached, to prepare and fit souls to fight the spiritual battle, against sin, Satan, the flesh, and the world.

VI. So a Minister is sometimes commanded to sound an alarm: "Blow the Trumpet in Zion, sound an alarm in my holy mountain," Joel ii. 1. They are to pronounce wrath and judgment, to thunder

METAPHOR.

times a march, sometimes a battle, &c. There are many certain and distinct sounds, and every soldier, as we have elsewhere showed, ought to be well acquainted with it, and to know them all. "If the Trumpet give an uncertain sound, who shall prepare himself to the battle?"

VII. A Trumpeter by blowing his Trumpet in the day of battle, is of great use to an army; the sounding of the Trumpet greatly encourages and animates the heart of soldiers.

VIII. A Trumpet usually goes before the troop or army, sounding his Trumpet; he is often exposed to danger.

IX. A Trumpeter is to keep sounding all the while an army is engaged; nay, not only to sound his Trumpet, but to sound it loud also.

X. Some Trumpeters have silver Trumpets; nay, God commanded Moses to make two silver Trumpets, to call the assembly; and these were for Eleazar and Ithamar, the two sons of Aaron.

XI. A Trumpeter makes sometimes sweet music with his trumpet. Many love no music like the rare sounding of a Trumpet.

PARALLEL.

as it were from mount Sinai, to rouse up the slothful and secure sinner, or drowsy professor; and sometimes a call to duty, to assemble the people to fast and cry mightily unto the Lord: "Blow the Trumpet in Zion, sanctify a fast, call the solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast," &c. Joel. ii. 15, 16.

VII. So a true Minister, by preaching the Gospel, is exceeding useful to God's Church, in the day of trial, &c. How doth an enlivening and an awakening sermon put spirit and courage into the hearts of Christians, and make them fearless, and valiant for the truth.

VIII. So the ministers of the Gospel should be as he-goats before the flock, they are the leaders of the people: Ministers are often greatly exposed.

IX. So a Minister must preach always, in season, and out of season, whilst the saints and Church of God are militant. "Necessity is laid upon me, and woe is me, if I preach not the Gospel," 1 Cor. ix. 16. Yea, and it must be preached publicly.

X. So "the tongue of the righteous is as choice silver," Prov. x. 20. Ainsworth, speaking of two silver Trumpets, that were to be made of beaten work, Numb. x. saith, it signifies the labour of the Ministers, of giving themselves to prayer, and to the ministry of the word; "the words of the Lord are pure words, as silver," &c., Psal. xii. 6.

XI. So a Minister makes sweet music sometimes in preaching of the Gospel in the ears of men. "And lo, thou art unto them as a very lovely song, of one that hath a lovely voice, and can play well on an instrument," Ezek. xxxiii. 32.

INFERENCES.

I. MINISTERS must cry aloud, and spare not, they must lift up their voice like a Trumpet: they must be endued with courage, not fearing the face of men, sparing none, but reprove and warn great and rich men, as well as the poor.

II. They must be men of wisdom, that know how to sound distinctly, "rightly dividing the word of truth," lest by their uncertain sound great detriment befall Christ's spiritual soldiers.

III. Hence let all the saints magnify God, for that they have, and do yet hear the joyful sound, by which they have been called to engage in the spiritual warfare, and thereby animated to a perseverance in the same to the end.

IV. Also hence it may be inferred, that as the saints are spiritual soldiers, so it is their great concern to observe the sounding of these spiritual Trumpeters with the silver Trumpets, that they may be always ready to make good their ground in an evil day: "And having done all, to stand. Stand therefore," &c., Eph. vi. 13, 14.

MINISTERS COMPARED TO SPOKESMEN.

"For I have espoused you to one husband, that I may present you as a chaste virgin, to Christ," 2 Cor. xi. 2.

I have, as if the apostle should say, acted the part of a Spokesman, I have endeavoured to engage your affections to Christ. Every Minister strives to espouse souls

to the Lord Jesus! as Abraham's servant was employed to obtain Rebecca for Isaac. It is the main work of a Minister to win souls, and bring them over to Christ.

Note, Ministers may fitly be compared to Spokesmen.

METAPHOR.

I. A Spokesman is a friend to the lover, one that knows his secrets, and is judged faithful, a person that he confides in, and is therefore trusted with his great and most weighty concerns. Abraham had great confidence in his servant, and therefore chose him for that work, viz., to go and take a wife for Isaac.

II. A faithful Spokesman is very intent and diligent in his business. Abraham's servant would not eat nor drink, until he had delivered his message, or told his errand.

III. A Spokesman uses many arguments to engage the affections of the person to whom he is sent; he doth set forth the merits, riches and worthiness of the person who is the principal suitor.

PARALLEL.

I. Ministers are the friends of Christ; "I have called you friends," They know the mind of Christ: "The secrets of the Lord are with them." "All things," saith Christ, "that I have heard of my Father, I have made known unto you. You have not chosen me, but I have chosen you," John xv. 14—16. Christ chooses none to this work, but such as are faithful: "And I thank Christ Jesus our Lord, who hath accounted me faithful, putting me into the ministry," 1 Tim. i. 12.

II. So a faithful Minister is very diligent about his master's work. Peter and John forsook all, and followed Christ. He gives himself wholly up to the work of the Gospel. They esteem, with holy Job, the words of his mouth more than their necessary food, Job xxiii. 12.

III. So ministers may use many weighty arguments to persuade sinners to fall in love with, and espouse themselves to the Lord Jesus, to accept of the offers of his grace and divine favour, being not willing to take any denial, if possible. They pray, woo, and beseech in Christ's name; and some of the arguments they use are these, viz., 1. They set forth the greatness of their Lord and Master. "He is the King of kings and Lord of lords," saith Paul; "The Lord of life and glory," saith Peter. 2. They set forth his great riches: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph. iii. 8. See how Abraham's servant pleaded, when he came to court the damsel: "The Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, &c., silver and gold, and man-servants, and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master, when she was old, and unto him he hath given all that he hath," Gen. xxiv. 35, 36. O how rich and great, saith a Minister, is God! The cattle of a thousand hills are his: The earth is the Lord's and the fulness thereof." And Christ, saith he, is appointed heir of all things. "All things that the Father hath, are mine," John xvi. 15, and xiii. 3. He knew, that the Father had given all things into his hands. 3. They set forth not only the greatness and riches of Christ, but also his admirable beauty. "He is fairer than the children of men," Psal. xlv. 2. 4. They set forth the greatness of his love, so far as they can conceive of it, or make it known; for the breadth, length, depth, and height of it is wonderful, as Paul shows, and passeth knowledge, Eph. iii. 18, 19. 5. They set forth his power and sovereignty: he hath all power in heaven and earth; he is the Prince of the kings of the earth; nothing is too hard for him to do; men and devils, wind and seas are at his command. 6. They set forth his great wisdom: "He is the power of God, and the wisdom of God," 1 Cor. i. 24. Saith the apostle, "In him are hid all the treasures of wisdom and knowledge," Col. ii. 3. 7. They set forth his great and glorious end in coming into the world, which was, that we might have life, and to betroth us to himself for ever. 8. They set forth the greatness of his sufferings, his wonderful abasement, the nature of his bloody anguish he suffered upon the tree. What! doth not this Jesus, saith the servant of God, that comes to you through a sea of blood, deserve your affection? &c. 9. They use arguments of another nature, such as are taken from the consideration of the sinner's dead, cursed, and miserable state without him; the blessedness of such as do embrace him, and espouse themselves to him; and divers others, too many here for me to reckon up.

SIMILE.

IV. A faithful Spokesman is not satisfied, to see the person to whom he is in the behalf of his master a suitor, to be only ready to hear, and seem to approve of the motion he makes, unless she at last be brought to a ready and willing compliance, and say with Rebecca; "I will go along with this man;" that is, I am resolved to become Isaac's wife, Gen. xxiv. 58.

from place to place to hear sermons, and write sermons, and commend this and that preacher, if they do not make a real contract, and become espoused to the Lord Jesus. It is nothing less than a thorough work of grace, regeneration, or a true conversion, that will satisfy one of Christ's faithful Spokesmen.

V. It grieves a faithful Spokesman, when he finds his master is slighted, and his dear and noble Lord that sent him rejected, and a base and poor fellow entertained, and delighted in, instead of him who is so worthy.

the devil have the rule and pre-eminence in you? and the love of the world be so sweet, which is enmity to God? And shall Christ who died for you on the cross, he who is so excellent, who is able to make you happy for ever, be slighted and rejected by you? What! will you prefer your base lusts above all that inconceivable good there is in God the Father, in Christ his holy begotten Son, in the Holy Spirit, and in the way of holiness.

VI. A Spokesman, when he sees he cannot prevail, returns, and gives his master or friend that sent him, an account how matters go.

truly with my Master, tell me: if not, tell me; that I may turn to the right-hand, or to the left," Gen. xxiv. 49; that is, that I may give my master an account of my errand; what shall I say to him that sent me? So saith Christ's servant, if you will deal kindly and truly with my Master, tell me; if not, tell me, that I may turn, &c., I must declare to the Lord Jesus, in the great and dreadful day, how you have slighted or not regarded the message I am sent about; how you are resolved to keep to your other lovers, and remain in your sins, being carnal, loose, ungodly; and that Christ was not precious in your eye, nor will you be persuaded to forsake all, and follow him, nor be made sensible of that glory and beauty that is holiness. And what a sad thing will this be, when a Minister must appear against this man, and that man, and say, Lord, I spoke to them again and again, I preached an hundred sermons to them to engage their hearts to thee, but none of them would take place, as thou seest, upon their hearts, &c.

PARALLEL.

IV. So Christ's faithful Ministers are not satisfied to see sinners hearken to the Word, and seem pleased with the doctrine of the Gospel, which they daily preach, unless they leave their sins, and become new creatures, and close in in good earnest with Christ, giving themselves to him. It is said of the saints, "They gave themselves to the Lord." If a man be a suitor to a damsel, and she seem to like him, and be pleased with the motion he makes, and yet never consent to become his wife; will this please him? surely no: neither doth it please Christ, nor his Ministers, to see sinners go

V. So it grieves a faithful Minister, when sinners slight the message and tenders of grace in the Gospel; when Christ is not embraced, nor closed in with: when they only take him into their lips, but keep him out of their hearts. O this wounds their souls! Shall sin, saith the servant of God, that bad and filthy enemy of my Master, be entertained and delighted in? Shall the

VI. So Christ's faithful Ministers in the day of judgment, shall doubtless be brought in as witnesses against stubborn and impenitent sinners, to whom they preached the Gospel. "And now, said Abraham's servant, if you will deal kindly and

MINISTERS COMPARED TO CLOUDS.

"My doctrine shall drop as the rain," &c., Deut. xxxii. 2.

"I also will command the Clouds, that they rain no more rain upon it," Isa. v. 6.

CLOUDS have divers metaphorical notations in the holy scriptures:

1. For calamities or great afflictions: "How hath God covered the daughters of Zion with a cloud!" Lam. ii. 1.

2. Because of the number and multitude of Clouds, for in tempestuous weather a great plenty of thick Clouds appear, so an innumerable company of witnesses are compared to Clouds, Heb. xii. 1.

3. They are also used in comparison : " Behold, he shall come as Clouds : that is, his army will I make a vast appearance, the Targum says, as a Cloud which comes up and covers the earth, Ezek. xxxviii. 9.

4. For vanity and inconstancy, or emptiness; hence false teachers are compared to Clouds without rain.

5. And upon divers accounts true Ministers of the Gospel may be compared to Clouds; for as false teachers are like Clouds without rain; so true Ministers are as Clouds full, or filled with rain, &c.

How fitly Christ's Ministers may be compared to Clouds, will appear by what follows.

METAPHOR.

I. Clouds are fit receptacles for the water, they receive their water, as it is drawn up out of the fountain of the great deep: for God hath made the Clouds as useful as so many buckets, to draw up water out of the sea; and the wind is made use of as an hand, to carry these buckets or Clouds whithersoever the great Creator pleaseth, to distil it down upon the earth, that the earth might be replenished, and made fruitful by it.

II. Clouds are prepared by the wise God, as fit mediums to let rain down, and that so it might fall gradually, as the earth is able to take it in, to the benefit of all things that grow thereon, and not to its detriment, as possibly it would, were it not that God made use of the Clouds.

III. Clouds let down their water more freely at one time than at another: now and then it falls down wonderfully.

IV. Clouds let down their water at God's command, and they obey his voice.

V. It is a great judgment upon a people, when God commands or restrains the Clouds from raining upon the earth, or upon this or that particular nation, field, or vineyard.

VI. Clouds are of great profit to those who have weak eye-sight, in that they are as a veil between the bright shining of the sun, and them; for the light must be proportionable to the sight, or else eyes are confounded.

PARALLEL.

I. So Ministers receive all their spiritual rain out of the great Fountain of all fulness: " Of his fulness have we received," &c., and that by the Spirit; that so their doctrine might drop as the rain upon the tender herbs, and as showers upon the grass, Deut. xxxii. 6. It is according to the gifts and operations of the Spirit, be it more or less, that these spiritual Clouds are filled: and as God is pleased to distil and bless the Word, it becomes profitable, and makes this or that man fruitful in grace and holiness. What abundance of fruit have the saints brought forth under the dropping of these Clouds!

II. Ministers are appointed by the Lord as instruments, to communicate of his grace and divine goodness to the children of men. If he should make use of other mediums, it might be to our hurt; should he speak to us himself, we could not, it is possible, be able to bear the hearing of his word. The poor Israelites desired Moses to speak to them, would not that God should speak to them any more, lest they died.

III. So the spiritual Clouds sometimes pour down, or rather out, the divine rain in a plentiful manner; at other times they seem much straightened in their own spirits.

IV. So Ministers preach at God's command; it is he that openeth their mouths; it is as the Spirit gives them utterance.

V. So it is a severe and sore judgment upon a people or congregation, when God suffers his Ministers to preach no more unto them, or makes their ministry of no advantage or profit to them. " I will command the Clouds, that they rain no rain upon it," Isa. v. 6.

VI. So the Ministers of the word of God are of infinite use and advantage to poor mortals: for we have all but weak spiritual sight, and cannot behold the glory of God, nor take in divine mysteries, without these blessed mediums God is pleased to make use of, in his gracious condescension to us: and therefore God speaks to us by men like ourselves, and opens heavenly things by earthly similitudes, &c.

INFERENCES.

I. Let us pray, that these spiritual Clouds may be full of divine rain.

II. It shows us the great wisdom and condescension of God to mankind, and what great profit we receive by the preachers of the Gospel.

III. It shews the great folly of all those that go about to stop these Clouds from raining, when God hath given them a command. Will they attempt to hinder the light from shining, or the Clouds from raining, at their pleasure? Even thus they attempt spiritually, when they strive to hinder Christ's Ministers from preaching the Word, or obstruct the showers of Gospel-grace from falling upon the souls of men.

MINISTERS COMPARED TO FATHERS.

"For though you have ten thousand instructors in Christ, yet have ye not many Fathers: for in Christ Jesus I have begotten you through the Gospel," 1 Cor. iv. 15.

Ministers are Fathers, spiritual Fathers to believers.

METAPHOR.

I. Father is a name of dignity, headship, and authority; hence the rulers of Israel were called Fathers.

II. Some are called Fathers, because they beget children; this is the common appellation and notion of the word.

III. Fathers train up and nourish their children, showing much tenderness and compassion towards them; they are said to pity their children.

IV. Fathers have power to command their children. "I know him, that is, Abraham, that he will command his children," &c.

thren, in the name of our Lord Jesus walketh disorderly," &c., 2 Thess. iv. 6.

V. Fathers ought to be revered and honoured by their children. "Honour thy Father and thy mother," &c., and their just commands to be observed and obeyed.

VI. A Father ought not to be rebuked by his children, it becomes them not so to do, though he may be in a fault, and blame-worthy, but entreated.

orderly proceeding with an elder, if he not only so, but further proceeded against also.

VII. It is the honour of a Father to rule and govern his children, and whole family, with wisdom and discretion.

impartially to carry it with an equal severity and mildness to all, studying the nature and disposition of every member.

PARALLEL.

I. Ministers are men of name, power, and dignity; they are Christ's substitutes; hence called rulers.

II. Ministers, by the preaching of the Gospel, in a spiritual way, beget Christians to Jesus Christ. "I have begotten you through the Gospel," 1 Cor. iv. 15.

III. Faithful Ministers also train up those Christians they have begotten to Christ, in the further knowledge of the truth, being very tender of them. "As you know how we exhorted, and comforted, and charged every one of you, as a Father doth his children," 1 Thess. ii. 11.

IV. So Ministers of Christ have power in his name, to command those Christians, who are under their special care and charge, to do their respective duties. "These things teach and command," 1 Tim. iv. 11. "Now we command you, brethren, that you withdraw from every brother that

V. So faithful and worthy Ministers ought to be highly esteemed and honoured by the Saints. "Let the elders that rule well, be accounted worthy of double honour, especially they who labour in the word and doctrine," 1 Tim. v. 17.

VI. So the Minister of Christ ought not to be rebuked by any particular members of the Church to whom he belongs, though in some things he may be blame-worthy. "Rebuke not an elder, but entreat him as a Father," 1 Tim. v. 1. Though I doubt not, but that the Church, after a due and

under evil, and obstinate, may be rebuked, nay,

VII. So it is a great honour to a Minister, or pastor of a Church, to rule and govern the congregation where he is placed, wisely behaving himself in all things; not to be soon angry, peevish, nor self-conceited, but to study the rule, and

METAPHOR.

VIII. Fathers ought to walk wisely before their children, in all holiness and sobriety, setting themselves as patterns, to all that are in the family, of grace and virtue.

IX. It is a great sorrow and grief to a good and godly Father, to see his children froward, and fall out one with another, violating the bonds of nature.

many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ," Phil. iii. 18.

X. It is the property of a godly Father to pray for his children, and also for the whole family committed to his charge.

their charge; nay, for all the children of God, "That Christ might dwell in their hearts by faith, and that they may be rooted and grounded in love," &c., Eph. iii. 17.

PARALLEL.

VIII. So it is the duty of pastors and Ministers of Churches, to lead an holy and godly life, and be as examples of true virtue and piety to all they converse with. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," 1 Tim. iv. 12.

IX. So it is a heart-breaking sorrow to a godly and faithful Minister, to see the saints and members of the Church walk loosely, and live in strife and vain-glory, wronging and abusing each other, and thereby violate the sacred bonds of brotherly love, tenderness, and forbearance. "For

X. So Christ's faithful Ministers do not cease to pray for those whom they have been instrumental to beget, by the Word of truth, unto Christ; nay, not only for them, but for all committed to their charge, "That Christ might dwell in their hearts by faith, and that they may be rooted and grounded in love," &c., Eph. iii. 17.

INFERENCES.

I. We may infer from hence, that the office of a Minister is an honourable employment.

II. It may in many things teach pastors their duties to their members, and members their respective duties towards their pastors.

III. It also serves to inform us, who are faithful, wise, and discreet Ministers of Christ.

IV. We may further learn, what a great concern it is for a Church to choose wise and sober persons to be their pastors.

MINISTERS COMPARED TO STEWARDS.

"Who is a faithful Steward," &c., Luke xii. 42.

"Let men so account of us as the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards, that a man be found faithful," 1 Cor. iv. 1, 2.

STEWARD, stewardship, the original, *οικονομία*,* rendered in 1 Cor. ix. 17, dispensation, properly signifieth the administration of household business, whereof one taketh such and such care, and doth so dispose thereof, as that he appointeth every one what they are to do.

Note, true Gospel Ministers are Stewards, spiritual Stewards, Stewards of God.

METAPHOR.

I. A Steward is an officer that principally belongs to great men; few, besides rich and noble persons, have Stewards of their houses.

II. A Steward is a person that hath a great trust and charge reposed in him; many rich and excellent things are committed to his care and oversight, sometimes

PARALLEL.

I. So true Gospel-Ministers, or pastors, are officers that belong to Christ's house, who is a great Prince, nay, King of heaven and earth.

II. So faithful Ministers have a mighty trust reposed in them; the Lord Jesus hath committed to their care and charge things of very great worth and value, even all the goods of his house. 1. They are entrusted with the truth, and every

* Leigh's Crit. Sacr.

METAPHOR.

all the goods of the house, and charge of the family.

whole family or household of God. committed to them. See Watchmen.

III. It behoveth a steward to be faithful in all things, seeking the honour of his Lord: they ought to be much in their business, not leaving it to others, that are not experienced in it, nor careful to look after it; nor leave their master's business, to mind and look after their own.

whether Christ be honoured or no, or whether his interest sink or swim, so that things go well with them, and they thrive in the world. There are too many such in this day, so that we may well say with the apostle, "All seek their own, and none the things that are Jesus Christ's."

IV. Stewards give direction to all inferior officers, and others in the family, about their respective work and business.

V. Stewards must expect to be called to an account, and if unfaithful, are frequently put out of their stewardship: "Give an account of thy stewardship, for thou mayest be no longer Steward," Luke xvi. 2.

PARALLEL.

branch and part of it, called the mysteries of God, which is of inestimable value. 2. The whole Church; they have the care and charge of the 3. They have the care and charge of men's souls com-

III. So ought every Minister of Christ to be faithful in all things, wholly studying the profit, honour, and interest of the Lord Jesus. They ought continually to be about his affairs, not leave the management of the Church, and concerns of the ministry, like some self-seeking priests of our days, to others, who are unexperienced, negligent, and worse; to follow their own concerns, and living in ease and pleasure, pursuing after the riches and vanities of the world, mattering not whe-

IV. So Ministers give directions to the deacons, and other members of Christ's Church, how to discharge their duties in their respective places, &c.

V. So all the Ministers of Christ must expect to be called to an account. The time is coming, when Christ will reckon with them; and happy will they be, that have their accounts to give up with joy, to whom the Lord Jesus will say, "Well done, good and faithful servant," &c.

MINISTERS COMPARED TO PLANTERS.

"I have planted, and Apollo watered, &c. Now he that planteth, and he that watereth, are one," 1 Cor. iii. 6, 8.

God is the chief spiritual Planter, Isa. v. 7, lx. 21, and lxi. 3, Matt. xv. 13. None but he can implant a principle of grace in the sinner's heart; it is his proper work to take us out of the old stock and root, and plant us into the new. But forasmuch as these things are asserted by the preaching of the Word, Ministers are called Planters: "I have planted," &c., 1 Cor. iii. 6. They are but under or subordinate Planters and waterers, to *τον αυξανοντα*, him that gives the increase, viz., Jehovah.

METAPHOR.

I. A skilful Planter is a curious artist, one that knows the nature of trees, plants, and seeds. He is skilled in setting, ingrafting, inoculation, or grafting with the scion.

II. A Planter hath fit tools or instruments to do his work withal, viz., a spade, a knife, &c., without which he can do nothing.

III. A Planter knows, that until the ground he is to plant, be

PARALLEL.

I. So an experienced and able Minister of the Gospel is a very skilful person, one that hath knowledge of great mysteries, both of nature and grace: he knows the state of man in the first Adam, that old stock; and also the nature of planting, or grafting into Jesus Christ, how and which way it is, and must be done.

II. So Ministers of Christ have fit instruments to work with, viz., the Gospel, which is called the ingrafted word, i. e., an instrument or means by which souls are planted, or grafted into Christ, by the help of the Holy Ghost, without which they can do nothing.

III. So Ministers know, unless the hearts of sinners are dug by the powerful convictions of

METAPHOR.

dug up, and well prepared, it is not meet to be sowed or planted.

IV. Planters, as naturalists observe, find by experience, that a wild ungrafted tree never bears good fruit, nor can, till it be removed out of its natural soil, into a good soil, and grafted with a better kind. The root that bears this wild fruit is a degenerate root, and that is the cause the fruit is so unpleasant, sour, and naught.

V. A Planter, who hath skill in grafting, knows the stock must be cut off, before the scions be grafted in.

cut off or cleave the stock themselves, by another hand.

VI. A Planter knows, a twig that is to be grafted, or a bud inoculated, must first be cut off with a knife that is keen or sharp, or an instrument, from the tree on which it naturally grew: and when the grafts are cut off, in order to this work, it is a critical season with them, saith worthy Mr. Flavel, if they lie too long before they are ingrafted, or take not with the stock, they die, and are never more recovered; they may stand in the stock a while, but are no part of the tree.

thing; for such dead grafts in a little time fall off from the stock, Christ, and perish. But this I must needs say, it is principally for want of being quite cut off, or because they were never thoroughly cut or wounded at heart; convictions upon their hearts were never deep enough, or not kind convictions, rather legal than evangelical; they were not cut by a fit instrument, &c.

VII. A Planter, when grafts are cut off, and prepared to be engrafted, makes all convenient speed he can to close them with the new stock; the sooner, saith one, that is done, the better. The graft is intimately united, and closely conjoined with the stock: the conjunction is so close, that they become one tree.

of the stock is really in the graft; so a believer is really, though mystically, in Christ, and the Spirit of Christ is communicated to a believer: "He that dwelleth in love, dwelleth in God," 1 John iv. 16. And as the graft is bound to the stock so steadily, that the wind cannot lose it; so the believing soul is fastened to Christ by such bonds, as will secure it from all danger of being loosed from him any more.

PARALLEL.

the Word and Spirit of God, they are not fit to receive the seed of grace, nor to be planted in God's vineyard.

IV. So Ministers also know, that unregenerate men, who grow upon the natural root of old Adam, unless they are removed, and planted into Jesus Christ, cannot bring forth acceptable fruit to God; until removed by the power of the Word and Spirit, and transplanted into Jesus Christ by a lively faith. Mankind naturally are the offspring of a corrupt and degenerate root, viz., the first Adam; for as is the root and tree, such are the branches, and the fruit thereof: "A corrupt tree cannot bring forth good fruit," Matt. vii. 18.

V. So a Minister knows, that until the new stock, viz., Jesus Christ, was cut off, that is to say, crucified, no men, as spiritual scions, can be grafted into him by a lively faith: though there is in this a great disparity, as applied to Ministers, for Planters before they graft the scion; but Christ was cut off

VI. So a Minister knows, before a soul can be grafted into Christ, he must be cut off of the old stock, viz., old Adam, and taken off of his own righteousness. The first work upon a Christian is cutting work. They were cut or pricked in their hearts, while Peter preached to them, Acts ii. 37. The Word of God is sharper than a two-edged sword, Heb. iv. 12. As no scion is ingrafted without cutting; so no soul is united to Christ, without a true and cutting sense of sin, and of his own misery, John xvi. 8, 9. And when souls are under a work of conversion, it is a critical time with them; many have miscarried then, and never recovered again: they have indeed for a time remained like dead grafts in the stock, by an external, lifeless profession, but never come to any

VII. So a Minister, when he sees poor sinners are fitted, and every way prepared by powerful convictions, ought to make what speed he can to apply the plaister, and direct them to a closure with Christ, that is to say, to believe on the Lord Jesus, Acts xvi. 30, 31. And when this is done, there is an intimate union betwixt Christ and the souls that believe in him: "He that is joined to the Lord, is one spirit." It is the nearest, closest, and strictest union; they are so glued one to the other, so that as the graft is really in the stock and the sap

METAPHOR.

PARALLEL.

doth the soul's union with Jesus show,
And where and how these heavenly plants do grow.

VIII. A Planter sometimes plants a whole vineyard, with the help and assistance he hath from others.

IX. A Planter's work, like other labourers, is very hard; they oftentimes sweat at it, spend and waste themselves; they find some ground very rocky, and difficult to dig up, and to manure.

X. A Planter doth not only plant, but also water his plants, that they may grow and thrive the better.

and waters with his doctrine, that dropped like dew. "Neither is he that planteth, anything, nor he that watereth, but God that giveth the increase," 1 Cor. iii. 7.

XI. He that plants a vineyard with his own labour, ought to be allowed to eat of the fruit thereof; and it would be accounted a strange thing, should he be denied it.

vineyard, and eateth not of the fruit thereof? For who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also?" &c. "If we have sowed unto you spiritual things, is it a great thing we should reap your carnal things?" 1 Cor. ix. 7, 8, 11.

XII. Planters greatly rejoice to see their plants thrive and grow, and their labour prosper.

XIII. Planters do not only take delight in planting, in the spring, and other fit seasons; but do also take care of the plants at such time when it is winter, lest the frost and cold should spoil their growth.

XIV. Planters have been, and are greatly instrumental for the benefit and advantage of the place and country where they dwell, by the vineyards, orchards, and gardens they have planted.

of those that were at first, and those that followed after, as Planters in God's vineyard! of which the holy scripture, and other histories give a full account. So that word is fulfilled, "Others have laboured, and you are entered into their labours," *i. e.*, we reap the benefit of those that were Planters before us, as others may reap the benefit of the labours of such as are now entered into the same work, that the generation that is to come may praise the Lord.

VIII. So a painful Minister may, nay, and has planted a whole Church by the help and assistance of the Spirit of God, yea, several Churches, as St. Paul, and others we read of, &c.

IX. So is the Minister's work a very hard and laborious work; no digger or Planter works harder, or takes more pains, than some faithful Planters, or preachers of the Gospel; they frequently sweat at their work, as we have elsewhere showed, and by their study and great labour, waste their frail bodies. Some sinners have rocky hearts.

X. So godly Ministers do not only preach, whereby souls are planted by the heavenly doctrine; but also pray for increase, whereby their plants are watered: "I have planted, and Apollos watered." What Paul plants, Apollos comes after

XI. So a faithful Minister, or spiritual Planter, ought to eat of the fruit of that Church or vineyard he hath planted, or doth keep, prune, and manure; that is to say, to be fed and comfortably maintained by them. "Who goeth a warfare at his own charge at any time? Who planteth a

XII. So Ministers rejoice to see saints or spiritual plants grow and thrive in grace, and true holiness: "I have no greater joy, than to see my Father's children walk in the truth," 3 John 4.

XIII. So spiritual Planters, Christ's faithful Ministers, do not only take delight to labour in Christ's vineyard, to plant and graft when the sun or spring-season of providence shines upon them, but endure the sharpest storms of persecution, in the taking care of those tender plants, who by reason of the sharpest winter, may be in greatest danger.

XIV. So Ministers have been, and are great instruments of much good and benefit to the place or country where God hath blest their labours, by planting Churches, who have sent forth such fruit, that many thereby have been made fruitful in grace and holiness. What spiritual

profit have these after-ages reaped by the labours

INFERENCES.

I. What grace and glory is this, O saint, that God hath conferred on thee, in taking thee out of that wild, dead, and barren stock, and planting thee into that precious,

living, and fruitful One, Christ Jesus ! Canst thou enough admire and prize this grace and favour ?

II. It shows what wonderful union, and blessed nearness there is between Christ and every sincere Christian !

III. It shows us, that all our good fruit is from Christ Jesus, and by means of that blessed, mysterious, and glorious union with him.

IV. Ministers ought to be men of wisdom, such as are faithful, able, and willing to labour, men that are not idle.

V. It reprove not only such saints, that take up with the name of plants in God's vineyard, and bring not forth fruit : but also Churches, that see not, or will not see, nor learn their duty to their painful and faithful Ministers.

VI. It shows the folly and madness of all those that go about to hinder or spoil the work of those spiritual Planters, God's Ministers : for what would men think of such, that should suffer none to plant, nor any plant or tree to grow, nay, destroy, inasmuch as in them lieth, all the vineyards, orchards, and gardens in the place or country where they dwell ? Such like work do all those that persecute God's faithful Ministers and people.

MINISTERS COMPARED TO BUILDERS.

"According to the grace of God which is given me, as a wise master-Builder, I have laid the foundation," &c., 1 Cor. iii. 10.

A BUILDER is a metaphor taken from carpenters and masons, &c., that build houses ; the Hebrew word by which building is expressed, is derived from the root, *בנה*, to build or rear an house or city. God in Christ is the chief Master-Builder : "He that built all things, is God," Heb. iii. 4, and he is the great Builder of his temple : "Upon this Rock will I build my Church, &c. And yet Ministers under him are likewise master-Builders, &c.

METAPHOR.

I. A wise master-Builder gives direction to others, how the house, &c., must be built ; and to this purpose shows the figure or true form of it, that so other under-Builders may know how to go on with their work.

II. A master-Builder takes special care rightly to lay the foundation, upon which the whole fabric or structure is to be built, &c.

III. A Builder hath sometimes much rubbish to remove, before he can go on with his work ; as the poor Jews had, who built the temple, &c.

righteousness, and legal ceremonies ; they would need build upon a legal foundation : "They stumbled at the stumbling stone," &c. We have much Popish rubbish to remove, the rubbish of men's inventions, and superstitious ceremonies, &c., besides the rubbish of other heretics and deceivers.

IV. A Builder oftentimes meets with hard work, in hewing and squaring his timber and stones, some being very rugged and knotty, &c.

V. A wise Builder takes care to

PARALLEL.

I. So St. Paul, and other great and wise master-Builders, the apostles, have given plain directions to us, and all inferior Builders, how the house of God must be built, and with what materials ; and they have left in the holy Gospel a plain scheme or figure of it, that so all spiritual Builders may know how to proceed in their work.

II. So the apostles have, as instruments in God's hand, laid the foundation : of the true religion, the foundation of faith and salvation, the foundation of the true Church, &c. "Another foundation can no man lay, than that is laid, which is Jesus Christ," 1 Cor. iii. 11.

III. So have Ministers much rubbish to remove out of their own and sinner's way, before they can proceed in their blessed work. There is the rubbish of false-doctrine about justification ; this was in the apostle's way, as well as it is in ours : the Jews were hardly taken off from their own righteousness, and legal ceremonies ; they would need build upon a legal foundation : "They stumbled at the stumbling stone," &c. We have much Popish rubbish to remove, the rubbish of men's inventions, and superstitious ceremonies, &c., besides the rubbish of other heretics and deceivers.

IV. So Ministers find some sinners are very stubborn and obstinate, like knotty timber, scragged and rugged stones, which, without much labour and pains, are not hewed and fitted for the building.

V. So should a Minister of the Gospel see that

METAPHOR.

prepare and make all his materials ready, before he rises the structure, or builds his house.

work without, and make it fit for thyself in the field, and then build thy house," Prov. xxiv. 27. They must not lay stones into the building, as they come out of the quarry from whence they are digged, such persons as were never converted, nor capable subjects of it; and then afterwards, when they are put into God's house, go about to hew them by the Word, *i. e.*, endeavour to convert them. Ministers are hewers, and the axe is the Word of God; "I have hewed them by the prophets;" but they must proceed orderly, *i. e.*, not baptize, and then teach; but first teach, or make disciples, and then baptize them, Matt. xxviii. 19, 20.

VI. A Builder can tell how many principal pillars or posts belong unto the house or building, and sees to fit all the materials thereof in their proper place, and will be sure to see that he wants never a principal pillar.

principles of the Christian religion. It is dangerous, you know, if a house be to be built upon six main pillars, if it want one. Read Heb. iv. 1, 2.

VII. A Builder has his rule, by which he doth all his work: he does not work by guess, nor by the sight of his own eye only, but by a certain and unerring rule.

or disagree with the holy scriptures, and Spirit of God, that unerring rule, by which he receives, or rejects, takes, or leaves: he, with Moses, will do all things according to the pattern showed in the mount: "As many as walk according to this rule, peace be on them, and mercy, and upon the whole Israel of God," Gal. vi. 16. The Word of God should be our guide in all things.

VIII. A wise Builder takes care that all the building be fitly framed together, and well fastened to the foundation.

are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-Stone; in whom all the building being fitly framed together, groweth to an holy temple in the Lord, in whom ye are builded together for an habitation of God, through the Spirit."

IX. A Builder takes great care to give directions about the door, or way into the house he is building, and makes it plain, that all people who have a mind, or ought to enter in, may readily find the way, and not stumble at the threshold.

us at so great a loss in this respect. It is demonstrated in a small treatise, written by Mr. W. K., entitled, *A Sober Discourse of Right to Church Communion*. It has always been asserted by Christians of all persuasions, till of late, that baptism in water, that holy sacrament Christ ordained and left in his Church, is absolutely necessary to Church-fellowship and communion; though touching the subject and manner of the administration of that ordinance there hath been much controversy: but sure I am, the Word of God is very full and plain in this case.

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all the spiritual stones and timber be well squared, fitted, and prepared by a thorough work of repentance and faith, before they are placed and laid into the building or Church of God. "Prepare thy

VI. So Ministers can tell how many fundamental principles there are of the Christian religion, I mean, principles necessary to salvation; and also the number of the foundations of Church-constitution and fellowship; and will see that everything they do be done orderly, everything fitted according to the directions of God's Word; and that they want not any one of the foundation-

VII. So a wise Minister hath his rule, viz., the Word of God; he doth not do what he thinks is right in his own eyes, until he hath tried it by the rule, nor will he follow the humour and fancy of others, who may say, this is right, and that is right: but according as he finds things to agree

VIII. So a wise Minister, or spiritual Builder, endeavours to see that all the saints be united, fitly framed, or joined together in love, and well fastened by faith and love to Jesus Christ. See what the apostle saith, Eph. ii. 20—22, "And

IX. So a wise and faithful Minister takes special care to give directions about the door into God's house, that all whom Christ would have enter in, may not be at a loss about it, nor stumble as it were at the threshold. It is absolutely necessary, that they are acquainted with, and able to show to others, what are those initiating ordinances into the house or Church of God. And sad it is to see so many worthy Ministers among

IX. So a wise and faithful Minister takes special care to give directions about the door into God's house, that all whom Christ would have enter in, may not be at a loss about it, nor stumble as it were at the threshold. It is absolutely necessary, that they are acquainted with, and able to show to others, what are those initiating ordinances into the house or Church of God. And sad it is to see so many worthy Ministers among

1. The Lord Jesus hath positively enjoined repentance, faith, and baptism, to be

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taught as the first principles of his sacred doctrine, and as fundamentals of Church-communion and fellowship. See Matt. xxviii. 19, 20, Heb. vi. 1, 2.

2. This also was the door the holy apostles, those wise master-Builders, directed persons to, and opened for entrance in the primitive time: "Repent, and be baptized, every one of you," &c. "Then they that gladly received the word, were baptized: and the same day there was added unto them about three thousand souls." Acts ii. 40, 41. Compare this with Acts viii. 38, and xvi. 33, Gal. iii. 7. And hence it is said, "By one Spirit are we all baptized into one body," or to be of one body. Moreover, as it is in the above-cited treatise proved, upon the examination of the records of the next age after the apostles, it is evident, the same order was retained and kept up, as appears by Justin Martyr, in his apology to *Antoninus Pius*, the Roman emperor. "This food, saith he, we call the Eucharist, to which no man is admitted, but only he that believeth in the truth of the doctrine, being washed in the laver of regeneration (so he called baptism,) for the remission of sins, and that so liveth as Christ hath taught." Tertullian and Cyprian positively affirm the same, and divers others of the ancient fathers; as Basil, Nazianzen, Optatus, Athanasius, Epiphanius, Hilarius, Ambrose, Jerome, Sozomen, Athanasius, Augustin, &c., as is largely showed by the divines of Magdeburg, in their history of the Church, printed at Basil, 1624. Also all our modern divines fully agree with the ancients in this great point, viz., that baptism is absolutely an initiating ordinance, and that no unbaptized person ought to be admitted into the Church, nor to the Lord's supper; though it is confessed, that some do not say, that baptism alone is the door into the Church, but baptism, and imposition of hands. "There are two doors to be passed through, as saith a learned writer, before we can come, *aditus, et intima Ecclesiæ penetralia*, viz., baptism and laying on of hands; whereof the latter properly and immediately gives admittance." Mr. Hanmors cites some ancient Christians speaking thus, *Confirmatio, sive manuum impositio, protinus dat jus communicandi in Sacramento corporis ac sanguinis Christi*: That is, "confirmation, or imposition of hands, forthwith giveth full authority and right of communion in the body and blood of Christ." And in another place saith the same person, "He that was not confirmed, was not admitted to the Eucharist."

X. A master-Builder goes on with his work, when the foundation is laid; the scaffolds are not taken down, till the building be finished, but rather raised higher and higher, as the fabric goes up; he resolves every day's work shall add some further beauty to it, in order to the final perfecting of it.

X. So a true faithful Minister, when he sees the work of God's house going on, every one labouring diligently every day to be more and more holy, and pressing on towards perfection: "Not laying again the foundation," &c., "let us go on to perfection, and so grow up unto him in all things, who is the Head," Heb. vi. 1, 2. Gospel-Builders are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and knowledge of the Son of God, unto a perfect man," &c., Eph. iv. 12, 13.

METAPHOR.

DISPARITY.

Earthly Builders build with ordinary wood, stones, brick, &c., lifeless and dead materials: also they build houses for men, or mortal creatures only, which may be soon destroyed by an enemy.

But the spiritual Builders build the house of God with precious stones, not earthly but heavenly, not dead, but living: "Ye also, as lively stones, are built up a spiritual house, and not for man, but an house or habitation for God, through the Spirit;" a house that the gates of hell shall never prevail against.

Divers disparities are also here omitted, and left to be enlarged by the studious reader.

INFERENCES.

I. This may inform all that look upon themselves to be spiritual Builders, to take heed they do not refuse the chief Corner-stone, as the Jewish Builders did: remember the foundation is laid, which is the Lord Jesus Christ.

II. It may caution them to take heed they build with fit materials, not with wood, hay, and stubble, but gold, silver, and precious stones.

III. It may caution them to take heed they build according to the rule. Let them not mistake the rule, the Pope or church of Rome is not the rule; general councils are not the rule; the light within is not the rule; the Word of God is the only rule, by which these Builders of God's house must do all their work.

IV. It may caution them to take heed they do not make any other doors into the Church, than what Jesus Christ hath made. The door that let into the natural church of the Jews, is shut up by him that hath the keys of David; birth-privileges will not give a right to Church-membership under the Gospel. "Think not to say within yourselves we have Abraham to our Father," &c.

V. It may caution them to take heed they do not leave out of the building any principal pillar, lest their building prove defective, and stand not long. It is a fearful thing to alter, add to, or diminish from the Word of God, Rev. ii. 2.

MINISTERS COMPARED TO PILLARS.

"And when James, Cephas, and John, who seemed Pillars," &c., Gal. ii. 9.

Ministers are like Pillars in the House of God.

SIMILE.

I. A Pillar helps to support and bear up the Building.

II. Pillars are great ornament to a building; they serve not only for use, but for beauty. The two brazen Pillars in Solomon's temple were curiously adorned with nets of chequer-work, lily-work, and rows of pomegranates, &c.

III. These Pillars stood in the porch of the temple.

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I. So Ministers help to support and bear up the Church and house of God.

II. So godly Ministers are a great ornament to the Church, being gloriously adorned, many of them, with the gifts and graces of the blessed Spirit, which some think was figured forth by the Pillars of the temple, in respect of the chequer and lily-work; and by the pomegranates, the fruitfulness of their conversation, &c.

III. So the apostles, those chief Pillars of the Gospel-Church, lived in the beginning of the Church, saith Mr. Lee,* or entrance of the Gospel-ministration.

MINISTERS COMPARED TO SHEPHERDS.

"O ye Shepherds, hear the word of the Lord," Ezek. xxxiv. 9.

MINISTERS, in divers places of the holy scriptures of the New Testament, are compared to Shepherds.

METAPHOR.

I. A Shepherd is chosen and appointed to take care of the flock, being a man skilful in that work.

II. A Shepherd feeds his flock, leading them into good green pastures.

III. A Shepherd endeavours to keep the flock together, lest any should stray from the fold.

IV. A Shepherd watches over his flock in the night, lest any

PARALLEL.

I. So a Minister is chosen and appointed to take care of the flock and Church of God, and of the souls of men committed to his charge.

II. So Ministers feed the flock of Christ: "Simon, son of Jonas, lovest thou me? feed my sheep, feed my lambs," &c., John xxi. 16. Feed them with good doctrine, feed them with a good example.

III. So a faithful Minister strives to keep all the members of the Church, under his care, together, and will not, if he can help it, suffer any of them to go astray.

IV. So Ministers must abide with their flock; they must not be at a distance from them, lest evil

* Mr. Sam. Lee, Folio 228.

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danger, by dogs, wolves, or foxes should befall them. "And there were in the same country Shepherds abiding in the field, keeping watch over their flocks by night," &c., Luke ii. 8.

V. Shepherds are very tender of their flocks, and drive them as they can go, showing much compassion to the weak and feeble, and endeavouring to heal and strengthen the diseased.

strive to heal the diseased. The Shepherds of Israel failing herein, greatly provoked the Owner of the sheep against them: "The diseased, saith he, ye have not strengthened, neither have ye healed that which was sick," &c., "Strengthen ye the weak hands, and confirm the feeble knees," Ez. xxxiv. 4.

VI. Shepherds sometimes keep sheep that are none of their own.

VII. Shepherds ought to feed of the milk of that flock they feed.

VIII. It is a shame to a Shepherd to regard the fleece more than the flock; it may be said of some Shepherds, if they are fed, and have the fleece, let what will befall the sheep, they matter not.

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should befall them from the enemy, there being many dogs, wolves, and cunning foxes abroad, seeking to destroy and spoil the sheep and lambs of Jesus Christ, I mean, subtle deceivers and persecutors.

V. So Ministers should be very tender of the saints, or spiritual flock, and not impose upon them such things as they are not convinced of to be their duty; they must not drive them out of their pace; and the weak and feeble among them they ought to take compassion upon, and

VI. So Ministers keep Christ's sheep: "Feed my sheep." They are Christ's by choice, by gift, by purchase, by conquest, &c.

VII. So Ministers ought to be fed by the flock or Church they feed: "Who feedeth a flock, and eateth not the milk of the flock," &c., 1 Cor. ix. 7.

VIII. It is a shame and great reproach to a Minister, and a sign he is none of Christ's servants, who chiefly regards his own base and carnal ends; if he has but the fleece, and be well fed, let what will become of the Church, or souls of those under his charge; he seeks not them, but theirs.

INFERENCES.

I. Hence Ministers may be greatly encouraged to a faithful and careful discharge of their trust; for they that serve the Lord Jesus, whose the sheep are, and who will reward them in due time.

II. It may also caution them to be very careful, that they feed Christ's flock with no other food than what is of Christ's providing.

III. It may inform all the flocks and sheep of Christ, over whom the Holy Ghost hath appointed Shepherds or overseers, (1.) To prize their faithful Ministers, observe their doctrine, and eye their holy and heavenly conversation. (2.) To walk as sheep. (3.) To keep close to their fold.

MINISTERS COMPARED TO AMBASSADORS.

"*We are Ambassadors for Christ,*" &c., 2 Cor. v. 20.

"*For which I am an Ambassador in bonds,*" &c., Eph. vi. 20.

THE words, Ambassador, legate, or messenger, are synonymous terms, properly, such as are commissioned or deputed betwixt distant parties, to transact affairs of moment. The term is applied to the ministers of the Gospel; and it sets forth, 1. The dignity, 2. The duty of Ministers.

Note. Faithful Ministers are Christ's Ambassadors, &c.

METAPHOR.

I. Ambassadors are authorized and sent abroad by princes, about the great affairs of their kingdoms.

II. Ambassadors usually are persons of eminency; it is an office

PARALLEL.

I. Ministers are authorized, empowered, and sent by the Lord Jesus, the Prince of the kings of the earth, on the great affairs of his glory, and man's good.

II. Faithful Ministers of Christ, such as are Ministers indeed, are eminent persons, such as are

METAPHOR.

that a prince will not confer upon any of his subjects, but on such as are of great esteem in his court, such as are fitly qualified for that great trust confided in them; in a word, great honour and dignity is conferred upon them.

to filthy lucre, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding forth the faithful word, able by sound doctrine to stop the mouths of gainsayers, &c., not a brawler, not covetous, one that rules well his own house."

III. The dignity of Ambassadors appears in the greatness of their prince from whom they come: they have usually respect according to the rank and quality of their master.

IV. An Ambassador appears according to the dignity of the person whom he represents, and whose place he supplies.

V. The Excellency of the message Ambassadors are sent about, shows further the dignity of the officers. Now there are three sorts of embassies in the world:

1. Embassies of peace.
2. Embassies of Marriage.
3. State embassies, which respect trade and commerce, &c.

1. An Ambassador is welcome, when he comes from a prince about peace; and that especially.

(1.) When he comes from one that is formidable, mighty in power, and whose armies are irresistible; now to a poor, weak, and naked people, how welcome is his approach!

withstand his power? Doth he fear their hostility? Can they shoot their arrows as high as heaven? If they strike at him, he makes their swords turn into their own bowels. O how gladly should these Ambassadors be received! Who would not tremble to think of this God!

(2.) An Ambassador is welcome, when he is sent to a people that have felt already the impression of his power, and are pining under the bleeding miseries of his anger.

(3.) An Ambassador is welcome, when the terms he offers are honourable and easy: not like the peace that Nahash offered to the men of Jabesh-Gilead, viz., that they should have every one his right eye thrust out, and lay it as a reproach to Israel.

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great favourites to the court of heaven. What higher dignity doth Christ confer upon any of his saints here below! They also are men fitly qualified for this great employment; and what their qualifications are, and must be, you may see in 1 Tim. iii. 1—7, and Tit. i. 7—9, viz., "Blameless as the stewards of God, not self-willed, not soon angry, not given to wine, no striker, not given

soon angry, not given to wine, no striker, not given

III. Now true faithful Ministers are sent as Ambassadors from the great God, who is King of heaven and earth: "By whom kings reign, and princes decree judgment," Prov. viii. 15. "With him is terrible majesty, he rules and reigns over all, and who can say unto him, What doest thou?"

IV. True and faithful Ministers represent the Person of Jesus Christ. O! and what honour is this! They are employed in his stead, they are his deputies: He is the chief Ambassador, called therefore the "Messenger of the Covenant;" Mal. iii. 1, from him they receive their authority.

V. Ministers come with a threefold embassy:—

1. Of peace.
2. Of Marriage.
3. Of heavenly commerce and trades, &c.

1. Christ's Ministers are welcome when they come with an embassy of peace; and needs they must be so, if we consider the things following:

(1.) These Ambassadors come from that great God that is dreadful in power, that if he speak but in his wrath, the earth trembles, whose armies are also ready; who offers not peace, because he cannot make war, or stands in need of our friendship, but merely from his great love wherewith he hath loved us, &c. What can sinners do to

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(3.) Now the Ministers of the Gospel offer honourable and easy terms: God might require the perfect keeping of the whole law, he might demand satisfaction for all the wrongs and injuries we have done to his justice; but they offer terms of peace and pardon, upon the acknowledgment of sin, and laying down our arms, and to hold no league or secret friendship with sin and Satan

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any longer, to take hold of Christ, and plead the atonement of his blood: "Believe on the Lord Jesus, and thou shalt be saved."

(4.) An Ambassador is welcome, when he offers peace from a prince that is real to his word, and gives good security for the performance of what he promises.

2. Ambassadors sometimes offer an alliance, by marriage, between one state and another.

the heir of all things, in marriage upon; sottish, foolish, and ungrateful, as not readily to receive and embrace this offer?

3. Sometimes, as we minded before, Ambassadors come with an embassy for trade, that there may be an open trade and commerce between such and such princes and states, &c.

with all things they need, as pardon, peace, union, and communion with God, and eternal life, even all the riches of grace and glory: "Ho every one that will,—Come, buy;—and you that have no money, come, buy, and eat; yea, come, buy wine and milk without money, and without price," Isa. lv. 1.

VI. Those that honour an Ambassador, honour the prince that sent him; but those that abase, slight, or despise him, do also despise the prince or state that sent him. We cannot despise this messenger, and yet honour his master, saith Mr. Gurnal.

him? What is he better than us? Shall I mind what he says? A rush for his doctrine, &c. But let such read that word, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16.

VII. An Ambassador should take heed he cast no indignity upon his office, by any base or unworthy practice; he should behave himself with all wisdom and gravity, and avoid all dirty and unseemly actions; for in so doing, he would bring much honour and renown not only to himself, but to his master also that sent him.

VIII. An Ambassador is to do his uttermost endeavour to negotiate and accomplish such matters he is sent about; he must see to his charge: for if the treaty of peace, or marriage, or embassy for commerce and trade, succeed not, the Ambassador is sure to be called to an account, how he hath discharged his place, &c.

(4.) Now God doth by his faithful Ministers give the greatest assurance imaginable of the performance of whatsoever he offers to poor sinners; he hath past his word, nay, more, it is upon oath, Heb. vi.

2. And this is one great part of a Minister's embassy, he is sent to let sinners know what good will the God of heaven and earth bears to them, and that he is desirous to bestow his own dear Son, what favour and grace is this! Can sinners be so readily to receive and embrace this offer?

3. The Ministers of the Gospel come with embassies for commerce; God is willing in Christ's name, to trade with man again: for no sooner had Adam sinned, but a war was commenced, and all trade forbidden: but now through Christ there is a free trade opened again to heaven; convinced and repenting sinners may be stored

VI. So those who receive and show all due respects to Christ's faithful Ministers, honour Christ, whose deputies they are, and whose Person they represent. "Few are so bold, as to say with that proud king, 'Who is the Lord, that I should obey him?' Exod. v. 2. Yet many dare say, Who is the Minister, that I should obey his message, or repent at his summons, or tremble at the words he speaks?" What is he? Do I not know

him? What is he better than us? Shall I mind what he says? A rush for his doctrine, &c. But let such read that word, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16.

VII. So Ministers must be holy men, that they bring not themselves, and the dignity of their function, into contempt. A wise, grave and gracious behaviour exceedingly becomes a Minister. Paul saith, he magnified his office. O then let others take heed they do not vilify and debase it. That which another man may do without much reproach, you cannot do, but it will be to your great blemish and dishonour, nay, and to the dishonour of Christ, and of his truth also.

VIII. So Ministers must see the work of their place and function. "They are," saith Gurnal, "called Ambassadors, in regard of their duty, as well as dignity; where there is honour, there is *onus*, places of honour are places of trust. Many like well enough to bear the Ministers' dignity; with Diotrophes, they love pre-eminence, yet would willingly be excused the work that attends it. None have a greater trust reposed in their hands, than Ministers; it is *tremendum onus*, a weight that made the apostle tremble under it: 'I was among you, (saith Paul,) with much fear and trembling.'" They have

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the charge of souls committed to them, one of which is more worth than all the world, no less than the price of blood, the precious blood of Jesus Christ. To them is committed the Word of reconciliation. Hence they pray and beseech, and use all means imaginable to bring the souls of men to terms of peace and reconciliation with God, through Christ; they knowing the sad and dreadful effects, if they speed not in their embassy. "Knowing the terror of the Lord, we persuade men." And in another place, "We pray you in Christ's stead, be you reconciled to God," 2 Cor. v. 11, 20. For if the treaty of peace between God and sinners doth not succeed, the Minister is sure to be called to an account, how he discharged his trust in the business, &c.

IX. An Ambassador is to keep close to his instructions; he is in nothing to act contrary to, or derogate from his commission.

thing, require nothing, preach nothing, but what is according to the authority of God's Word, which is above the church, senates, general councils, or any authority whatsoever. These Ambassadors must act and do exactly according to their commission, &c.

X. An Ambassador must not only act according to his commission, as to matter, but must deliver his message also with much zeal, and with all due respect had to his master or prince that sent him. He must not prosecute his business coldly; or after he hath had audience, give himself to the pleasures of the court where he is resident, and mind his affairs no more, or not regard how his master's business succeeds. What answer will he be able to return? Surely, if he should do thus he could not say, he had done the work of a faithful Ambassador, &c.

XI. It becometh an Ambassador to be faithful in all things to his master's interest, and not to become a pensioner to a foreign prince: for such an one is utterly unworthy of such an honourable employment.

XII. An Ambassador ought to seek the interest of his fellow-subjects, and show much love, care, and tenderness to them, so far as the interest of his prince will bear; and not to do any thing to the spoiling of their trade, &c.

XIII. When a prince finds his Ambassadors cannot succeed in their business, but that all terms of peace are rejected, he calls them home, and then bloody wars commonly follow.

thus it fared with Israel of old. The Lord God of their fathers sent to them by his

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IX. So Ministers must see they keep close to the Word of God; they had need to take their errand well before they come into the pulpit, or assembly of God's people. "I have received of the Lord, what I delivered unto you." They must speak no-

X. So Ministers must be fitted with zeal, and act diligently in their places, or prosecute their business vigorously; their hearts must be deeply engaged in their spiritual embassy. They are to preach with all fervency, as having the sense of Christ's honour, and the worth of immortal souls upon their hearts; and not only say, Thus and thus saith the Lord, and be satisfied to see people willing to give them the hearing. Though they may thank them for that civility, yet they must not quit them, unless they see they accept of the terms of peace and reconciliation, offered to them in Christ's name through the Gospel. They must show them the profit that will accrue to them, if they do comply; and the danger, on the other hand, if they do refuse; and that it will be more intolerable for Sodom and Gomorrah in the day of judgment, than for them.

XI. So Ministers must not comply with Christ's enemies, or seek for reward from them, such as would betray his interest, whatever is offered them, "But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness," 1 Thess. ii. 4, 5.

XII. So Ministers ought to seek the good and welfare of all the saints and church of God, and help them by their counsel and prayers at all times; and not to weaken, but strengthen their hands, and protect them from the scorn, reproach, and oppression of the enemy, as much as lieth in them, &c.

XIII. So when God sees, that the messenger, and message he sends by his faithful Minister, is slighted, and that sinners remain obstinate, after long patience, he calls home his Ministers, perhaps takes them away by death, and resolves to treat with that people or state no more, but contrariwise, to let out his wrath upon them. And

messengers rising early, and sending them, &c. But they mocked the messengers of God, and despised his Word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy," 2 Chron. xxxvi. 15. 16.

INFERENCES.

I. This shows what great dignity God hath conferred upon his faithful Ministers; and this title should procure an honourable esteem of them in the hearts of all persons to whom they are sent. And this is more necessary to the good success of their message, than is generally thought; though it is evident, what Ministers speak upon this subject is misconstructed, as if they herein rather sought themselves, than to befriend the Gospel, or advance the honour of their master. Men are ready to interpret it as a fruit of their pride, and affectation they have of some outward grandeur, and worldly pomp, which they design to gain by such a magnificent title. The apostle himself was sensible of this, and yet would not desist to magnify his office; and therefore saith he, "Let men so account of us, as ministers of Christ, and stewards of the mysteries of God, and that they should judge nothing before the time," 1 Cor. iv. 1, 5.

Object. But some may say, If God will use Ambassadors to treat with sinners, why doth he not use angels? &c.

Ans. 1. The Apostle answers this: "We have this treasure in our earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. iv. 7.

2. Ministers being men, have the advantage many ways above angels for this work. (1.) They are more concerned themselves in the message they bring, than angels are. What greater argument for a man's care than his own interest! (2.) They have a more deep sense arising in their hearts, upon the account of the temptations they are subject to, &c. (3.) The sufferings which ministers meet with for the Gospel's sake, are of great advantage to their brethren; had angels been the Ambassadors, they could not have sealed to the truth of their doctrine with their blood, they cannot die, &c. (4.) Besides the presence of angels might terrify and affrighten us, their glory is so great, &c.

II. This shows, that Ministers have a special commission. "How shall they preach, except they are sent?" Rom. x. 15. They must have a lawful call to this office, as Ambassadors have.

III. Let poor sinners from hence be persuaded to hearken to them, and carefully receive the message Ministers bring from the great God, and accept of terms of peace, and close in with Jesus Christ.

IV. It shows the wonderful love of God, and the great care he hath of mens' souls.

V. It shows what an intolerable affront is offered to the Majesty of heaven by those that abuse or deride the ministers of the Gospel; and much greater, by them that persecute and imprison them for delivering their message. Paul was an Ambassador in bonds, &c.

VI. It shows the weight and importance of the preacher's message; it is not a slight or sleeveless errand they come about. "I set before you this day life and death," Deut. xxx. 15—"Hear, and your souls shall live." "He that believeth not, the wrath of God abideth on him," John iii. 36. "Go into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark xvi. 15, 16.

MINISTERS COMPARED TO RULERS.

"Remember them which have the rule over you, who have spoken unto you the Word of God," &c. Heb. xiii. 7.

MINISTERS of the Gospel are Rulers or governors, &c.

METAPHOR.

I. Rulers are men in high place, endued with power and authority over others; it is a name of dignity.

PARALLEL.

I. So Ministers are the chief of God's people, such as have great power committed to them, as the deputies and ambassadors of Christ.

METAPHOR.

II. Rulers or governors have a law, by which they ought to rule and govern in all things.

III. It is an evil thing, and justly reproveable in rulers, to exceed the limits and bonds of the law by which they are to rule, and govern ; or to carry things according to their own wills and lusts, not regarding the fundamental laws of the land where they live.

IV. Rulers, in some places, are chosen by the people whom they govern ; it is the people's privilege to choose their magistrates.

V. Rulers ought to be wise men, men fearing God. See Jethro's counsel to Moses, "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness," &c., Exod. xvii. 21. "The God of Israel said, the Rock of Israel spake unto me, he that ruleth over men must be just, ruling in the fear of God," 2 Sam. xxii. 3. What a sore rebuke doth God give covetous rulers by the prophet ! "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy, to get dishonest gain," Ezek. xxii. 27.

with that of Micah iii. 11, "The heads thereof, speaking of Zion, judge for reward, and the priests teach for hire, and the prophets divine for money ; yet will they lean upon the Lord, and say, is not the Lord amongst us ?"

VI. Faithful Rulers are a great blessing to a people, and ought to be cheerfully obeyed, revered, and submitted to. It is a great sin to speak evil of dignities, or despise dominions : "Let every soul be subject to the higher powers," &c. Rom. xiii. 1. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, βασιλεῖς of *basileis*, a foundation, and λαοί, the people, the foundation of a people, as supreme, or unto governors," &c. 1 Pet. ii. 13, 14.

Christ, who in a sense are said to be the foundation of God's people, whom the apostle characterized, and shows what their end is like to be : "Who were presumptuous, self-willed, and were not afraid to speak evil of dignities." Their hearts rose against the servants of God, for exercising authority in Christ's name, which is given to them. What said Korah ? "All the Lord's people are holy," &c., as if he should have said, is this Moses more than others ? but we see what became of him, Numb. xvi.

PARALLEL.

II. So Ministers are to rule the house and Church of God by the rule of God's word.

III. So it is an abominable evil in Ministers, to rule according to their own wills, violating the law of God. Ministers may exceed their due bounds, and be arbitrary, and tyrannize over the people in things spiritual, as well as civil Rulers or magistrates in things temporal.

IV. So Ministers ought to be chosen by the Church ; it is the privilege of the people to choose their own pastors, and other officers, according to the qualifications laid down by the Spirit of God. 1 Tim. iii. 1, 2, 3, "Wherefore, brethren, look ye out among yourselves," &c. Acts vi. 3.

V. So Ministers ought to be men wise, holy, and of a blameless conversation, such as are given to hospitality, and not greedy of filthy lucre, 1 Tim. iii. 2, 3. It is an odious thing to see a Minister covetous, who is required to open the nature of, and preach against that sin, as well as all others, and ought to live accordingly. How can he preach against that sin he is guilty of himself ? or, if he doth, what good effect can he think it will have upon other men's hearts, when the word reflects back upon himself, as it were, physician heal thyself ? Paul could say in the truth of his heart to the saints, it is not yours, but you, I seek. This was the beastly sin which God loathed in the prophets and Rulers of Israel : "You are greedy dogs, which can never have enough, that cannot understand ; they all look to their own way, every one for his gain from his quarter :?" Is. lvi. 11, compared

VI. So Ministers, faithful and able Ministers, are no small blessing, and sign of God's favour to a people ; yea, great benefit we receive by them in many respects, as might be shown : they feed, guide, counsel and pray for us, as well as rule and govern us ; and therefore they ought to be with all readiness obeyed : "Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give an account," &c. Heb. xiii. 17. And to speak evil of Ministers, is to despise their high and holy function ; it is a God-provoking evil. There were some in the apostle's times, who were crept into the Church, who like Korah, spake against the dignity and power of the apostles and Ministers of

METAPHOR.

VII. Some Rulers, are chief magistrates, do not, cannot pass any act or law, such is the nature and constitution of the government where they live without the people; no law can be made, but with the assent and consent of the people, in their representatives in parliament, as it is here in the English nation.

VIII. Rulers should rule their people in love, showing all tenderness and bowels to the disobedient like tender-hearted fathers, unless it be towards those that are notorious criminals.

IX. Rulers, that rule well, are worthy of double honour.

X. Rulers are very needful: there is a great necessity in all societies and communities of men, of government, and Rulers. What is a nation, city, or family, without rule, Rulers, or government, but disorder and confusion?

METAPHOR.

I. Rulers, or earthly governors, are commonly noblemen, men of great name, clothed with outward glory and grandeur.

hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence," 1 Cor. i. 26—29.

II. Many earthly rulers are lords, and lord it over their brethren.

not assume the title of lords, nor must they lord it over God's people: "Neither as being lords over God's heritage, but being ensamples to the flock," 1 Pet. v. 3.

PARALLEL.

VII. So Christ's Ministers, or pastors, or Churches, cannot, by virtue of any authority given by the Lord Jesus, pass any act, either for the receiving in, or casting out of members, &c., without their brethren, &c. They must have the assent and consent of the Church. Many reasons might be given for it, which I shall omit. "If he neglect to hear the Church, let him be unto thee as an heathen man, or publican," Matt. xviii. 17.

VIII. So should Ministers labour to act in their places towards the saints in love, and to show all tenderness and meekness, with compassion, to such who through weakness transgress; [see Fathers] and not to be severe to any, unless obstinate and capital offenders; on such justice ought to be executed.

IX. So faithful and laborious Ministers, that rule God's house well, ought to be greatly respected: "Let the elders that rule well, be counted worthy of double honour," 1 Tim. v. 17.

X. The need there is of Rulers in God's Church is very great, God being a God of order, and not of confusion, in all the Churches of the saints. The necessity of them appears, by considering the nature of divers of the metaphors we have opened concerning them. What would become of the flock of sheep, if they had no shepherd, &c.

DISPARITY.

I. Christ's true Ministers are of little or no esteem in the eyes of the men of the world; they are commonly accounted base, low, and contemptible, &c. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence," 1 Cor. i. 26—29.

II. But Christ's Ministers are contented to be servants. Even as their Lord and Master came not to be ministered unto, but to minister, and was on earth as him that served: so his Ministers must

INFERENCES.

First: And now to conclude with this head, from the whole we may infer these particulars following:—

1. That a true Minister of Christ, is one that is truly converted, a gracious, holy, and sincere person, one that hath the experience of the real work of God upon his own heart.

2. A member of a true constituted Church, i. e., a community of godly Christians, that have given up themselves in a solemn covenant, in the fear of God, to walk in fellowship and communion together, according to the rule of the Gospel; amongst whom the word of God is truly preached, and the ordinances duly and in a right manner administered.

3. That he ought to be chosen by the Church, according to the direction left by the apostle, 1 Tim. iii. 1—6, Titus i. 5—9.

4. That he ought to be a discreet person, endued with considerable gifts and abilities by the Holy Ghost.

5. If called to be a pastor or elder, he ought to be ordained by the laying on of hands of the presbytery, or eldership, 1 Tim. iv. 14.

6. That he ought to be very laborious, and give himself wholly to the work of the ministry, making the word of God in all things his rule.

7. That he ought to have a comfortable maintenance allowed him by the Church, to which he belongs, if they are able to do it. That this is their due by divine right, though not a forced maintenance, otherwise than love to God, his truth, and people, whose duty forceth them to allow their Ministers a competency.

Secondly, we may infer, that the work of a Minister of Christ is not easy, but contrariwise, a very hard and difficult work. "Who is sufficient for these things?" 2 Cor. ii. 16. So hard, that many of Christ's servants of old undertook it with much trembling, which made them cry out, "Send by whom thou wilt send," &c., Exod. iv. 13, Jer. xx. 9. So hard, that a saint with all his natural parts is not sufficient for it; nay, a saint with all his acquired parts is not sufficient for it; nay, I may say, a saint with all his spiritual gifts, graces, and endowments, without fresh supplies of new strength, is not sufficient for it.

Thirdly; it informs us wherein the difficulty of the Minister's work doth lie; and that 1. In respect of themselves who are employed in it. (1.) They are but men; "Son of man, I have made thee a watchman," Ezek. iii. 17; and they commonly none of the wisest and most learned in the esteem of the world neither, 1 Cor. i. 27. (2.) Man at the best is a dark sighted creature. We know but in part, 1 Cor. xiii. 9. (3.) Man at best is attended with weakness, and carries a body of sin and death about with him. (4.) Man at best hath but small skill, and short experience. (5.) Man at best is subject to great discouragements, and liable to temptations.

2. In respect to the work itself, a Minister's employment is very hard and difficult. (1.) It is a mysterious work; what mysteries are greater than those a Minister is to study and dive into? "Without controversy, great is the mystery of Godliness," &c., 1 Tim. iii. 16. (2.) It is difficult, in that it calls for the greatest care and exactness imaginable; Add to his word, &c. (3.) In that it calls for the strength of his whole soul. (4.) In that it is a work that consisteth of divers parts; there are many things in which a Minister ought to be well instructed, as appears by what hath been said. (5.) In that it is a work which calls for much diligence; a slothful or idle person is not fit to be a Minister. It is a work that must be followed continually; "Preach the word, be instant in season, out of season, reprove, exhort, with all long suffering and doctrine."

3. It is a difficult work, in respect of the opposition that is made against them, or from those grand obstructions they meet with; 1. From their own hearts; 2. From sin; 3. From Satan; 4. From the world. (1.) By reproaches and contradictions of the ungodly; (2.) By heretics, and false teachers; (3.) From persecutors, &c.

Fourthly; We may infer from what hath been said in opening these metaphors, that Gospel ministration is of absolute necessity.

1. Because God hath ordained preaching as the ordinary means for the conversion of sinners; "Faith cometh by hearing, and hearing by the word of God," Rom. x. 17.

2. God hath gifted, and graciously endowed some men, on purpose for this work.

3. He hath given plain directions to his people, how and whom to choose and ordain, &c.

4. The necessity further appears, by considering the nature of the similes and metaphors we have opened. Sinners are in arms against God; and these are his ambassadors, by whom he treats, and offers terms of peace to them. Christ designs to espouse sinners to himself, and these are his spokesmen, by whom he effects this glorious enterprize.

Fifthly; It shows also, that the Minister's function is a most noble and honourable employment; and that all due respect, esteem, and obedience ought to be given to them.

Sixthly; We infer, that many who pretend themselves to be Christ's true Ministers, are none of his Ministers, but rather a shame and reproach to that venerable name, work, and office.

Seventhly; Let us learn from hence to bless God, that we have so many able and

worthy Ministers of Christ in our land. O let us pray for them, and desire God to send more of these labourers into his harvest. "Pray ye the Lord of the harvest," &c.

Eighthly ; it sharply reproveth many churches and professors, for the great neglect of their duties towards their Ministers. What a day do we live in ! How is Christ's interest, Ministers, and poor saints, forgotten, slighted, and neglected ! O that God would raise up some to "cry aloud, and spare not, but lift up their voice like a trumpet, to show God's people their transgressions, and the house of Jacob their sins !"

FALSE TEACHERS COMPARED TO WOLVES.

"I know that after my departure shall grievous Wolves enter in among you, not sparing the flock," &c., Acts xx. 29.

A Wolf is in Hebrew *Zebah*, Gen. xlix., in Chaldee, *Deeba*, and *Deba* : the Arabians call in him *Zebah* ; the Greeks, *Lycos*, and *Lagos*, and *Lycania*, and *Lycos*, among some of the Arabian writers, is borrowed from them, as Munster hath noted in his Lexicon of three Languages ! The Italians call it *Lupo* ; in French, *Loup* ; in Spain, *Lobo* ; in Germany, *Walff* ; in English, *Wolf*.

The common epithets of this beast, amongst several authors,* are these, sour, wild, fierce, bold, greedy, wary, swift, bloody, hard, degenerate, gluttonous hungry, flesh-eater, famishing, harmful, cruel, furious, insatiable, treacherous, martial, ravenous, nightly, &c.

There are five sorts of Wolves. The first is called *Toxenter*, a swift Wolf ; the second kind are called *Harpages* ; and these, saith my author, are the greatest raveners, to which, saith Topsall, our Saviour alludes, Matt. vii. 15. The third sort are called *Lupus Aureus*, a golden Wolf, by reason of his colour ; the fourth, *Acmane* ; the fifth, *Ichinus*. "I know, that after my departure shall grievous Wolves," &c. Not Wolves only, but grievous Wolves, such as are called by some *απαγισ*, snatchers, or ravening Wolves.

Note. Some False Teachers may fitly be compared to Wolves, to ravening Wolves.

METAPHOR.

I. A Wolf is a cruel and devouring beast ; he is not contented to kill to fill his belly, but will spoil and destroy a whole flock, &c. †

II. Wolves are not only cruel, but subtle and very crafty, also watching the fittest time to seize upon their prey. They will silently approach the sheep-fold, to see whether the dogs be asleep, or the shepherd wanting ; when he is careless or negligent of his flock, then comes the Wolf to destroy, and suck the blood of the poor sheep. Those beasts that have horns, he cometh upon at their tails, lest by their horns they prove too hard for him. They will, after they have made great slaughter, to hide their villany, wash their bloody mouths, &c.

PARALLEL.

I. So some False Teachers are very cruel and bloody, destroying multitudes of souls ; it is not one or two, but the whole Church of God they strive to devour ; hence said "not to spare the flock," Acts xx. 29.

II. So some False Teachers are very crafty, and subtle to deceive, and prey upon the souls of men. They privily bring in damnable heresies, in a sly manner they seek to insinuate themselves into the good opinion of men, and with wretched hypocrisy and sophistry counterfeit much purity, humility, and angelical sanctity, boasting of peculiar illuminations, and communion with God, &c. And therefore they are said to "come in sheep's clothing, but inwardly are ravening Wolves," Matt. vii. 15. By good words, and fair speeches, they are said to deceive the hearts of the simple, Rom. xvi. 18. None have pretended to more seeming zeal, and outward holiness, than some vile and notorious heretics ; to put off their counterfeit coin, they are content to mix it with some good silver. Were it not for their outward show of piety and holi-

* *Eliauus, Genser, Topsell.*

† *Topsell*, p. 571, 578.

METAPHOR.

ness, they could never do that hurt to the Church of God, and men's souls. Hence the apostle cautions the saints, "to be no more children tossed about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. iv. 14.

III. Wolves, naturalists tell us, keep close in their dens or lurking places in the day-time, and about even-tide secretly come out, seeking their prey. Moreover, it is said, they will learn those tones that the shepherds use; nay, and that some shepherds have themselves being so deceived by them, that they have taken their tone for a man's voice, and as if some man had called them; by which means they have gone forth, and have been devoured by wolves.*

formed into an angel of light, 2 Cor. xi. 14, therefore it is no great thing, if his ministers also be transformed, and appear as the ministers of righteousness, &c.

PARALLEL.

III. So Romish Wolves, and other False Teachers, and vile heretics, whilst the light of God's word shines freely and gloriously forth in a nation, keep close, and do as it were hide themselves: but if once it seems to look like even-tide with a people, as at this very time it doth with poor England, then out come these cruel, ravening Wolves, and adventure publicly to read mass, and contend for their most notorious and execrable heresies, and cursed fopperies. Many deceivers also there are in the world, who labour to get the very words and tones, as I may say, of Christ's true ministers, insomuch that some good men, nay, Teachers themselves, have been beguiled by them; and it is no marvel, for Satan himself is trans-

INFERENCES.

Let us learn from hence to take heed of False Teachers, and enquire into their inward parts; labour to search thoroughly into their doctrine, and not to be deceived with the outward show of holiness in their lives; for they come, remember, "in sheep's clothing, but inwardly are ravening Wolves."

FALSE TEACHERS COMPARED TO FOXES.

"Take us the Foxes, the little Foxes," &c., Cant. ii. 15.

Most expositors understand, by these Foxes, these little Foxes, the Holy Ghost means False Teachers who may be compared to Foxes in these respects following.

PARALLELS.

- I. THE Fox is subtle and crafty, so you have heard, are False Teachers.
- II. The Fox is not only crafty, but cruel to harmless creatures; so are False Teachers to the souls of men.
- III. Foxes invade in the night-time, like wolves, &c. So do deceivers, whilst ministers sleep, or are secure, or neglect their watch.
- IV. Foxes are great spoilers of vineyards: so False Teachers do great hurt to the Church of God.
- V. Foxes never go strait forward, but by crooked windings, &c., so False Teachers never keep to the plain letter, and express meaning of the Word of God, but have their shifts and evasions, and unnatural inferences, whereby they seek to defend their evil doctrine, &c.
- VI. Foxes are often taken by traps that are laid for them, &c. So are False Teachers often found out and discovered by the true ministers of Christ: "But these, as natural brute beasts, were made to be taken and destroyed," 2 Pet. ii. 12.

[See more of Foxes under the head metaphors concerning Wicked Men, and persecutors.]

* Dr. *Erasmus*.

FALSE TEACHERS COMPARED TO WELLS WITHOUT WATER.

"These are Wells without Water," &c., 2 Pet. ii. 17.

FALSE TEACHERS are in this place compared to Wells without Water.

PARALLELS.

I. A Well is a fit receptacle for Water, and it is expected Water should be therein; but if it be empty, it greatly deceives and disappoints them that come to draw Water out of it: so ministers should be stored with much grace and heavenly doctrine, &c. But those who come to a False Teacher, to receive instruction and comfort for their souls, are grievously deceived.

II. A Well that hath no good Water in it, may notwithstanding have much dirt and filth, and some foul and stinking Water: so False Teachers, though they are empty and barren of good doctrine, yet it may be they have much corrupt, detestable, and abominable, filth of false doctrine, error, and heresy in them, which foolish ones are greedy of, draw out, and take down, to the poisoning and utter ruin of their souls.

FALSE TEACHERS COMPARED TO CLOUDS WITHOUT RAIN.

"These are wells without water, Clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever, 2 Pet. ii. 17.

"Clouds they are without Rain, carried about of winds," &c., Jude 12.

As False Teachers are compared to "Wells without Water," so likewise they are to "Clouds without Rain, carried with a tempest," &c.

PARALLELS.

I. Some Clouds seem as if they had much Water or Rain in them, though empty: so some False Teachers do seem very like the true and faithful servants and ministers of Christ; they in outward show appear devout, and talk like saints, pretending to much humility and godliness, as if they were the very men that God had appointed to dispense his word, and heavenly truth; but alas! they are but mere empty Clouds, being only filled with airy and unprofitable notions. Some Clouds, as Pliny observes, are nothing else but mere empty vapours, and these are often carried very swiftly with the wind: so False Teachers are carried away as empty vapours, with the wind of delusion or false doctrine.

II. Clouds prevent or hinder mortals from beholding the glorious shining of the sun, and tend greatly to darken the heavens, so False Teachers obstruct, in a great measure, the glorious Gospel in its light and splendour, from shining upon the souls of men, and tend to darken the blessed light of divine truths, in a nation where they abound, and are countenanced.

FALSE TEACHERS COMPARED TO DECEIVERS.

"For many Deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver, and an antichrist," 2 John 7.

DECEIVER, or one that causeth to err, is by the Greeks called, a despiser; by the Chaldee, a mocker; Matt. xxvii. 63, *αλανος*, a notable cozoner, impostor. Ainsworth. See Leigh's *Crit. Sacr.* seduced, and seducing others: such our Saviour and his apostles were reputed, but falsely; others are truly so called, who deal fraudulently and false-heartedly with God, men, and their own hearts.

DECEIVER.

I. A Deceiver, or cunning impostor, hath many ways whereby he secretly, and with much craftiness seeks to trepan and beguile his neighbour: as (1.) He will pretend himself to be a special friend, and so insinuate into a man's affection. (2.) He strives to find out the disposition of the person he intends to cheat. (3.) He will, the better to accomplish his design, change his name, and pretend himself some worthy and noble person, and of some eminent family. (4.) He will watch the fittest opportunity to effect his enterprize. (5.) He will sometimes put a vizard on his face, and often change his habit, that he may deceive the more securely. (6.) And if he is in danger to be taken, he will exclaim against the Deceiver, and cry out, stop thief, &c.

but writ upon their foreheads, most people would be afraid of them; but they contrariwise, call themselves Christ's ministers, witnesses of Jesus, friends of truth, the Lamb's followers, &c. And it is common with them to pretend themselves to be the orthodox men, sons of the church, of the holy church, of the catholic church, masters in Israel, guides of the blind, &c. (4.) They study to find out the fittest season and opportunity to accomplish their design, and hellish purpose, viz., they watch for such a time, when the professors of the Gospel and truths of Jesus begin to decline in their zeal, and to lose much of the power of godliness, and seem to make a mighty stir about the form thereof, and are much divided among themselves; when iniquity doth abound, and the love of many waxeth cold; in a word, when men begin to grow secure, or the true shepherd is off of his watch, then these wolves and Deceivers get abroad, and, like that wicked enemy, sow their tares of error and delusion. (5.) The Jesuits, those crafty Deceivers, have often appeared in a disguise externally, and do usually change their garbs, &c. Sometimes they are holders-forth in a Quaker's meeting; at other times they will counterfeit themselves to be lawyers: sometimes they will take on them the habit of priests, sometimes merchants, sometimes shoe-makers, in short any thing. And all this, that they may the more securely carry on their wicked designs and purposes to pervert poor souls, &c. (6.) And lastly; when these False Teachers and Deceivers begin to fear they shall be discovered, and perceive there is a cry raised against them, and that they are closely pursued, and in danger to be taken, then, to save themselves, they cry out against others. None are more ready to exclaim against False-Teachers and Deceivers than they, endeavouring to cast all the infamy and black aspersions imaginable upon the true and faithful ministers of the Gospel, loading them with all the foulest calumnies they can devise, that they themselves may in the meanwhile pass the better for true men, and be the less suspected. Thus those blind guides in Israel served our Saviour himself: "Some said, he is a good man; others said nay, but he deceiveth the people."—"Say we not well, that thou art a Samaritan, and hast a devil?" John vii. 12, and viii. 48. "Sir, we remember that the Deceiver said, whilst he was yet alive, after three days I will rise again," Matt. xxvii. 63. And thus they exclaimed against the apostles: Paul was called a mover of sedition; and by False Teachers he with others were called Deceivers: "As Deceivers, and yet true," &c.—"After that way which they call heresy, so worship I the God of my fathers," Acts xxiv. 14.

II. Some Deceivers have been notorious in the horrid practice

PARALLEL.

I. FALSE TEACHERS, who are cunning to deceive, have many ways to delude poor creatures: as, (1.) They commonly pretend much pity and compassion to the souls of men, and hereby they endeavour to win themselves into their affections; and when once a person harbours a good opinion of them, their work is half done. (2.) They seek to find out what parts they have, and what principles they hold, with whom they converse: for if they perceive they are men and women well rooted and grounded in the orthodox faith, and able to defend the truth, they have little hopes of prevailing; but if they find that they are persons of a weak judgment, and mind more abundantly the conversation of men, than what doctrine they hold, or do more mind and regard the circumstances of religion, than the grand fundamentals thereof; they will pursue such close. (3.) They do always change their names; for if their names were known, they could not beguile so many: were error, false doctrine, blasphemy, heresy, wolves in sheep's clothing, foxes, cunning serpents, Deceivers, &c.,

II. So the Pope, and his hierarchy, those cursed Deceivers in the Romish church, have been no-

METAPHOR.

of beguiling others; they have been such craft-masters at it, that they have deceived multitudes; and not only the common sort of people, but divers great men and princes have been cheated by them.

III. Some Deceivers have so far prevailed, that they have utterly ruined whole families, cheating people of their best and chiefest treasure.

souls, which are of more worth than all

IV. Grand impostors, old cheats and Deceivers, it is observed, rarely reform their hellish lives, and become true men, but grow worse and worse, till justice seizes them.

V. The end of cheaters and impostors, we see, oft-times is sad. If he be a notorious offender, and be taken, he dies without mercy.

PARALLEL.

torious in the hellish trade of beguiling the souls of men. How many millions have they deceived! O the multitudes they have led blind-fold to hell! The kings of the earth have been beguiled by her, and the inhabitants of the earth have been made drunk, and bewitched with the wine of her fornication.

III. So False-Teachers have sometimes so wonderfully prevailed, that they have utterly corrupted ruined, and undone, by their false doctrine, many nations, cities, towns, and families, cheating them of the truth of Christ, and his blessed ordinances; and not only so, but thereby also of their the world, Matt. xvi. 26.

IV. So False Teachers, heretics, and seducers, seldom or never are recovered, and brought back by unfeigned repentance, to the true Church of God: and therefore the apostle Paul saith, "Evil men, and seducers, shall wax worse and worse, deceiving, and being deceived," &c., 2 Tim. iii. 13.

V. So the last end of false teachers and heretics will be sad and miserable: they are said to "Bring upon themselves swift destruction." "The beast, and false prophet shall be cast alive into the lake of fire, burning with brimstone," &c., 2 Pet. ii. 1, Rev. xix. 20.

THE CHURCH OF ROME, MYSTERY BABYLON.

"And there followed another angel, saying, *Babylon is fallen, is fallen, the great city, because she made all nations drink of the wine of the wrath of her fornication,*" Rev. xiv. 8.

"And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath," Rev. xvi. 19.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, (or fornications,) AND ABOMINATIONS OF THE EARTH," Rev. xviii. 5.

"And after these things, I saw another angel come down from heaven,—And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit, and a cage of every unclean and hateful bird,*" &c., Rev. xviii. 1, 2.

In the handling of this great subject, it seems needful to give an account of the various opinions, that have, more or less, presented themselves to the world about it, which may be reduced to these four following heads.

I. That it is Jerusalem; and that for two reasons:

1. Because the man of sin, or last beast, that is to head this Babylon, is set forth by St. Paul, "To sit in the temple of God, showing himself to be a god," 2 Thess. ii. 4.

2. Because this city where the beast reigns, and shall slay the witnesses, "is spiritually called Sodom and Egypt, where our Lord was crucified," Rev. xi. 8.

II. That it is the Turkish empire, or power of the Saracens; which Mr. Mede somewhat touches, and in a brief way most learnedly argues against, in his third book, page 644, 645.

III. That it is indeed Rome, the seat of the fourth or last empire, but Rome in its heathen state, under the idolatrous and persecuting emperors: so the Rhemists would have it, if there be a necessity to fix upon Rome to be this Apocalyptical, or Mystery Babylon. For this opinion the present Romanists have no better advocate than Dr. Ham-

mond, who hath done very worthily at other turns. See his Annotations upon the 17th chapter of the Apocalypse.

IV. That it is the present power and church of Rome, who under pretence of the most high and ecclesiastical jurisdiction, doth influence and govern the secular power and state of kingdoms. Of this last opinion were the ancient Waldenses, who felt the bloody power of Rome, venting itself in most horrid and barbarous cruelties against them, and that for a long series of time, as appears by our most authentic, ancient, and modern writers, who give a very ample account of the great persecution of Christians, for many hundred years last past, in all parts of the Christian world; where they have had power. To which opinion of the Waldenses most of our modern Protestant divines agree, of which we shall mention only Cartwright, Fulk, the worthily admired, and learned Mede, not forgetting famous Du Moulin of France; as may be seen in their works at large.

But because we will not take things upon trust, nor refer the reader to many quotations, which he may want books and time to satisfy himself about; it appears needful, that we remove the objections with as much brevity as possible, before we state the Metaphor, and run the parallel.

Now that Babylon in all these new Testament texts cannot be fairly applied to Jerusalem, the Turks and Saracens, nor terminate in the heathenish state of Rome, we offer these following considerations or arguments:—

I. It cannot be meant the city Jerusalem:

1. Because Jerusalem did not reign over the kings of the earth in St. John's time, when he saw this vision, and wrote the revelation, which this city Babylon is expressly said to do: "And the woman which thou sawest, is that great city which reigneth over the kings of the earth," Rev. xvii. 18. Jerusalem having been not only under captivity divers times before, but was then entirely under the power of the Roman yoke, as the whole history of the Gospel doth confirm, and themselves did most plainly confess: "We have no king but Cæsar," John xix. 15.

2. Jerusalem was never in so high esteem with the beast, as to be capable to ride as queen regent upon him, as this woman, whore, or city is said to do; "And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and the beast that carrieth her, which hath the seven heads, and ten horns," Rev. xvii. 7, compared with ver. 2, "So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns."—For by the woman sitting, and beast carrying, is undoubtedly signified, influence, power, and dominion, which Jerusalem was far remote from, not only under the Roman monarchy, but also under the three kingdoms that went before it, viz., the Babylonian, Grecian, and Persian; as might be largely illustrated both out of sacred and human history.

3. Jerusalem did not sit upon many waters, which is interpreted to be people, nations, and tongues; that is, had not command or dominion over them, as this woman, whore, or city is said to have: "And he saith, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues," Rev. xvii. 15. The whole land of Judea being under tribute to the Roman government at that time: Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed;" and particularly, Galilee, Nazareth, Judea, and the city of David, called Bethlehem, ver. 4.

4. Jerusalem was not capable to enchant and bewitch all the nations round about her, either by her religion and doctrine, or by great gifts and rewards.

(1.) Because the Roman power kept her under, and much in awe, on the one hand not owning nor subscribing to her religion.

(2.) The Christian doctrine and religion blocked up her way, on the other hand that she could not extend her influence to either neighbouring, or remote nations, as this woman, whore, or city, is said to do: "For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived," Rev. xviii. 23.

5. Jerusalem, though she were guilty of much blood, from the beginning of her excellency and glory, in Solomon's time, killing prophets, even all that were sent unto her, murdered John Baptist, and our Lord and Saviour, as also the blessed martyr, St. Stephen: yet in her could not be found that great mass of blood that was shed, and my-

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riads of Christian saints that have been barbarously murdered, by massacre, and public martyrdom, since they were ruined and destroyed by Titus Vespasian, which we find positively charged upon this city Babylon: "And I saw the woman drunk with the blood of Saints, and with the blood of the Martyrs of Jesus, and I wondered with great admiration," as indeed well he might, as shall be shown. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth; that is, since the destruction of Jerusalem, Rev. xvii. 6, and xviii. 24.

6. And lastly; not to multiply more upon this head, though Jerusalem was fearfully destroyed, as the history of Josephus shows; yet shall she rise again, be built upon her own heap, be replenished with her own children, which this city Babylon under consideration shall never be, after this catastrophe which John saw visionally coming upon it: "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," Rev. xviii. 21.

II. It cannot be the Turks and Saracens, for two reasons offered by the learned Mead, lib. iii. p. 643.

1. Because though they did arise to great power, in the world, yet they had not their seat in that great city, which in St. John's time reigned over the kings of the earth, which this Babylon is expressly said to have, Rev. xvii. 18.

2. That they did not rise by apostacy from the Christian religion, which this Babylon with her head, the man of sin, did; for, as this worthy author saith, the Turk, whatever he be, could be no apostate, because he was of a nation that never was Christian.

To which we shall add something for the clearing of this head, that we may discharge that debt we owe to God, to the Church, and the world.

3. It cannot be the Turks, because they are not strangely and wonderfully mysterious, which this Babylon is said to be: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and the beast which carrieth her, which hath the seven heads, and ten horns," Rev. xvii. 5, 7.

What special Mystery hath showed itself to the world from the Turks and Saracens, more than from other common empires or kingdoms, that is matter of admiration to the wisest of men? Is it matter of wonder, that the Turks do own but one true, and most high God? Is it matter of wonder, that they do own Jesus Christ to be a prophet, and a good man? Is it matter of highest wonder, that they prefer Mahomet above Jesus? Is it matter of wonder, that they appear true to their contracts, in matters of civil commerce? Is it matter of highest wonder, for them to endeavour to keep what dominion they have, and to enlarge it, to make slaves and prizes of those enemies they take prisoners? We say, in none of these things is there any high mystery, or matter of greatest wonder, being things common to all places and kingdoms invested with power.

(1.) Did not the great king of literal Babylon own the only true God, yet still held the Church in captivity?

(2.) Did not Israel own the same, and yet kept their idols, after their revolt from Judah?

(3.) Did not Judah prefer Moses above and before Christ, and at that time when Christ was personally amongst them, working most stupendous miracles, which did evince his divine mission? Nay, did they not prefer a common and notorious villain before the blessed Lord of glory, when they desired a murderer to be freed, and pressed hard to have the good and blessed Jesus, the Saviour of the world, killed? And did not this wise apostle know this to be true in fact, and to equal, nay, out-do any thing that the Turks or Saracens ever did, or can be accused of? And if St. John was transported with astonishing wonder, at matters much less than he had seen before, doth it not give good reason to suspect him of weakness and defect, that he should suffer himself to be surprized with the greatest wonder, at far less things than he had seen and known before? Certainly therefore we must conclude, there was something more of mystery in John's vision, than what hath been showed to the world by the great Turk, or any other power; and indeed, undoubtedly, the greatest mystery that ever

the world was acquainted with: for the characters of Babylon must either be singular, that is, such as none have besides; or else they must be transcendent, to go far beyond what others had in a lesser degree. Otherwise John might have kept the description of Babylon to himself, there being no clear distinctions, to render the wisest and most discerning men able to make a judgment upon her. The Mystery then that is written upon this woman Babylon, seems clearly to lie in these particulars following.

First. That she doth transact the most horrid wickedness that ever the world was, or is like to be, acquainted with.

Secondly. That under this monstrous guilt, she is prodigiously confident, and without all regret, or show of shame, and most impudently boasts of the highest sanctity and holiness in the world, viz., that she is totally pure, infallibly certain, and cannot err, &c. That this indeed is a Mystery to be wondered at, let it be considered.

(1.) That a Shepherd should be a wolf, and devour that flock which he pretends to be an overseer or pastor of.

(2.) That a professed servant of Jesus Christ, and the meanest of saints, should exalt himself above his Master, and not above his Master only, but above the God of his Master, and all other deputed gods, that are vicegerents to the King of heaven, by slighting and trampling upon the holy scriptures, and laws both of God and princes, dispensing with the breach of them, indulging the highest violation thereof, and setting up his own inventions, traditions, and decrees above them: insomuch that there is a thousand times less danger, in their esteem, in respect of excommunications, and corporal punishments in this world, or of damnation in the world to come, in breaking and violating the laws of God and princes, than there is in the violation or breach of the inventions, traditions, and decrees of Mystery Babylon, and her head.

(3.) That one sitting in the temple of God, pretending himself as a poor apostle, vicar, and successor of Christ, nay, as the successor of a poor fisherman, should wear the highest ensigns of imperial dignity!

(4.) That he should be so lordly, and prodigiously insolent, who was commanded to the greatest humility and abasement, as to tread upon the necks of emperors, kick off the crowns of great princes, and make kings his foot pages.

(5.) That he should pretend highly, yea, most highly, to God, Christ, religion, and holiness, and yet espouse to himself, as the darlings of his bosom, not only the chiefest sons of Belial, but all that will decline sanctity and religion, and embody themselves with those first-born sons of wickedness, that are of the highest magnitude, and engage themselves in such monstrous and butcherly practices, that human nature, as such, could never act in the butchering of brute beasts.

(6.) That the spouse of this prodigious monster should in profession own God, Jesus Christ, and the things of religion, of which justice and charity, holiness and compassion, are not the least part; and yet under this vizard, and in the very time of these pretensions, perpetrate the greatest and most unparalleled villanies in the world: 1. In being the top of pride. 2. In committing palpable idolatry. 3. Fill themselves with excess and drunkenness. 4. To curse, swear, and blaspheme the very name they profess to be sacred. 5. To cast down the truth, burn the Bible, deface the holy books and laws of God. 6. To assume not only a power to dispense with violations of the highest nature, but to pardon and forgive them at pleasure. 7. To commit adultery, and account it a venial crime. 8. To break covenants, drive a trade in perjury, forswear every thing they are justly charged with, and is fully proved against them. 9. To foment wars and broils in every kingdom and country where they have power; contrive the ruin of towns and places, cities, countries, and kingdoms, by fire, sword, and most cruel devastations. 10. To slaughter, kill, and barbarously murder, both men, women, and children, even all that dare make a show of conscience and religion, so far as to abhor and dissent from these villanies.

This is such a scheme of religion, and system of divinity, to come from an apostle, a Shepherd, a vicar and successor of Christ, from a Church, sheep, saints, and the pretended followers of the meek, peaceable, and innocent Jesus, who taught altogether otherwise by his doctrine and example, that it might well be wondered at, and is the strangest Mystery that ever appeared, of which we challenge the whole world to show the like in the Turks and Saracens. For men to swear, lie and forswear themselves, and yet be true men: to contrive rebellion, murder, and treason, and yet

be as innocent as a child unborn : to be elevated to the highest pinnacle of pride, even above emperors and kings, above Jesus Christ, and God his Father ; and yet be humble and lowly : to commit gross idolatry ; and yet be the servants of the living God : to be filled with, and make a trade of excess and drunkenness ; and yet be the patterns and standards of sobriety and temperance : to cast down the truth to the ground, deface the laws of God, and burn the scriptures : and yet be the true witnesses to it : to forgive sins ; and yet be the greatest of sinners themselves ; to commit fornication and adultery ; and yet be spotless and pure in heart : to foment wars and broils in every kingdom and country where they have power ; to contrive the ruin of towns and places, cities, countries, and kingdoms, by fire, sword, and cruel devastations ; and yet be as harmless as doves to all mankind, the only sons of peace and quietness : to slaughter, kill, and barbarously murder men, women, and children, that dare not be so wicked as themselves ; and yet to be full of mercy, tender pity, and compassion ; an apostle, shepherd, vicar, and successor of the meek and lamb-like Saviour. And for the dear consort of this impious head, or man of sin, to be not only confederate with him, but a principal in all these unparalleled villanies and most butcherly and rapacious murders ; and yet be the holy Catholic Church of God, the pure and spotless spouse of Jesus Christ, the true sheep, the harmless lambs, the best of saints, and close followers of the Lord Jesus, who always taught the contrary by his holy doctrine, and meek example. We say, these things not being found by secret search, but are written in capital letters upon her forehead, appear in open view, to be read by every one that is not wilfully blind : let any one show us a greater Mystery in the world than this, and we will subscribe to it.

4. It cannot be the Turks, because they are not the mother of harlots, and abominations of the earth, which this Babylon is said to be, Rev. xvii. 5, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." And here we demand, in excuse to the Turks, this one thing :

From whence did proceed the murders, massacres, and martyrdoms of all the religious professors of Christianity, that have died by violence in the Christian world, for the space of twelve hundred years last past ? and from what people did proceed those horrid oaths, blasphemies, and execrations, that the world hath woefully been acquainted with, most horrid and strangely astonishing to repeat ?

Came these unparalleled degrees of impiety from the Turks ? from the Waldensians, Lutherans, Calvinists, or any non-conforming Protestants ? No, no. Why, whose language then is it ? Whose ! Why, it is the language of the beast of the bottomless pit, and bloody whore, who bare these blasphemous sons of her own body, daily nourishes them at her breast, and strengthens them in their sinful courses, by accounting them the sons, the precious sons of Zion, the true sons of the Catholic Church, the darlings of heaven, the beloved ones of the Virgin Mary, and giving them pardon for these bold and heaven-daring sins, as often as they do commit them, and come to ask pardon for them : so that sin and pardon is as constant and common with them, as breathing and eating. And these things are done to seal and confirm lies, which is the more heavy, benious, and prodigious ; for if men may lie by allowance ; may kill, and shed innocent blood, without control of conscience, and Church-censures ; may swear and blaspheme, and challenge God himself to damn them ; may burn men for religion, consume cities to ashes, conspire the death of kings, the ruin and overthrow of kingdoms, whore, and murder infants ; and yet be accounted a Church, the members and parts of it, called saints, holy children, and sons of the Most High God : then may we claim a patent, and take a license to change the name of all things, and alter all the ideas of the minds of men ; call and account Beelzebub a good god, and all his black tribe, the pure saints of the Most High ; call the lower regions of blackness and darkness, to which he is confined, the heaven of glory and eternal light. Of which things we ought in justice to clear the Turks, until witnesses of undoubted credit shall come forth, and evidence, that the Turkish state is the mother of as great abominations as these are.

5. And lastly ; the Turks cannot be Mystery Babylon, because they never were made drunk with the blood of the saints, and with the blood of the martyrs of Jesus, which

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this woman, Mystery Babylon, is expressly said to be, Rev. xvii. 6, "And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus, and I wondered with great admiration." Now let any man show such bloodshed, saints' bloodshed, by massacres and martyrdom, for the professing of Christianity, which must be, if the text be answered in that clause, "Blood of the martyrs of Jesus," by the Turks, either within their dominions, or without, as hath been shed by a generation nearer home, and we shall become like the man without a wedding-garment, wholly speechless, and say not a word about Babylon.

III. Now that Babylon in the Apocalypse, is Great Rome, that in former times reigned, and in future times shall be destroyed, is owned by some of the Papists themselves, and is asserted by all Protestants; the difference betwixt them is brought to this narrow point: the one wholly confines Babylon to Rome Heathen, and there totally to terminate; the other brings Babylon down lower, to Rome antichristian, or papal Rome. Now that this work may be to edification, and more full of satisfaction in this great case, we shall advance to the last and chief secret that is to be opened and considered, namely, whether all things in John's vision or prophecy, that are applied to Mystery Babylon, did completely terminate in Rome Heathen, and come no further!

In answer to this great enquiry, we do, with the body of Protestants, in opposition to the Papists, conclude the negative, viz., that all things in the Apocalypse applied to Mystery Babylon, did not terminate in Rome Heathen. The reasons of which negative are as followeth.

1. Because the beast that Mystery Babylon rides on, is the eighth head, or last ruling power of that city that is seated upon seven hills, which must be Rome Papal, because the whole race of Rome Heathen was gone off, before the eighth head came up.—The sixth head was in John's time; the seventh was to come, and continue but a short space, "The beast that carries the woman," viz., Babylon, "is of the seventh, but is the eighth, and shall be the last; for he goeth into perdition." This being so evident from the letter of the text, needs nothing more to confirm it. Now that Rome Heathen was not the last part of the Romish power, is not only the full and joint consent of all writers upon this subject, but is so evident to all the Christian world, that it would be vanity itself to make a show of proof. The conclusion then is this; if the very last part of the Roman power carries the woman Babylon, and that the Heathen-state of Rome went off before, and was not the last; then Babylon could not terminate in Rome Heathen, but must come down to Rome Papal. See Rev. xvii. 3, 7, 9, 11.

2. If Babylon be totally terminated in Rome Heathen, then the book of the Apocalypse is of little use to the latter ages of the Christian world: for if the whole transactions relating to the persecution of the Church, and the slaughter and destruction of God's enemies, did end in Rome Heathen, then it served only to give a characteristical account of a beast and whore that was grown old, and ready to go off the stage; but hath wholly left us in the dark, and given us no notice at all of that horrible confusion, and bloody persecutions, which have reigned in the Christian world for more than a thousand years last past; which for length of time, numbers of murders, and manner of cruelties, hath outdone all the wickedness of Rome in its Heathen state. Which is not at all likely, that a vision should be given, and a revelation made, and called so, about a state that was almost expired, and the most great and principal part wholly left out, and said nothing to. Who can imagine, that a careful Saviour should be so full in his discoveries to the Jewish church, concerning their sufferings, and the time under Egypt, and Babylon literal; and be so short and lean to his Gospel-church, to leave them altogether without any written prospect, or extraordinary prophet, to inform them what should come to pass in the world, from the going off of the power of Rome Heathen, to the end of all the Church's troubles, which have already lasted above a thousand years? The conceit of which is fit but for two ranks of men to receive, viz., the Roman Catholics, and such Protestants as look for antichrist to come at the end of the world, after the restoration of the Jews to their own land, and building a material temple at Jerusalem, where antichrist shall sit three days and an half, or years, to kill two men called the two witnesses.

3. If this last Babylon was wholly to terminate in Rome Heathen, then there was no cause of wonderment and great admiration for a wise man, to see in a vision an heathenish state, under a diabolical influence, to perform actions suitable to their

state, and not contrary to their professions: for what manner of wonderment can it be to feel the wind blow, to see the sea foam, and hear the waves rage and roar when the winds oppose its effluxion? And what cause of great wonderment and admiration for a wise man, to see wicked Heathens oppose and persecute Christianity, when it is so suitable to their spirit, and agreeable to their profession so to do, we cannot yet understand, and we will diligently listen to them who will undertake to inform us, for the thing is true, that a wise man did wonder at the sight he saw, with great admiration, Rev. xvii. 6, "I saw the woman drunk with the blood of the martyrs of Jesus, and I wondered with great admiration." Wonderful! O strange! At what? To see that which was common to all ages, the seed of the serpent, that professed Heathenism, the wicked, even the worst of the wicked, by principle and profession, to plot against the righteous, and gnash upon him with their teeth; idolaters. professed idolaters, to persecute the servants and worshippers of the true God; those that were born after the flesh, and lived after the flesh, to persecute them that were born of the Spirit, and lived after the Spirit. Surely, if our adversaries' opinion was true in this case, that Babylon is only Rome Heathen, St. John had forgotten that Cain slew Abel, and Ishmael persecuted Isaac; and took not so much notice of the course of the world, common to every age, as Paul did, who said, "But as he that was born after the flesh, persecuted him that was born after the Spirit; as it was then, so it is now: and what strange wonder is all this.

4. Rome Heathen never was espoused, married, or united to the Lord Jesus, in a spiritual way, visibly owning his laws, and submitting to his government, as a wife submits to and obeys her husband, and afterwards casts him off and chooses another head and husband; and therefore cannot be Mystery Babylon, or the great whore: for though these heathens were great idolaters, yet were they never charged with spiritual adultery, nor could they, unless they had once, by visible profession, made a covenant with, or espoused themselves to the Lord Jesus, which Rome papal before its apostacy did: therefore Rome Heathen could not be the great whore, or Mystical Babylon.

5. Rome Heathen cannot be the Babylon set forth by John, unless she be guilty of all the Christian blood shed upon the earth since the destruction of Jerusalem: for as the guilt of all the blood shed from righteous Abel, to the death of Zacharias, as by our Saviour fixed upon Jerusalem, and cannot be removed to another people; so the blood of all the martyrs and followers of Jesus, is by this revelation fixed upon the last Babylon, Rev. xvii. 6, "And I saw the woman drunk with the blood of the saints, and of the martyrs of Jesus." Chap. xviii. 24, "And in her was found the blood of the prophets, and of saints, and of *all* that were slain upon the earth." But Rome Heathen was not guilty of all the Christian blood that was shed upon earth, by murders, massacres, and martyrdoms, since the destruction of Jerusalem: for to look back but for six hundred years last past, in which time we shall find hundreds of thousands of professed Christians most butcherly and barbarously put to death, for their zeal and love to the Christian religion, in the respective nations of Europe, before which the Heathenish state of Rome was gone off about the space of six hundred years. So that if he will regard the full satisfying of this prediction about Mystery Babylon, we must of necessity bring her down lower than the heathenish state of Rome.

6. Rome Heathen cannot be this Babylon under consideration, because the discoveries of other prophecies, relating to the same state, no way agrees to the power of Rome Heathen.

(1.) This state of Babylon is called the Mystery of Iniquity. This no way agrees to Rome Heathen, but fully agrees to Rome Papal. Compare 2 Thess. ii. 7, with Rev. xvii. 7, viz., "For the mystery of iniquity doth already work."—"The angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her."

(2.) The head of this state Mystery Babylon is called the Man of Sin, by way of eminency, *κατ' εἰσιν*, not only beyond the common rank of men, but beyond the highest sons of wickedness that went before him. And there is a great truth in this; for if we consider the Pope in respect of pride, hypocrisy, idolatry, and blood, he is the most unparalleled Man of Sin.

(3.) This state, or mystery of iniquity began to work in the apostle's days, which is no ways applicable to the power of Rome Heathen; for that did not then begin, it

being at that time in the very meridian of its greatness, and universal sovereignty: Luke ii. 1, "And it came to pass in those days, that there came out a decree from Cæsar Augustus, that all the world should be taxed."

(4.) This man of sin, Mystery of iniquity, or head of this Babylonish state, is said to be let or hindered in his designs: "He that now letteth, will let, until he be taken out of the way," 2 Thess. ii. 7. But now Rome Heathen hath no let or hinderance, either from the word of God, for that declared it, as it was a civil magistracy, to be God's ordinance; nor from any opposite power, either civil or military, they giving laws to the greatest part of the world, and enjoying the supreme government of the best kingdoms in the universe, none being able to cope with them at that time.

(5.) This head of the Babylonish state is said to "sit in the temple of God," which the power of Rome heathen did not do, neither in the temple of Jerusalem, nor in the church, which is more properly the temple of God: for the Jews kept the possession of the literal temple, till it was destroyed; and for the Church of God, the Heathen emperors never loved it so well, as to make their residence in it. But the Bishop of Rome, before he showed himself to be that wicked one, viz., the man of sin, did evidently sit in the Church or temple of God, and so fulfilled this prophecy in the very letter of it.

(6.) He, that is, the man of sin, or head of this Babylonish state, was to rise by apostacy, or falling away from the Christian religion; 2 Thess. ii. 3, "There shall come a falling away first;" exactly agreeing with another prophecy to the same purpose, 1 Tim. iv. 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. But Rome Heathen did not rise by apostacy from the Christian religion, or a departing from the faith, which they never professed, as is evident to the whole world: *ergo*, Rome Heathen cannot be this Babylonish state.

(7.) This man of sin, or head of Mystery Babylon, lay hid in the apostle's time, and was not revealed: but the power of Rome Heathen did not then lie hid, or wanted to be revealed: for it stood visible and high, upon a hill, even upon seven hills, 2 Thess. ii. 3, Rev. xvii. 9, according to the Roman poet Ovid, who lived about the very time of Christ's being on earth, in *lib. de Tristibus*.

*Sed quæ de septem totum circumspicit orbem
Montibus, Imperii Roma, Deumq; Locos.*

That is,

But Rome, which from her seven hills the whole
Earth views around, the place of gods, and rule, &c.

Ergo, Rome Heathen cannot be this Babylonish state.

(8.) This Mystery of iniquity is said to "oppose and exalt himself above all that is called God, or that is worshipped," 2 Thess. ii. 4. But this the power of Rome in its Heathen state did not do; for they worshipped, offered sacrifices, and bore a reverence to their gods, which by nature indeed were no gods; and it is only the head of Rome Papal, that runs down all gods but those of his own making; *ergo*, Rome Papal, and not Rome Heathen, must of necessity be this Mystery of iniquity.

(9.) The rise or coming of this Mystery of iniquity, is "after the working of Satan," 2 Thess. ii. 9. But the rise of the Romish greatness and power, when Heathen, was not after the working of Satan, but was said by Daniel, Chap. vii. 2, 3, to be produced by the providence of God, or the four winds of Heaven; and by the apostle, to be "powers ordained of God," Rom. xiii. 1; therefore, Rome Heathen cannot be the Mystery of iniquity, &c., here meant.

(10.) This Mystery of iniquity is not only said to come "after the working of Satan," 2 Thess. ii. 9, but also with all power, &c. But the rise of Rome Heathen was not after that manner: *ergo*, &c. To illustrate the first proposition, note, that the term, "all power," marks out the Romish Pope so notoriously, that whosoever runs may read it; for if we do but impartially consider his impudent usurpations upon crowned heads, and his pretences of supremacy over the whole Christian world; his proud imperious decrees, bulls, &c.; his disposal of the kingdoms of princes, and the inheritances, yea, the very lives of private persons, of any rank, that dare disobey him; his pretences to shut and open heaven, hell, and his feigned purgatory; his carrying a symbol of that vast and God-like power, viz., a brace of keys

hanging at his girdle; all these will appear as clear demonstrations, that the head of Rome Papal is the head of Babylon, and the grand impostor, or the capital manager of this Mystery of iniquity, he having, most sacrilegiously, assumed to himself all heavenly power of damning or saving, and all earthly power, both temporal or civil, and ecclesiastical or sacred.

(11.) This wicked Babylonish state comes forth with a great pretence of miracles, which are but false signs, and lying wonders, to deceive and cheat the people; and by this means they conquer nations, and carry away their kings to their wicked interest. This Rome Heathen did not do. For though the heathenish power of Rome did conquer nations and countries, with their kings, yet it was by state-policy, and force of arms, not by pretended miracles, false signs, and lying wonders: therefore Rome Heathen cannot be this Mystery of iniquity, or Babylonish state.

(12.) This wicked state, under consideration, is declared not only to depart from the faith by a palpable apostacy, but to forbid marriage, and command a long lent, and many other fast-days, whereon some sorts of meats are prohibited to be eaten; which doth so fully agree to the papal state of Rome, that nothing can be more plain, unless the Spirit had expressly told us, this will be fulfilled by Rome Papal. For these two things we have their canons upon record, the which if none can show the like of the Heathen state of Rome, then Rome Papal shall carry the title of this Mystery of iniquity, and Babylonish state.

7. If the Babylon, under consideration, be only confined to the power of Heathen Rome, then there is a more evident and apparent mystery upon the state or power of Rome Heathen, than upon any power or state that went before it, or should come after it; for so the text imports, Rev. xvii. 5, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT," &c. But there did no such mystery appear upon the power or state of Rome Heathen, therefore this Babylon cannot terminate there. What great Mystery appeared upon the power and state of Rome Heathen, more than appeared upon the power and state of the three foregoing monarchies.

8. This Babylon cannot be confined to the power of Rome only in its Heathen state, because Babylon is to continue till the good people shall, with the horns that did support her, which is the last part of the wicked and persecuting power, answerable to the ten toes in Daniel's great image, reward and destroy her, for the injury that she did unto them, according to these three texts of scripture, Rev. xviii. 4, Dan. vii. 22, 26, 27, Rev. xvii. 16, 17. "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, &c. Reward her even as she hath rewarded you, and deal unto her double according to her works: in the cup that she hath filled, fill to her double: how much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Which the power of Rome in its Heathen state felt not, but ended its course, without being destroyed by good people, and the ten horns, which is the last part of the image-government. "And in the days of these kings," viz., ten toes, ten horns, ten kings," shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." Which could not be fulfilled in what Constantine did in the time of Maxentius, as Dr. Hammond would have us believe, for these three reasons:

(1.) Because the ten horns, that afterwards the Roman power fell into, were not come up, and so could not destroy the power of Rome in its Heathen state.

(2.) Because Babylon's persecution, misery, and confusion, did not utterly cease, which it must have done, so as to rise no more for ever, if the power of Rome Heathen destroyed by Constantine, has been this Mystery Babylon.

(3.) Because though there might be a body of good people with Constantine, when he overthrew Maxentius, yet the power of the kingdom was not so established in the hand of good people, as not afterward to be left to other, as the text affirms, "And the kingdom shall not be left to another people:" for, as we shall anon show, the kingdom or power that ceased to be in the hands of Heathens, and by a mighty and divine Providence came to be in the hands of a worthy and renowned Christian emperor, came afterwards into the hands of very devils incarnate, who acted all the violence of the Heathen power over again, and indeed out-did them.

9. Those that are for confining this Babylon to the power of Rome in its heathen state, are not well aware what they do ; for if they do demand it, their opposites, who hold it to be Rome Papal, may grant it for argument's sake : but then the remedy is worse than the disease ; for they slip into such a precipice, as neither Baronious, Bel-larmine, Dr. Hammond, or the Rhemists, can save or deliver them from. The true state of the case is this :

Rome Heathen is Mystery Babylon ; this say the Papists : and the more willing they are to say so, because it is a good argument to prove that Peter was at Rome, he subscribing his first Epistle from Babylon, 1 Pet. v. 13, " The church that is at Babylon, elected together with you, saluteth you," &c., but this being allowed, the worst is come. This Babylon is destroyed, when the power of Rome Heathen is taken away, so as to be no more for ever ; but then what condition doth the state of Babylon fall into ! Doth it become the throne of the Lamb, the city of the living God, the habitation of holiness, and dwelling-place of Zion, the true Church, the place of the holy ones, and saints of the Most High ? O no ! what then ? hearken, and an angel from heaven shall tell you, Rev. xviii. 1, 2, " And after these things," of the horns hating the whore, making of her naked, and burning her flesh with fire, " I saw another angel come down from heaven, having great power, and the earth was lightened with his glory ; and he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Now, you Papists, if you will needs have Babylon to be Rome Heathen, take it, and much good do you with it ; but then make Rome Papal better than an habitation of devils, if you can.

If it be Rome Heathen, then adieu to Dr. Hammond, and the Rhemists, they have what we desire : if it be, then Rome Papal is a far worse place than Rome Heathen or Babylon ever was ; and then what a fine church the people make themselves ?

10. If the place, seat, and city of Rome was not utterly ruined, so as to be no more for ever as a place of commerce, trade, and human society, when the Heathen power ceased,—then Rome Heathen cannot be this Babylon, because of the ending and downfall of this Babylon ; the place, seat, and city is utterly ruined, so as to be no more a place of trade, commerce, or human society. " And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and shall eat her flesh, and burn her with fire." And the woman which thou sawest is that great city which reigned over the kings of the earth. " For her sins which God hath remembered, which have reached unto heaven, therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire. For strong is the Lord who judgeth her," Rev. xvii. 16, 11, and xviii. 8, 11, 12, 13. All sorts of merchandize traffic, trade and commerce with human society, shall cease, so as to be no more in her at all, and the good things which she in her fulness enjoyed before, even all things that were dainty and goodly, are now departed from her, and she shall find them no more at all, ver. 13, " For in an hour is she made desolate," ver. 19. And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, thus with violence shall the great city of Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a mill-stone shall be heard no more at all in thee. And the light of the candle shall shine no more at all in thee ; and the voice of the bridegroom, and of the bride, shall be heard no more at all in thee," ver. 21, 22, 23.

But the place, seat, and city of Rome was not so utterly ruined as to be no more for ever a place of trade, traffic, merchandize, and human society, when the Heathen power of Rome ended.

Ergo, Rome Heathen cannot be the whore of Babylon, under present consideration, whose seat or city hath since had a powerful government, reigning in pride and pomp, for some hundreds of years.

1. If Rome papal be Mystery Babylon, the city of pride and confusion, that is set forth by St. John in the apocalypse ; then neither the city of Jerusalem, the seat of the Turks and Saracens, nor Rome Heathen, is or can be the same : but Rome Papal is the mystery Babylon set forth by St. John in the apocalypse—*Ergo*, neither the city of Jerusalem, the seat of the Turks and Saracens, nor Rome Heathen, can be the same.

The last proposition is thus proved :

If all the marks and characters left us upon divine record, to prove Mystery Babylon by, do more aptly and fitly agree to Rome Papal, than to the city of Jerusalem, the seat of the Turks, or Rome Heathen : then Rome Papal, and not any one of them, is Mystery Babylon.

But the marks and characters left upon divine record, to distinguish and know Mystery Babylon by, do more aptly and fitly agree to Rome Papal :

Ergo, Rome Papal, and not the other, is Mystery Babylon.

For the clearing up of this argument, we shall distinctly state the character of Mystery Babylon, and run the parallel betwixt her and Rome Papal, in this method following :

Babylon is a woman, which imports either a single person, ranked in the feminine gender; or a body of people related to some head, husband, or public person to whom she is joined in wedlock, by covenant or matrimonial contract, as Eve was related to Adam, and therefore called woman; or as Judah and Israel, who were joined in covenant with God, and therefore called a woman, or as the true Church now is married or joined to Christ, and therefore called a woman. A single person, as Eve was, she cannot be, because the character given of her in respect of her state and actions, doth no way comport with it : she must therefore be a body of people, related to some head, husband, or public person, as Judah and Israel of old was, who are often called by the title of woman; and in like manner Babylon, before her degeneracy, were a people joined in matrimonial contract, by a Gospel covenant and profession, to the Son of God.

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I. Babylon imports a body of people that was once united to the Son of God; and hence, metaphorically called a woman; "And I saw a woman sit, &c. And the woman was arrayed, &c. And I saw the woman drunk," &c., Rev. xvii. 3, 4, 6.

peace from God the Father, and the Lord Jesus Christ," Rom. i. 6, 7.

II. Babylon is a city, a very great city, so called in a threefold respect; (1.) In respect of power; (2.) In respect of people; (3.) In respect of place and residence, where this power and people is seated; - Rev. xvii. 18, and xviii. 10, 16, 18, 19, 21. City being indefinitely taken for either of these, or comprehending all, as in these instances, Psal. cxxi. Isa. xiv. 31, Acts xix. 28.

be further cleared by argument, &c. The fame of this people as a Church, was great, before the power and chief dominion of the place was joined with it; as appears, Rom. i. 8, "First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world."

III. Babylon is not only a woman, and a city, but a bad woman, and a city of confusion; for so the word Babel, or Babylon, signifies, viz., evil, or confusion.

tation, either by the bishop himself, his cardinals, or inferior orders, having his humility and self-denial only in words, like those the apostle speaketh of, that "In words

PARALLEL.

I. Rome Papal, or the (church of Rome) is a body, a great body, a famous body of people, and which were, before their apostacy, a true church, by Gospel covenant and profession united to the Son of God, as her public head and husband; "Among whom are ye also the called of Jesus Christ. To all that be in Rome, beloved of God, called to be saints; grace be to you, and

II. Rome Papal, or church of Rome, is a city, a very great city, so called in a threefold respect, 1. In respect of power, which is a twofold, (1.) civil, (2.) Ecclesiastical, signified by two horns like a lamb, Rev. xiii. 1. 2. In respect of people, which are great in number. 3. In respect of place and residence, where this power and great people is seated; and indeed it is as worthily called by way of eminency, a city, as any power, people, or place in the Christian world, because there is nothing so much spoken of, or gives sadder occasion to be so much spoken of, as Rome, in respect of power, people, and place, which shall

III. Rome Papal, or church of Rome, is not only a woman, and a city, but a very evil woman, and a city of confusion: there is the name of the Lamb much spoken of, but his doctrine undervalued and slighted, his laws trampled upon and violated, his example not regarded for imitation, his cardinals, or inferior orders, having his humility and self-denial only in words, like those the apostle speaketh of, that "In words

Babylon { twice to heaven
and there

STERY BABYLON. 873

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But there is more confusion, in the fore-mentioned respects, to be found in Rome Papal, or the Church of Rome, than in any or all people pretending religion in the Christian world besides : *Ergo, &c.*

IV. Rome Papal, or Church of Rome, is not only a woman, and a city, a city of confusion, but according to scripture-history, and notorious matter of fact, she is a whore also, and may be justly so called; for in the apostle's time she joined herself to the Lord, by firm ties of a Gospel covenant and profession, and was the renowned spouse of the Son of God, owned and professed him in the time of Heathenism, received the apostles and servants of God amongst them, withstood the fury of the emperors, suffered persecution, had their faith spoken of throughout the whole world; and yet after all this, like Israel of old, she left God, and his holy laws, made idols to herself of saints, angels, reliques, and images, upon which she doated, and forsook the Son of God, upon the working and appearance of the Man of Sin, who exalted himself into the place of Christ, and became her head, by which means she is so far degenerated from what she once was, that she retains nothing, holds fast nothing of what really appertains to true godliness, but the bare names of God and Jesus Christ, having corrupted the true worship of the Son of God, her first husband, and notoriously abandoned obedience to him, taking this vile person to be her head, and chief guide, and setting him in the place of, and dignity above her first head, and Israel of old, still cries, the true Church, the we; having on her forehead a strange Mystery, infallibility; and next to this there lies, deceit, perjury, idolatry, and horrible cruelty

place of, and dignity above her first head, and true guide of her youth; and yet, like Israel of old, still cries, the true Church, the ~~Catholic Church~~, the mother Church are we; having on her forehead a strange Mystery written, *i. e.*, Christ, truth, verity, infallibility; and next to this there lies nearest her heart, devil, Pope, lying, deceit, perjury, idolatry, and horrible cruelty

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towards the best of men, professing Christ and religion in uprightness and truth : for which change of her first head, husband, and guide of her youth, for this vile person, with which she commits most abominable lewdness, together with the kings of the earth, she is ranked by the angel amongst the worst of women, and styled, as her type and predecessor of old, a well-favoured harlot, or of the angel, a woman, a city, a notorious whore, which ill and black characters we conclude with this argument.

If there be no body of professing people in the Christian world, that hath so apparently declined or adulterated from what they once were, deserted the holy doctrine, example, and right government of Jesus Christ, and set up another visible and public head of the Church, in room and stead of him, whose power and laws are preferred above and before the authority and laws of the Lord Jesus, as Rome Papal, or Church of Rome hath done : then Rome Papal, or Church of Rome is this whore spoken of.

But there is no body of professing people in the Christian world, that hath so apparently declined, or adulterated, or deserted the holy doctrine, example, or right government of Christ, *ut supra*.

Ergo, Rome Papal, or Church of Rome, is this whore spoken of.

To reinforce this argument, let it be showed by any man, that any people different from the Church of Rome hath made such a change, in point of religion and headship, and matters thereto pertaining, so as that this black character of whore can more fitly and fully be made to meet upon them, and we must confess our argument not weighty ; but till then, we conclude it carries conviction in the bowels of it.

V. Babylon, this woman, this city of confusion, this whore, is a very great woman, city, and whore : " And the great city was divided." " And the woman which thou sawest, is that great city," &c. " The merchants " stood afar off, saying, Alas ! alas ! that great city, Babylon, that mighty city. Again they wept, saying, Alas ; alas ! that great city, which was clothed," &c. " What city is like unto this great city ? And cried, weeping and wailing, saying, Alas ! alas ! that great city, wherein we are made rich !" &c. " And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down. I will show thee the judgment of the great whore, &c. He hath judged the great whore," &c., Rev. xvi. 19, xvii. 18, xviii. 10, 16, 18, 17, 21, xvii. 1, and xix. 2. Great in four respects : (1.) Great in name. (2.) Great in power. (3.) Great in multitude. (4.) Great in action, vile actions.

her greatness, is the invincible confidence she hath, that all persons and things are made for her, and given to her, so that all things she doth are allowed as legal and just in heaven : from whence we frame this argument.

Argument. If there be no united body of people, or visible community in the Christian world, that is so great in name, power, multitude, and action, vile actions, as Rome

V. Rome Papal, or Church of Rome, is not only a woman, a city, a whore, but a very great woman, city, and whore ; great in many respects, but chiefly in these four :

1. She hath a great name, no name so great in the Christian world, as the name of Rome. She is called a queen, because joined by contract to a great man, the Man of Sin, man greater than emperors, and temporal princes, who pretends a power to give them their crowns, to set them upon their heads, and kick them off at pleasure.

2. Great in power. She gives rules to kingdoms, advances her ecclesiastical laws above temporal ; sets her head, and the chiefest of her sons, above secular jurisdiction ; makes them unaccountable, and pretends a power to absolve and bless them ; and without controversy, the lesser is blessed of the greater.

3. Great in multitude. There are no people besides, that are in a spiritual united body, and visible community, professing Christianity, comparable to her for multitude, and the vast numbers of her sons and daughters.

4. Great in action, vile actions, such as depositing and poisoning princes, fomenting jealousies, raising wars, setting nations together by the ears, invading rights, making uproars, burning cities, and carrying on dreadful devastations, where she is gainsayed. And that which adds to

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Papal, or Church of Rome hath been, and still is—Then Rome Papal, or Church of Rome is this great, very great woman, city, and whore spoken of.

But there is no united body of people, or visible community in the Christian world, that is so great in name, power, multitude, and action, vile actions, as Rome Papal, or the Church of Rome is—

Ergo, Rome Papal, &c., is this great, very great woman, city, and whore spoken of.

To reinforce this argument, let it be considered that the Christian world is distinguished or divided into two parts, viz., Papists and Protestants; the Protestants cannot be this whore;

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1. Because they own Jesus Christ to be the Head of the Church, and only him.

2. They have never revolted or changed him, so as to set up another in his room, under any title whatsoever, but profess him to be their Lord, and are in obedience and subjection to his laws in all matters purely religious.

3. Neither is their name, power, multitude, or actions, so great by far as the Papists are; they being but small, inconsiderable, and low, in all Papist countries. And when the Protestant religion hath gotten up to be the professed religion of any nation, kingdom, or city, what is that nation, kingdom, or city, in comparison of those nations, kingdoms, and cities, where the Papists reign, and Popery is professed? This every intelligent man hath so full a prospect of, that it appears needless to give proof by instances.

VI. Babylon, this woman, city of confusion, and whore, which is very great, sitteth upon many waters; which is expounded to be peoples, and multitudes, and nations, and tongues; "And he, the angel, said unto me, the waters which thou sawest where the whore sitteth, are peoples, and multitudes, and tongues," &c., Rev. xvii. 1, 15. Which, according to the learned Mede, and a famous French author, is more than a third part of the ten considerable parts, which the Roman monarchy fell into, not long before the Pope, Man of Sin, or head of Mystery Babylon, assumed the imperial seat and crowns, which afterwards became ten kingdoms, with crowned heads, assisting the beast against the Lamb, and persecuting of the saints, distinguished into ten kingdoms or empires. 1. Of Germany. 2. France. 3. England. 4. Scotland. 5. Denmark. 6. Polonia. 7. The kingdom of Spain. 8. The kingdom of Navarre. 9. The kingdom of Hungary. 10. The kingdom of Naples and Sicily. All which Rome Papal had in possession, as our French author saith, in the days of Pope Leo the tenth, which was less than 200 years.

VI. Rome Papal, or Church of Rome, is not only a great woman, city of confusion and whore; that hath set up the Man of Sin, great Belial, her highest son of wickedness, but she likewise sits upon many waters, viz., people, and multitudes, nations, and tongues, which may be illustrated by undeniable instances.

1. She sat upon, or ruled over more than one third part of ten, which was formerly under the Roman empire in its civil state, which, more than one third part, hath since fallen into ten states or kingdoms, under the government of ten crowned heads, and have all agreed to give their power to this last beast, according to what was foretold by Daniel, ch. vii., concerning the little horn, which had a mouth speaking great things, whose looks were more stout than his fellows; by whom three of the first horns of the Roman power in its civil state was plucked up by the roots, and in their place succeeded ten kings, or crowned heads, who have their crowns given them by this last beast. And as they have their crowns given by, and hold their kingship under the Pope, little horn, last beast, or Man of sin, in requital of his fatherly care, to give his sons so great a patrimony, they gave their power unto him, and engage against the Lamb, making war with and persecuting the saints, till the word of God, or prophecy of Daniel, is fulfilled, which ten crowned heads answer to the ten toes in Nebuchadnezzar's image, to the ten horns in this 17th of the apocalypse, that are so concerned in the beast's kingdom, as to be overcome by the Lamb, and turn to hate the whore, that before they supported, and for whose pleasure they did persecute the saints,

which ten states or kingdoms are by our French author, in his book, called the accomplishment of the prophecy, p. 345, distinguished to be as in the other column set forth. All which kingdoms, as King James in his learned works makes out, took their

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rise with Rome Papal upon the division or ruin of the Roman Empire in its civil state, the body of which kingdoms may well be called many waters, viz., peoples, and multitudes, and nations, and tongues, or people of several languages, which were as well known to have been under the usurpation and jurisdiction of Rome Papal, as their being so; which doth fully answer to the very letter of the text, "the waters which thou sawest, whereon the whore fitteth, are peoples, multitudes, nations, and tongues," Rev. xvii. 15.

2. He making all the European merchants rich, that traffic by sea, by the great expense of all commodities which are swallowed up within her territories and dominions, Rev. xviii. 11; which could never be effected unless she had nations and multitudes to contribute to her great pride and luxury.

3. A third instance is, the numberless number of good Christians which she hath drawn in and murdered, for no other cause than their fearing God, and obeying his laws by loving Jesus Christ, and following his example, of which we have a large account in Fox's Acts and Monuments, and other histories; upon which we form this argument:

Argument. If there be no body of people, professed church or state in the Christian world, under any single denomination, that sits upon, commands or bears rule over peoples, multitudes, nations and tongues, as Rome Papal, or Church of Rome, doth: then Rome Papal, or the Church of Rome, is this Babylon treated of.

But there is no body of people, professed church or state, under any single denomination, that sits upon, commands or bears rule over peoples, multitudes, nations, and tongues, as Rome Papal, or Church of Rome doth.

Ergo, &c.

To the establishing this argument, let it be considered, that the whole state of the Christian world consists of but these two parts, as we showed before, viz., the Church of Rome, considered as head and body, and those that dissent from her, and those are so inconsiderable, whether the Waldenses, Albigenses, Hugonots, or other parties of Protestants, that no one party of them, nay if we put them all together, can be said to sit upon, command, or bear rule over, peoples, multitudes, nations, and tongues; to answer the text, the Waldenses and Hugonots, have been and still are, a persecuted people, the Lutherans never got up so high as to command many states, or kingdoms, or places of many languages; Great Britain, though a Protestant state, or kingdom, comes not near to fulfil the text, much less the seven Provinces that of late revolted from Spain. So that if Rome Papal had done so, and no other people that dissent from her could ever do the like, then this proves Rome Papal the whore that fits upon many waters, &c.

VII. Mystery Babylon, or the great whore, is such a Woman, such a city, such a whore, that the kings and great Men of the earth have committed fornication with. See the text, "with whom the kings of the earth have committed fornication," Rev. xvii. 2. i. e. spiritual fornication, or fornication in a mystery, after a mysterious manner, such as Jerusalem of old was charged with, which was a following the same idolatry that this woman Babylon had set up, and was devoted unto; and so great was her fornication, that it is said, she did corrupt the earth with it, Rev. xviii. 9, and xix. 2, Isa. xix. 2.

VII. Rome Papal, or Church of Rome, is such a woman, such a city of confusion, such a whore that the kings of the earth have committed fornication with, and that hath corrupted the Earth with her fornications, fornications after a mysterious manner, by following abominable superstition and idolatry.

1. Hath she adored the Pope as her Lord God, universal head, and Bishop infallible, acknowledged above all laws? So have the kings, and their misguided people, done.

2. Hath she worshipped the Virgin Mary, divers Angels, and many departed Saints? So have the kings and their misguided people.

3. Hath she adored images, the crucifix, and pictures of pretended Saints? So have the kings, and their misguided people.

4. Hath she foolishly debased herself with the adoration of the relicts of known and unknown Saints? So have the kings and their misguided people.

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5. Hath she grossly and superstitiously worshipped the true God in a false manner, by crowding in an innumerable train of fopperies into his worship and service, which he never ordained, as candlesticks, altars, vestments, spits, oil, holy water, beads, and a world of such like trumpery? So have the kings and their misguided people, not only the emperor of Germany, kings of France, Spain, Poland, Portugal, that are still under her influence; but the kings of England and Scotland too, before the Reformation got ground: upon which we form this argument:

Argument. If there be no body of people in the Christian world, pretending a Church-state, that hath set up idolatry to that degree, and with whom the kings of the earth have complied, as Rome Papal, or Church of Rome hath done. Then Rome Papal, or Church of Rome, is the mysterious whore of Babylon treated of.

But there is no body of people in the Christian world, pretending to the Church-state that hath set up idolatry to that degree, and with whom the kings of the earth have complied, as Rome Papal, &c., hath done: *Ergo*, &c.

To reinforce this argument, let any man that will become an advocate for the Church of Rome, show, that any people called the reformed, who dissent from the Church of Rome, are guilty of like idolatry, and that the kings of the earth have complied with them in it, as aforementioned, and we will acquit this argument, but if this character doth more fitly agree to Rome, than to the reformed, &c., our argument is good.

VIII. Babylon is such a woman, city, and whore, that hath not only, had kings committing fornication with her, but hath intoxicated the minds of multitudes, and corrupted a great part of the world, or common sort of people, by wicked and false doctrine, "And the inhabitants of the earth have been made drunk with the wine of her fornication," Rev. xvii. 2.

of the devil, as every wicked man is, to be vice-gerent to the most holy Jesus, in the highest transactions that relate to heaven, and the souls of men. Surely if God shut Judas out from his bishopric, because of his wickedness, though an apostle; he is not so far changed since to be fond of a wicked Pope, as to make him immediate deputy to Christ, and to impose a wolf, as shepherd, upon the universal Church.

2. Who saith, that he is an infallible Judge to determine articles of faith, and impose them upon great penalties: so that as a lord he hath dominion over men's faith, and souls too, which the apostles declaimed.

3. Who saith the Church cannot err, though God and the world knows there are not such great errors in principles, nor such villainous enormities, cursed actions, cruel and immoral practices in the world besides, which the poor multitude believes, and kill others that oppose it, and venture body and soul upon it.

4. That says, that a priest, though he be a treacherous villain, a contriver of murder, an abominable adulterer, hath power to absolve his equal and fellow sinner from all his offences, if he come to confession, though the pretended penitent keep his old habit of wickedness still; contrary to what God and Jesus Christ say, that the dauber with untempered mortar, and the daubed; the layer of the pillow under sinful elbows, and the leaner thereon; the blind leader, as well as the blind follower, shall all fall together.

5. That saith, There is a purgatory, this no part of heaven or hell; and that men may be redeemed thence for money: though God saith, the redemption of men's souls is precious, and ceaseth for ever, after the offering of the body of Jesus once for all; that redemption is not with corruptible things, as silver and gold, but with the precious blood of Christ, as a Lamb slain without spot.

5. That saith, that the hands and mouth of a filthy unclean priest, can make not only the bread and wine sacred, but turn both into the real body and blood of the Son

VIII. Rome Papal, or Church of Rome, is such a woman, city, and whore, that hath not only had the kings of the earth to commit fornication with her, in dancing after her pipes all her mysterious allurements; but hath intoxicated the minds of the multitude, and corrupted a great part of the world, or common sort of people, by wicked and false doctrine; as first, that a wicked man should be appointed of God to be the vicar of Christ; as if God had no more regard to his own name, and the good of his Church, and honour of his Son, than to institute a child

to be vice-gerent to the most holy Jesus, in the highest transactions that relate to heaven, and the souls of men. Surely if God shut Judas out from his bishopric, because of his wickedness, though an apostle; he is not so far changed since to be fond of a wicked Pope, as to make him immediate deputy to Christ, and to impose a wolf, as shepherd, upon the universal Church.

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of God, make whole Christ of a pitiful wafer cake, and after it is eaten, turns to corruption; and before it is eaten, is a fit feast for rats and mice; not only contrary to reason, but the full verdict of all our senses.

7. That saith, That no person, how good and pious soever he be, can be saved, out of the pale of their polluted, ungodly, and devilish church; though the scripture plainly affirms, that in every nation, he that fears God, and worketh righteousness, is accepted with him.

8. That says, It is no sin to lie, and forswear, to kill, slay, and murder such as they call heretics, though never so good, if it be for the cause of the church, with a thousand things of the like import, which the people do verily believe: and as they dare not gainsay upon their salvation, so will they embrace and use all opportunities to fight and make wars, overcome cities, and lay waste countries and kingdoms, to kill and slay, by massacre, and all manner of murdering ways, all ranks and degrees of men, that oppose the horrid principles and practices of those cursed children. Nay, they will go boldly to their own death, when convicted, and condemned for villanies, and deny that to-day, that they were convicted of but yesterday, and though never so notoriously guilty, yet will take it upon their death and salvation, that they are as innocent as the child unborn. What can this be, though they drink it down for most sweet and pleasant wine, but an infusion of the rankest and most deadly poison that the lowest cellar of the bottomless pit can afford, the very wine of fornications, and most dangerous drunkenness and intoxication in the world? Which is attended with this aggravation, that the best prepared medicines of the wisest physician will not recover them; for Babylon having made the multitude drunk with this sort of poisoned wine, how rare it is to have any come to themselves, to their right mind again: and to shut up his head, take his argument:

Argument. If no people in the Christian world hath made the multitude, or common sort of people drunk, corrupted, and intoxicated their minds by wicked lies and false doctrine, such as beforesaid, as Rome Papal, or Church of Rome, hath done: then Rome Papal, or Church of Rome, is this Babylon treated of.

But no people in the Christian world hath made the multitude, or common sort of people drunk, corrupted and intoxicated their minds by wicked lies, and false doctrine, such as beforesaid, as Rome hath done:

Ergo, Rome papal, or Church of Rome, is this Babylon treated of.

IX. Mystery Babylon is such ill company, as to let Kings be dishonestly familiar with her, and make the lower and ruder sort of her associates drunk. She is said to sit drunk upon a scarlet-coloured beast, and this beast is full of the names of blasphemy: "And I saw a woman sit upon a scarlet-coloured beast, full of the names of blasphemy," &c., Rev. xvii. 3. So that the woman and the beast are distinct: the woman, the Church, the beast the secular power, or civil state. This appears evident from divers considerations, arising.

(1.) From other prophecies relating to the same thing.

(2.) From the letter of the text.

(3.) From arguments in reason.

(4.) From the confession of the woman, Babylon, or the whore herself.

1. From many prophecies; the latter part of the image is partly

IX. Rome Papal, or Church of Rome, hath not only been ill company to the kings and great men of the earth, in drawing them into her idolatry, abuse of God, his blessed Son, the Christian religion, and blessed books of the Old and New Testament; but she hath made the lower and ruder sort of people drunk too. And it is no wonder; she thinks she may do any thing, having a dispensation from heaven, which the Pope keeps the keys of, and fearing no power on earth; for she hath the beast, the secular power under her; she sits upon him, and rides him, and is not only distinct from the secular power, but above it; so as what of the secular power is still left at Rome, is under the conduct and management of the church; there being no civil administration of justice, or exercise of laws, but what is authorised and allowed by his unholiness, the head: and the cardinals, the shoulders, breasts, and arms of the church, or state ecclesiastical. To make this fully evident, the Pope doth not only exercise a power of appointing seculars in Rome, and near to it; but he claims the like supremacy abroad, in the islands far off. If the secular princes fall off from him, or if they will not be reconciled to

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iron, and partly clay; two states really distinct, that could never so incorporate as to become one, Dan. ii.

2. From the letter of the text: "I saw a woman sit upon a scarlet-coloured beast, full of the names of blasphemy," Rev. xvii. 3. The colours of the royal and imperial vestments, the angel in the next words declares distinct, and the apostle in the vision beheld them distinct.

3. They appear to be distinct from arguments in reason. For (1.) The beast is in the masculine, the whore in the feminine gender. (2.) The whore else did sit and ride upon herself; a high absurdity. (3.) The horns, being of the beast, shall hate the whore; if not distinct, the whore must hate herself, even to ruin and desolation, which is nonsensical, (4.) The beast shall abide, though in captivity, after the whore is thrown down or destroyed. See Rev. xvii. 11, compared with ver. 2, 4, 6, 16.

4. From the plain confession of the woman or whore herself, who saith, "I sit a queen, I am no widow," *Ergo*, she hath a head or husband, which is the beast, little horn, or man of sin, that Paul declared should rise after the removal of the then present power which did let, which the primitive fathers, as Tertullian, Cyprian, Jerome, and others, understood to be the imperial power, in its, pure, civil, iron, or unmixed state.

Ergo, Rome Papal, or Church of Rome, is the whore of Babylon here treated of.

To reinforce this argument, we challenge any professed Papist, Atheist, or any else to show where any other people or parties are, to whom these characters agree; and then we shall be content to let fall our argument.

X. This beast that Babylon sits upon, commands, and governs, is not only clothed with scarlet, but is full of the names of blasphemy, &c., which may be taken in a threefold sense. (1.) For reproaching the name of God. (2.) For telling lies in divine things. (3.) For ascribing that to creatures which belongs to God. And though we will not excuse the beast from the two former; yet for brevity's sake we shall take the latter, viz., the ascribing that to creatures

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him, as head of holy church, he will excommunicate and depose them, and dispose of their crowns, thrones, and sceptres from them. That the Pope is a temporal prince, as well as an ecclesiastical bishop, *i.e.* makes laws, exact tributes, raises soldiers and acts as a monarch, which fairly affords him the title of beast; that his royal robes, chair he sits in, to his very hose and shoes, with the vestments of cardinals, is scarlet, no man can reasonably doubt. That what the civil power claims and the ecclesiastical power exercises, are not incorporated, or entirely mixed; that the princely Pope is in the masculine, and his spouse, the church, in the feminine, is owned by all parties.

That the church-state doth sit upon, ride, and govern the secular at Rome, Italy, and all its territories; that the church of Rome owns that she is no widow, but hath a head, called his holiness, or supreme ruler of the church, is so evident, that we cannot find them upon any file or record of controversy. There remains therefore no more to be done at this time, but to frame our argument upon the premises, and leave the reader to prove the weight thereof in the balance.

Argument. If there be no visible state in the Christian world, that doth so apparently sit upon, command, and govern the beast, or a great secular power, clothed with scarlet vestments, as Rome Papal, or Church of Rome, doth: then is Rome Papal, or Church of Rome, the whore of Babylon here treated of.

But there is no visible state in the Christian world, that doth so apparently sit upon, command, and govern the beast or secular power, clothed with scarlet vestments, as Rome Papal, or Church of Rome doth.

X. Rome Papal, or Church of Rome, sits upon, commands, and governs that beast, or scarlet power, that is not only clothed with scarlet vestments, but is full of the names of blasphemy, which appears by his receiving, allowing, and encouraging the ascribing that to creature, which belongs to God, and to his Son, of which we give you but these instances; (1.) When this human, sinful, and wicked head, is called our lord god the Pope, whether this is not blasphemy against God? (2.) When he is called, universal head of the catholic church, which none is but Christ. (3.) When he is called the lamb of God, the light of the world, the root of David, the lion of

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which belongs to him, that saith
 "I am God, and my glory will I not
 give to another."

the scriptures, which they call a nose of wax, the heretic's ink rule, are perniciously mischievous to the people; whether this be not blasphemy against God that spake, and the Word of God spoken? (5.) When angels, the Virgin Mary, and other unknown saints, shall be invocated with addresses only becoming the Divine Majesty: as if these creatures were infinite, and could hear us at so great a distance as is earth from heaven, which they could not do, if perpendicularly over us, much less from all parts of the world, over which they cannot be; whether this ascribing infiniteness and adoration to the creature, that is only due to the Creator, who is over all, God blessed for ever, be not blasphemy? (6.) To conclude, whether making a god of a piece of bread, and calling the profane priest the maker of the creature, be not ascribing that to the creature, which only belongs to God? Is not this the vilest blasphemy in the world, worse, if possible, than Atheism itself? For as philosophers observe, it is better having no opinion of God, than such an one as is unworthy of him; which we shall close with this argument.

Argument. If no people in the Christian world are borne up and supported by a beast full of names, full of such names or inscriptions of blasphemy, as Rome Papal, or Church of Rome is, then Rome Papal, or Church of Rome, must be this Babylon treated of.

But there is no people in the Christian world borne up and supported by such a blasphemous beast, as Rome Papal, or Church of Rome is. *Ergo, &c.*

To reinforce this argument, let it be considered, that none can pretend to fix this character or mark upon any Protestant dissenters from the Church of Rome, called heretics, who have no such beast to support them, nor ascribe such blasphemous titles, or adoration to any creature in heaven or earth. For they acknowledge the one God, the object of divine worship; one Mediator between God and man, the Lord Jesus; and God's sacred truth to be the only rule; disowning all principles and practices contradictory thereunto.

Ergo, It is not the Protestant dissenters from the Church of Rome that are here meant.

XI. Babylon, that sits upon a scarlet-coloured and blasphemous beast, is adorned with great pomp, and outward glory, very well fitting that spirit that delights in grandeur: "And the woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearl, having a golden cup in her hand, full of abomination, and filthiness of her fornication," Rev. xvii. 4. Which must be such as none of her neighbours can match her in, else no note of distinction.

the highest order of the Jewish priesthood.

and there you shall find the altar and candlesticks, the vessels for oil and pots of purification, as if their predecessors had been at Solomon's temple and had brought a pattern from thence; and yet in this golden cup, or framed piece of gallantry, there is nothing to be found, but foul and adulterated wine, most fitly to be called by the angel, abomination, and filthiness, and the wine of fornication: which we conclude with this argument.

Argument. If no people in the Christian world hath such riches and splendour, such pomp and gallantry in the maintenance and management of their worship, as Rome Papal, or Church of Rome hath. Then Rome Papal must be this gaudy harlot, or whore of Babylon.

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the tribe of Judah, whether this is not blasphemy against the Son of God? (4.) Whether when the orders of the church, oral traditions, the decrees of councils, are said to be of greater authority than

XI. Rome Papal, or Church of Rome, doth not only sit upon a scarlet-coloured and blasphemous beast, but she is beautified and adorned with great pomp and outward glory, by which she commends herself to that part of the world that delights in her gaudery, being a woman whose worship is filled with detestable doctrine, which she holds forth to them with pictures and gallantry of all sorts. (1.) Look into the holy patrimony of consecrated saints, there you find riches and honour, though not durable riches, and righteousness. (2.) Look unto their garbs and vestments, there you shall find cardinals like splendid princes, heads of parties and provinces in such habiliments, that for riches might have become

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But there is no people in the Christian world that hath such riches and splendour, such pomp and gallantry in the maintenance and management of religious worship, as Rome Papal, or Church of Rome hath.

Ergo, Rome Papal, or church of Rome must be this whore, or well-favoured harlot treated of.

The Argument is full and clear, and so well fortified, that we think it needs no rearguard to enforce it; and therefore, though it be short, and low of stature, we shall leave it amongst our infantry, and draw up our right and left wings, yet further to assault Babylon.

XII. This woman or city, that is thus adorned with outward pomp and glory, hath upon her forehead a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," Rev. xvii. 5, which may be true both in a literal and mystical sense, the breeder of concubines, and whores, to gratify the sensual appetites of her treacherous sons; but chiefly in a mystical sense, she breeds, and brings forth spiritual harlots, viz., unclean communities.

and abominations, many abominations, and great and reigning too, "Abominations of the earth," i. e. that large part of the earth, where she is situate, and doth reside. A little unto each of these, as the time and space we are limited to will allow.

A name upon the forehead. If this were not to be read and seen by most Christians and professors, it would not much concern the Christian world for whom it must be calculated; for others that own not the Christian Religion, are not in a capacity to make a judgment upon the case: for if this book of the Revelations were not written for the Christian world, it leaves us not any certainty where the case is to be considered, and the matter to be judged. Now if it calculated for the Christian world, then it must be upon such a people, that is most public and visible, and apparent, which agrees to none so fitly as to the Church of Rome; which, by their own confession, is the most potent and visible in the Christian world, for where have the inconsiderable heretics, so called, whose beings are in corners, such a name, as may be read or known by all, or by the principal part of the Christian world? now to clear these poor innocent, so called, heretics, from being concerned in this character, we imagine at least it cannot refer to them:

1. Because they have no forehead so broad to bear the inscription, which we will engage to make good against any Romanist in the world.

2. Because they are so plain and honest a people, and their principles so easily and well known, that it is wild and ridiculous to call them Mystery Babylon, there neither being any hellish depth nor confusion in what they profess, as might be fully evinced by unquestionable instances; for what confusion or hidden thing can be in this, that there is one God the object of worship, one holy book called the Bible, the rule of worship; and all that act faith, hope, and charity, upon these three great fundamental principles, shall inherit that blessed kingdom, or world to come?

3. Because they are so retired and private, that had they a forehead broad enough for the inscription aforesaid, yet they sit so low that nations cannot easily read it; and if we acquit the poor innocent Protestant, who must we fix these characters upon? if all dissenters from the Church of Rome be clear, then it must unavoidably be fixed upon Rome herself: if any demand for what reason, the answer is,

First; Because, when the Protestants are exempted, then there is none left to bear the inscription, but the Church of Rome.

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XII. Rome Papal, or Church of Rome, if she be not concerned here, we will acquit her of being Mystery Babylon.

(1.) Here is a name written in capital letters, and written so as to be read publicly too. It is not written upon any part of the woman, that may be hid or covered with a garment, but on that part which is bare, and is easiest to be seen, her forehead, her public, visible, and known parts.

(2.) Here is Babylon, or confusion, a mixed body, that is far from that good and pure order, which in words she pretends.

(3.) Here is Mystery in the case, and a great Mystery to a wonder, even to the surprising of every wise and thinking man, Ver. 6.

(4.) Here is a mother, a mother of a very spurious, illegitimate, and unclean offspring, harlots, and great and reigning too, "Abominations of the earth," i. e. that large part of the earth, where she is situate, and doth reside. A little unto each of these, as the time and space we are limited to will allow.

1. She hath a forehead broad enough to bear Mystery and confusion, for there is not a greater hellish depth and confusion to be found upon any people, than upon the Church of Rome, as will appear in its place.

2. Because the dissenters, with respect to appearance, and the exercise of power, are very small and inconsiderable, in comparison of that overgrown monstrous body of the Church of Rome; for to call the dissenters great, and the Church of Rome small, is as congruous, as to call the ocean a little spring, and the smallest brook the ocean.

Secondly; Babylon, confusion, or a mixed body, is far from that pure order, which in words Rome pretends unto, and can by no means agree to the Protestants; for they are so strict in their discipline, that they admit of no such mixture that deserves the name of confusion, they will receive none into their communion without much caution and satisfaction; and when received, keep them no longer than they appear to walk strictly and holily, according to the principles upon which they first received them; and as for their officers, they are soon summed up, being no more than bishops, or elders, and deacons. But the Roman Church may be called Babylon, or the city of confusion very reasonably, because she so fitly answers literal Babylon of old, that was her type, and from whence she derives her name;

1. In setting up another way for men to go to heaven by, than what God hath ordained and appointed, viz., a tower of their own making.

2. In having so many languages amongst them, which is like the confusion of Babel.

3. In bearing the glory and sway over the kingdoms and countries of the chiefest part of the world, therefore called the lady of kingdoms, which is no way applicable to the poor dissenters.

4. In plucking up, or razing out the true worship of God, which was settled at Jerusalem, and setting up idolatry in the room of it.

5. In captivating God's people, who were carried away into literal Babylon.

6. In their doctrines, principles, and modes of worship, which is such a jumble, mixture, and heap of things, that may go for confusion itself.

7. In their orders, diversity, and long muster-roll of officers, that are so numerous, as well as unscriptural, that if mixture and confusion may be thought to be any where, it is to be found in this Church, where you have popes, cardinals, arch-bishops, abbots, provincials, heads of fraternities, priests, monks, friars, followers of Dominick, St. Francis, Jansenius, Augustine, Capucius, &c., and what not? All which is many times more like to be Babylon, mixture, or confusion, than the dissenters from the Romish Church.

Thirdly; For Mystery, which is in the description, it no where agrees to them, whom they call heretics, but agrees very well to the Church of Rome, in four things:

1. In calling themselves the Church of God, and yet are the synagogue of Satan, that is a Mystery.

2. In calling themselves the pure spouse of Christ, and yet an abominable whore, that is a Mystery.

3. In pretending to be the mother of peace, purity, and charity, and yet the breeder, bringer-forth, and cherisher of division, falsehood, most bloody butcheries, and barbarous cruelties, this is a Mystery.

4. In being queen regent, riding upon the beast in state, and yet being that good woman that fled into the wilderness, and abides there in a suffering condition all the time of the beast's reign, this is a Mystery. See our fourth argument: one proof of their Church is visibility; yet it is evident the true Church, for the space of 260 years, was to be in the wilderness, or in an obscure condition, &c.

Fourthly; Mother of harlots, and abominations, better agrees to the Church of Rome, than to Protestants.

It is against the principles of Protestants, to allow fornication or adultery, in persons of any rank whatsoever, maintaining constantly, that marriage is honourable, but whore-mongers and adulterers God will judge; whereas Rome gives public toleration to notorious whoredoms, and the most shameless and unnatural beastialities, as the whole world knows.

Fifthly; for mother of harlots, in a spiritual sense, she is owned by all her children to be the mother-church. And,

1. Therefore Protestants are exhorted to return into the bosom of their mother.
2. All polluted and national churches in the European kingdoms, sprang from her, as the churches of France, Spain, Portugal, &c.
3. All corruption in doctrine and discipline may call her mother, that is to say, the false titles and errors following, viz., Universal, supreme, infallible head, holy father the Pope, his holiness in the abstract—Our Lord God the Pope, unerring church, priestly absolution, selling of pardons, indulgences, dispensations, adoring the crucifix, worshipping of images, foolish crossing, anointings, and sprinkling with holy water, the adoration of the mass, and many such things, which from the beginning was not so.
4. For personal vices: from whence come horrid oaths and blasphemies, most astonishing perjury, and subtle equivocations, and hypocrisies, all manner of uncleannesses, lying, and adulteries, covenant breaking, and bloody-mindedness; is this allowed and practised by the Protestants? No, no, they are the brats and offspring of this lewd and filthy mother, who indulgeth those abominable pernicious practices, for which she is rightly called "Mystery, Babylon the great, the mother of harlots, and abominations of the earth," Which we conclude with this argument;

Argument. If this same Mystery, Babylon the great, the mother of harlots, and abominations of the earth, doth not so fully and fitly agree to the Protestants, or any other people as it doth to Rome Papal, or Church of Rome. Then Rome Papal, or Church of Rome, and not the Protestants, &c., is Mystery Babylon, the mother of harlots.

But this name Mystery, Babylon the great, the mother of harlots, and abominations of the earth, doth not so fully and fitly agree to the Protestants, &c., as it doth to Rome Papal, or Church of Rome.

Ergo, Rome Papal, and not the Protestants, is Mystery Babylon, the mother of harlots.

XIII. This Mystery Babylon, mother of harlots, and abominations of the earth, is very drunken company; for she not only makes others drunk with the wine of her fornication, and commits adultery herself; but she is a beastly drunken whore, that makes herself drunk after the worst manner of drunkenness, which is, to be drunk with blood, the best blood, the blood of the saints and martyrs of Jesus Christ; "and I saw a woman drunk with the blood of the saints, and the blood of the martyrs of Jesus, and I wondered with great admiration," Rev. xvii. 6.

XIII. Rome Papal, or Church of Rome, if she be guilty here, it is enough to make not only good men, but even angels wonder, to see a woman pretending to be nobly descended, the daughter to the great King of heaven, the spouse of the Lamb, the mother of all peace, purity, holiness, innocency, charity, and chastity; I say, to see a woman by profession, such a drunken beastly strumpet in words and actions: "and if Rome Papal, or Church of Rome be guilty in this point, she is the unhappiest church in the world; for she then gives cause to every good man in the world to abhor her, and indeed she hath very good luck if she escape this charge; for if she be Mystery Babylon, the mother of false churches, and abominations of the earth, there is no avoiding, but she must be this drunken strumpet. But because it is never safe judging a cause before trial

and examination of witnesses, we will,

1. Consider what it is to be drunk.
2. What things do necessarily contribute to it.
3. The true and proper signs of it.
4. Whether such things can be fixed upon Rome Papal, or church of Rome? And then conclude this head.

1. To be drunk, is an excessive taking in of such things, as disorder nature in its course and operations. This we take to be a general definition of it, including the proper and metaphorical notations thereof.

2. Such things as necessarily contribute to it; are, (1.) Great and vehement thirst. (2.) Plenty of the thing thirsted after. (3.) The greedy taking their fill of it.

3. The signs of drunkenness are, (1.) When the faculties are so disordered, that they will not submit to the best reason that can be given them. (2.) When they will

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abuse those whom they are most obliged to love and respect. (3.) When they have cast off all consideration of their own and others good, and forbear no mischief but what they are restrained from by force.

4. That these things are evident in the church of Rome, and cannot be fairly fixed upon her opposites, or supposed heretics, appears,

1. Because she hath shed a mass, a very great mass of blood upon the account of religion, all which was unlawfully shed, of this the whole Christian world is a witness,

2. To clear her supposed heretics from this red and bloody crime.

(1.) It is against their principle to kill men for religion, and this they do avowedly profess, pleading for liberty of conscience, in matters purely religious in all places.

(2.) They have wanted power to do it, in case they had been for it in principle, all power being in the hands of Papists before the Reformation.

(3.) Where there hath since been a Protestant seat or kingdom, governed by laws different from that of the Popish countries, yet they have not made use of their power and laws, to take away the lives of Papists merely for religion; and if it hath happened at any time, that some ecclesiastical persons have been put to death by Protestants; it has been but very rare and seldom, and the cause not for their religion, but for sedition, rebellion, and treason: otherwise they have lived peaceably under Protestant governors, enjoying their civil right in common with other men. And for the confirming of this, we make a challenge to all Christendom to come forth and make it appear, where England, Scotland, and Ireland, the United Provinces, &c., since the Reformation, have, by massacres, murders, or martyrdom, put one thousand, nay, one hundred to death, of men, women and children, only because they professed the Romish religion, or any religion different from theirs: so far have they been from making themselves drunk with the blood of saints, and religious men. And if this cannot be done, then having brought our character within the confines of the Christian world, we must necessarily charge this drunkenness, by blood, upon the church of Rome.

This head we conclude with the following argument:

If no sect of people in the Christian world, be guilty of so much blood, drunk with blood, innocent blood, blood of saints, as the church of Rome is, then the Church of Rome is this woman that St. John saw, to his great astonishment, drunk with the blood of the saints, and the martyrs of Jesus.

But there is no sect of people, &c., guilty of so much blood, or drunk with the blood of saints, &c., *Ergo*, the church of Rome is this woman, &c.

XIV. Babylon is a church or body of people, that sits upon a beast that hath seven heads, or seven sorts of sovereign governments, 1. Kings, of whom Romulus was the first. 2. Consuls. 3. Military tribunes. 4. Decemvirs. 5. Dictators. 6. Heathen emperors. 7. Christian emperors. Rev. xvii. 9, 10, 11, "And here is the mind that hath wisdom, the seven heads are seven mountains on which the woman sitteth. And there are seven kings, five are fallen, one is, and the other is not yet come: but when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and of the seven, and goeth into perdition!"*

XIV. Besides all that hath been said, we hope to very good purpose, if we find not Rome here, we will let her go for ever: for, (1.) This is the place which hath had seven sovereign governments, five of which were gone off the stage, and the sixth, viz., the heathen empire, was in being in St. John's time. (2.) The seventh was to appear and continue but a short space, viz., the Christian empire: for it cannot be the Papal power, because that was not up in St. John's time, so not the sixth head; and as the Papal power, for that reason, could not be the sixth head, so for a very good reason, could not be the seventh head, because that whensoever that did appear, it was to continue but a short space; which respects not the Papal power, but answers the Christian empire; for the Papal power has continued longer than any of the other sovereignties that went before; and if the Papal power be neither the sixth, nor seventh Head, then it must needs be the eighth, which is one of the seventh, and goes into

perdition, or else it must be no head or power at all. But a head and a power it is, a

* See *Mede, Peter de Moulin, &c.*

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great head and power it hath been, therefore it is the eighth head which carries the whore, according to the express letter of the text, and shall go into perdition. And that by the woman, city, or whore, that sitteth upon the seven mountains, is meant Rome, we have no cause to doubt, because the great sons of Rome themselves, as Baronius, Bellarmine, and many others do confess it; but would defend their mother from being a whore, by putting it off to the power of Rome in its Heathen state: to which we have fully answered already; and do say, that Rome Papal is neither the sixth head, nor the seventh, but the very last beast, or eighth head, in which there is a secular and an ecclesiastical power joined together; which makes up a beast, a most blasphemous beast, and a whore, a most devilish, drunken, and bloody whore, which hath her seat upon seven mountains, on which this city of Rome was built as before. This paragraph we shall shut up with this argument:

Argument. If Rome Papal, or Church of Rome, be borne by a secular power which had seven sovereign governments, seated upon seven hills; then Rome Papal, or Church of Rome, is the very Mystery Babylon, that the apostle John saw in his Apocalyptical vision.

But Rome Papal, or Church of Rome, is borne up by a secular power, which had seven sovereign governments, and seated upon seven hills.

Ergo, Rome Papal, or Church of Rome, is the very mystical Babylon, &c.

This argument shines so clear, that unless our adversaries can assign any Protestant state, by them called heretical, that these characters do better and more fully agree to, it must pass for current coin, and which we shall be ready to receive from them: so we proceed.

XV. Mystery Babylon, is not only a beastly woman, that has made herself drunk with the blood of the saints and martyrs of Jesus, that sits upon a beast that had seven heads, or seven sorts of sovereign governments, and was seated upon seven mountains; that professeth herself the mother of all spiritual power and jurisdiction. But such a woman, and such a city, that in the eye of the vision, had, did, or was, to reign over the kings of the earth, Rev. xvii. 18, "And the woman which thou sawest, is that great city, which reigneth over the kings of the earth."

XV. Rome Papal, or Church of Rome, is not only a beastly woman, that has made herself drunk with the blood of the saints and martyrs of Jesus, that sits upon a beast, or the remains of that power, which had seven sorts of sovereign governments, and is seated upon seven mountains; that professes herself the mother of all spiritual power and jurisdiction. But is such a woman, and such a city, that since the vision and prophecy of St. John, hath for several hundreds of years reigned over the kings of the earth; she hath governed a great part of Italy, if we will believe herself, ever since Constantine, who gave it as a patrimony to St. Peter, she hath had her kingdom over Germany, so long upon France, Spain, Portugal, Poland, England, Scotland, and Ireland; so that their kings have been governed by her; whom she would, they killed; whom

she willed, they worshipped, and so became guilty of drinking the wine of her fornication; whom she willed, they set up; whom she willed, they plucked down. What she required, they paid themselves, and made their people pay also. When she willed, they raised arms; and when she willed, they laid them down again. What shall we say, the Church of Rome hath had such power over the kingdoms of Europe, that the power and wills of princes have been controlled and over-ruled, when in any considerable case they have gone contrary to the sense and interest of the Church, and that to such a degree, as they have sometimes made them do penance, resign up their crowns, and then receive them again as an act of kindness, from the chair of St. Peter, which affords us ground for such an argument as this:—

Argument. If there be no great and considerable body of people in the Christian world, that hath so evidently and apparently reigned over the kings of the earth, as Rome Papal or Church of Rome hath done; then Rome Papal, or Church of Rome, is this Babylon, city, or people, that St. John sets forth.

But there is no such great and considerable body, &c.

Ergo, Rome Papal, &c., must be this Babylon, &c.

The major is so undeniable; the minor is so notoriously known to the whole world that

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the Papists can never avoid the force of it, unless they can produce some Protestant kingdom, or state, that domineered over the kings of the earth in a more eminent way and manner, than Rome is here charged with: but that is impossible. The conclusion is therefore true.

And now having thus in fifteen particulars run the metaphor by way of parallel, betwixt Mystery Babylon, and Rome Papal, as the same is set forth in the Apocalypse, other histories, and known experiences, we shall, before we quit this task, briefly consider, how the acts and progress of the Church of Rome do most fully comport with other types and prophecies of holy scripture, namely, with literal Babylon, that was her type, and from whence she derives her name; from the prophecy of Daniel, concerning the little horn, vile person, or man of sin, which is her head: the prophecy of the apostle Paul, in two remarkable epistles, the first to Timothy, and the second to the Thessalonians; and conclude. The sum we shall cast into one general argument, and so proceed to the various branches of it. The concluding argument is this:

Argument. That people whose acts and progress do most fitly and fully comport with literal Babylon, which was a type, with the prophecy of Daniel about the little horn, and Revelations of the New Testament about the last scene of things, is undoubtedly the wicked and bloody whore of Babylon.

But Rome Papal, or Church of Rome, is that people, whose acts and progress do most fitly and fully comport with literal Babylon, the prophecy of Daniel, and Revelation of the New Testament, about the last scene of things.

Ergo, Rome Papal, or Church of Rome, is undoubtedly the wicked and bloody whore of Babylon.

The truth of this argument we will endeavour to illustrate by this induction of particulars following.

I. As literal Babylon was the head city of the first or Chaldean kingdom, called the glory of the Chaldean kingdom, and great Babylon, &c., Isa. xiii. 19.

II. Literal Babylon had a great head or king over her, called Lucifer, or son of the morning.

III. Literal Babylon had dominion over many countries or provinces.

IV. Chaldea, or literal Babylon, fell under a four-fold circumstance, in respect of her supreme lord, or chief head. As, (1.) that he "was," when in great pride he did insultingly say, "Is not this great Babylon, that I have built, by the might of my power, for the honour of my majesty?" (2.) He "was not," when by the watchers, and the holy ones, he was tossed from his throne, and made to eat grass with oxen, till seven times, or years, passed over him. (3.) Yet "was," when his reason, and the hearts of his nobles returned to him, and gave him a re-advancement. (4.) Went off finally, when God brought the Medes and Persians against his successor, into whose hands the kingdom was

I. So Rome Papal is the head city of the last kingdom, called great Babylon, or the great and mother city, Rev. xvii. 18.

II. So Rome Papal hath a great head or king over her, called the angel of the bottomless-pit, son of the evening, darkness or perdition.

III. Rome, or Mystery Babylon, hath dominion over many countries or kingdoms, no less than the territories or jurisdictions of ten considerable kings, called ten horns.

IV. Rome, or Mystery Babylon, is foretold by the angel to fall under a four-fold circumstance, in respect of her supreme lord, or chief head, the last beast, by her called, "our lord god the Pope." (1.) When he carries the whore in state, makes war with the saints, and overcomes them; when his adherents say, "Who is like unto the beast? who is able to make war with him?" Then "he was." (2.) He "is not," when the horns shall hate the whore, make her desolate, eat her flesh, and burn her with fire." And good men join issue with them, to take away the little horn's dominion, and him into captivity, whose life shall be prolonged for a season and time, even unto the time of the end. (3.) He "yet is," when by virtue of a false prophet, and all the helps Satan the dragon can afford him, he shall make a rally of the careless nations, to bring up against the Jews, after the restoration, to complete the battle of "Armageddon," foretold by divers prophecies. (4.) He shall

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against, and slaughter his deceived nations; of whom it is said, "The Lord shall go forth, and fight against those nations, as when he fought in the day of battle," Zech. xiv. 3, which will be so dreadful a fight or battle, as never yet was fought, for slaughter and blood; and so destroy this vile person with the brightness of his appearance, to fulfil 2 Thess. ii., and cast him, as the son of perdition, into the burning flames, to fulfil Rev. xix. 20, "And the fowls of heaven shall be filled with their flesh. And here is the mind that hath wisdom, The beast that was, and is not, and yet is, is of the seventh head, and is the eighth, and goeth into perdition."

V. The first beast, or head of the Chaldean kingdom, or literal Babylon, did invade Judea, besiege Jerusalem, take the city, and trample it under foot, till raised again by an edict from the next great king of Persia.

VI. The first beast or power of the Chaldean kingdom, called literal Babylon, did take away the two olive-trees, that stood before the God of the whole earth.

VII. Chaldea, or literal Babylon, did set up image-worship, commanding, upon pain of burning, the worshippers of the true God to fall down, Jer. i. 38, Dan. iii. 6, "It is the place of graven images, and they are mad upon their idols." "And whoso falleth not down, and worshippeth, shall the same hour be cast into the midst of the burning fiery furnace."

VIII. Chaldea, or literal Babylon, was the place of captivity and spoil; for she carried the servants of God away captive, and made a spoil of their treasures, and rejoiced in so doing. Here we shall find Ezekiel, and Daniel, and thousands more in captivity; here we shall find the spoils of Jerusalem, and the enemy rejoicing in the spoil, Jer. lii. 28, 29, 30, Ezek. i., Dan. i. "Because ye were glad, because ye rejoiced at the destruction, ye are grown fat as the heifers at grass, and bellow as bulls," &c., Jer. i. 11, and li. 35.

their horrid wickedness, as appears in Mr. Fox, Mr. Clark, Sir Sam. Moreland, and others, &c.

IX. Chaldea, or literal Babylon, notwithstanding her great wickedness, yet was the most lofty and proud of all countries besides, called the "Lady of kingdoms, and the glory and beauty of excellency,

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go off the stage for ever, as the Man of Sin, great opposer of Christ, and son of perdition, when God shall send his Son from heaven to fight

against, and slaughter his deceived nations; of whom it is said, "The Lord shall go forth, and fight against those nations, as when he fought in the day of battle," Zech. xiv. 3, which will be so dreadful a fight or battle, as never yet was fought, for slaughter and blood; and so destroy this vile person with the brightness of his appearance, to fulfil 2 Thess. ii., and cast him, as the son of perdition, into the burning flames, to fulfil Rev. xix. 20, "And the fowls of heaven shall be filled with their flesh. And here is the mind that hath wisdom, The beast that was, and is not, and yet is, is of the seventh head, and is the eighth, and goeth into perdition."

V. The last beast, or head of the Roman kingdom, called Mystery Babylon, doth invade Sion, the Gospel-Church; hath closely besieged her and blocked up her privileges, and trampled under foot the holy city for a long space of time, Rev. xi. 2.

VI. The last beast, or power of the Roman kingdom, hath taken away, or endeavoured to slay the two witnesses, that bore up the light and testimony of God to the world.

VII. Rome, or Mystery Babylon, requires worship to be given to the crucifix, the image of the virgin Mary, and other saints, but especially to the idol of the mass; so that whosoever will not own that most ridiculous idolatry, of a piece of consecrated bread, coming out of the priest's unhallowed hands, to be their God and Saviour; shall be burned at a stake; as many blessed men and women, young and old, were in the Marian days. See Fox's Acts and Monuments.

VIII. Rome, or Mystery Babylon, is become the place of captivity and spoil; for it is by her orders, dictates, and influence, that the servants of God have been carried away captive, and their goods and possessions made a spoil of in all parts of the Christian world. In her dominions it was, where we find John Huss, Jerome of Prague, the noble Lord Cobham, and thousands more captivated and destroyed. It is in the gaols we find good men imprisoned; in Popish countries we find the Inquisition, and other cruel usages: for who is it in all the Christian world besides, that imprisons, spoils, and destroys men for their religion, that persecutes the people of God, but the vassals of this sinful city of Rome? Her wicked sons did not only kill and spoil in Bohemia, Piedmont, and other countries, but they rejoiced in the histories of the saint's sufferings, written by

IX. Rome or Mystery Babylon, notwithstanding her great crimes, and most horrid wickedness, yet hath been the most proud of any city or people in the Christian world, who saith in her heart, "I sit a queen, am no widow, shall see no sorrow;" for which haughtiness and pride of

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for which God doth severely threaten her. "Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time, that I will visit thee," Rev. xviii. 7, Jer. l. 31.

X. Chaldea, or literal Babylon, was not only a people of great pomp, pride, and covetousness, but of great riches and treasures. "Thou that dwellest upon many waters, abundant in treasures, thine end is come, the end of thy covetousness," Jer. l. 37, and li. 13.

vast revenues settled upon her orders and clergy; she has peeled the people by selling pardons and indulgences, raising Peter-pence, and the like; so horribly covetuous is she, that she is not willing any should go to heaven without the gift of money to Holy Church, by which slight she is grown so exceeding rich, and full of treasure, that she can afford a golden cup to present the intoxicating wine in, to be clothed with scarlet, decked with gold, pearl, and precious stones; she makes the merchants of the earth rich that do trade with her; she hath indeed, as a full answer to her type, Lam. i. 10, stretched forth her hand upon all the pleasant things of those countries and kingdoms where she hath sat as a queen.

XI. Chaldea, or literal Babylon, did spoil the meetings of God's people, made the ways of Sion to mourn, because men could not come to the solemn assemblies, Lam. i. 4, "The ways of Sion do mourn, because none can come to her solemn feasts, or assemblies. All her gates are so desolate, her priests, or ministers, do sigh, her virgins are afflicted, and she is in bitterness," &c.

been afflicted: the faithful pastors grieving, because they might not preach to their flocks; and the people mourning, because they could not hear the pleasant voice of their pastors, by reason of violence, &c.

XII. Chaldea, or literal Babylon, made the worst of men, chief among the nations, and provinces, over which she ruled, suffering none to come to preferment, but such as were enemies to Sion, and the ways of worship by her observed, Lam. i. 5, "Her adversaries prosper, and are the chief," &c.

unless they do own the Pope? Who that subscribe not to the see of Rome? Who can sit safe as governors over any cities, where she sits as queen, without truckling under the yoke of servitude, that she puts upon the necks of all her vassals? Rev. xiii. 16, 17.

XIII. Chaldea, or literal Babylon, was guilty of starving, or famishing the children of Sion, in the days of her power and reign, which made the prophet cry out Lam. i. 19, iv. 7, 8, 9, 10, and

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hers, the Lord will remember her with judgment, and severity, when he comes to make inquisition for blood, and avenge upon her the injury done to Sion: Rev. xviii. 7, "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her," &c.

X. Rome or Mystery Babylon, is not only a people of great pomp, and pride, arrayed with purple, scarlet, gold, pearl, and precious stones, but she sits upon many waters, is covetous, as well as proud, and full of treasures: and indeed it must needs be so; for besides the gifts that were first given in the time of Constantine, as is pretended, she hath made a prey upon nations, a spoil upon saints, had the gifts of kings, had

XI. Rome, or Mystery Babylon, hath spoiled the meetings of God's people, the true professors of the religion of the holy Jesus, by driving the Gospel, Sion, or Church, into the wilderness; and oftentimes burning and plucking down their meeting-places, and persecuting her ministers, driving them into corners, frightening and dispersing their auditors, by fines, imprisonments, banishments, and cruel usages; so that her ministers have been made to sigh, her gates become desolate, none being suffered to enter without danger; and their virgins, the best sort of professors, have

XII. Rome, or Mystery Babylon, hath made the worst of men rulers, or chief among the nations; not suffering men to bear office in kingdoms, cities, or corporations, nor indeed comfortably to buy and sell, unless they would relinquish goodness and religion, and receive the mark of the beast in their forehead, or right-hands, viz., publicly profess or privately subscribe to such injunctions as were against their consciences, and inconsistent with their religion: who can be cardinals,

can be kings, without being deposed or poisoned, can be governors over any cities, where she sits as queen, without truckling under the yoke of servitude, that she puts upon the necks of all her vassals? Rev. xiii. 16, 17.

XIII. Rome, or Mystery Babylon, hath been guilty of the most horrid cruelty, by forcing tender and heavenly born souls, both ministers and people from their dwellings, and that in a most bitter season, driving them up into corners, where they have been kept, till starved to death

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v. 10, "My priests and mine elders perished in the city, while they sought their meat to refresh their soul; those that were purer than snow; whiter than milk, more ruddy than precious stones curiously polished, became as black as a coal, withered and wrinkled, their skin cleaves to their bones for want of food."

XIV. Chaldea, or literal Babylon, delighted so in burning-work, as that they set on fire and burnt down the very houses and dwellings of the people of Sion, as well as the places of public worship, Jer. lii. 12, 13, "In the nineteenth year of the king of Babylon, came his chief steward, and burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and all the great houses burnt he with fire," &c.

XV. Chaldea, or literal Babylon was so villainous as to ravish the women in Sion, and the maids in the cities of Judea, declaring their sin like Sodom, Lam. v. 11. "They ravished the women, and ravished the maids in their cities," &c.

XVI. Chaldea, or literal Babylon, delighted in hanging as well as burning; serving God's people, as men serve dogs that they do not think fit to live: as well as used them like dry bones and rotten wood, by burning them to ashes and powder, they hanged them up as well as burnt them, and hanged them up in a miserable manner too, even the best among the people, Lam. v. 12, "Princes are hanged up by their hands, the faces of elders were not honoured," which is the worst way of hanging for continuance of shame and pain.

Here we shall, for the further clearing up of this Mystery, run a brief parallel between the little Horn and the Popes or bishops of Rome, and so conclude.

I. The little Horn rose at the latter end of the fourth kingdom, or when the Roman empire stood upon its last legs, or fell into a division of ten parts, Dan. vii. 7, 8. "And the [Roman, or] fourth beast had ten horns; and behold, there came up amongst them another little Horn."

and the learned †Mede show at large, out of the Roman histories. Upon this divi-

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by much hunger; of which we have a lamentable and heart-breaking relation, in the history of the Irish massacre, &c.

XIV. Rome, or Mystery Babylon, hath so much delighted in the cursed trade of burning, that she hath not been contented with burning the bodies of men and women to ashes; but she hath burnt down their meeting-places, wherein they worshipped God; and not only so, but the very habitations and dwelling-places of the faithful servants of Christ, leaving them and their wives and children harbourless; as she did not only to the blessed witnesses of Christ, in the valleys of Piedmont, but to famous and renowned London itself, &c., remember 1666.

XV. Rome, or Mystery Babylon, hath been so beastly villainous, that it is almost beyond belief, taking women before their husband's faces, and maidens before their parent's faces; first ravishing them openly, in the sight of the sun, and then imbruing their barbarous hands in their blood, as divers histories do declare.

XVI. Rome, or Mystery Babylon, hath not less answered her type in this than in many other things; for she hath served the best of men like dogs, that have been counted not fit to live, for besides making them like rotten wood, and burning their bones into lime, dust, or powder, she hath driven a very cursed trade in hanging; and because she would see which was the worst way of hanging, she has hanged some by the neck till dead, and others by the middle, and burnt them by degrees, to lengthen out their pain and misery; others by their tenderest parts; O monstrous barbarity! A shame to have it told in Gath, or published in the streets of Askelon! What was done to the noble lord Cobham, and many others in these parts of the world, is so plain and notorious, as if she had been under a constraint to accomplish the iniquity of her type.

I. The Popes of Rome were kept under by the emperors, who kept a strict eye over them, curbed their insolencies and exorbitances, and at the first appearance nipping their aspiring projects in the very bud; sometimes deposing and banishing some proud prelates, when they showed at what they levelled their designs. But after the power of Rome, which before was entire in one emperor, fell into ten parts and divisions, which happened in the year of our Lord 456, as * Du-Moulin,

* Accomplishment of prophecies.

† Lib. iii. p. 779.

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sion, and weakness of the empire, the bishop of Rome took his advantage, to make his advance, and rose up to regal power, enacting laws, raising taxes, and levying soldiers; by which means he struck in with parties, and encroached upon Italy, and the parts adjacent.

II. This power arising upon the weakening and division of the old state of the fourth monarchy or kingdom, is called a little Horn, because truly so at its first beginning, Dan. vii. 8, "And behold there came up among them another little Horn, &c.

which began presently after the death of Julian, about the year 365, in which time was a most fearful earthquake, the like never known before, betokening the decay of the fourth kingdom, in its civil state or power, by a division or falling of nations, who set themselves against the power of Rome, and harassed, wasted, and destroyed the provinces thereof, for near forty-five years together. See Mede, lib. 3, p. 659.

III. This little Horn, after his rise to temporal power, plucks up three of the ten horns by the roots. Dan. vii. 8, "Before whom there were three of the first horns plucked up by the roots."

dominions, according to the rules or measure of the compass; as we find in Mr. Mede, lib. 3. p. 658, and famous *Du Moulin ubi supra*. Upon which three characters of the little Horn, we frame this short argument.

If the Pope of Rome did arise to temporal power, upon the weakening of the Cæsarean dominion, which before did hinder him in his aspiring usurpation, was but little in his first rise and appearance, did enlarge, and grow to a possession of about a third part of the old Roman dominion: then the Pope of Rome is the little Horn, the wicked power and vile person, set forth by the prophet Daniel.

But the antecedent is true:—*Ergo*, so is the consequent.

IV. This little Horn hath eyes like the eyes of a man, &c.

mouth he utters presumptuous things. a lion, a dragon; but this hath eyes like a man. In which there are three things to be noted: 1. He looks higher; 2. Sees further; and, 3. Is more enticing than those that went before him. (1.) He looks higher, that is, makes a pretence of piety, and design for heaven. (2.) Sees further, that deceit, flattery, and policy, will do more than strength. (3.) Is more enticing to kings and people, than the eyes of a leopard, lion, or dragon, or the former powers in their heathen state.

V. This little Horn hath a mouth speaking great or presumptuous things, above the rate of ordinary men, Dan. vii. 8.

God, above all the kings of the earth. is an incommunicable attribute of the Most High. (2.) That he is infallible, and cannot err, which is an incommunicable attribute of the Most High. (3.) That he is universal head and bishop of the Catholic Church. (4.) He assumes the attributes of "his holiness," and "holy father;" such an oracle has right or power to give laws to the world, to which all ought to subscribe, and yield obedience, and none ought to dispute. Greater and more lightly can no man speak, unless he will say, I am the supreme Being, and there is no God in heaven or earth above myself, which would be so highly ridiculous, that every idiot would be able to detect it.

VI. The little Horn had his looks more stout than his fellows:

II. The Papal power, or bishop of Rome, before this division, was but low and small, being confined to his episcopal power over the Church, till by his arts he had got up gradually to the regal seat, and power of the temporal sword, which he managed with so much craft and policy, that afterwards he enlarged his dominions; but is very rightfully in his infancy styled a little prince, power, or Horn, arising up amongst, or after the rest,

which began presently after the death of Julian, about the year 365, in which time was a most fearful earthquake, the like never known before, betokening the decay of the fourth kingdom, in its civil state or power, by a division or falling of nations, who set themselves against the power of Rome, and harassed, wasted, and destroyed the provinces thereof, for near forty-five years together. See Mede, lib. 3, p. 659.

III. The Papal power having gained the temporal sword, though but a little Horn at his beginning, did practice and prosper so, that betwixt the year 365, and the year 456, or soon after, when Rome was sacked by Gensericus, he gained such enlargements, that he came to possess about three parts of ten of the former or old Roman

dominions, according to the rules or measure of the compass; as we find in Mr. Mede, lib. 3. p. 658, and famous *Du Moulin ubi supra*. Upon which three characters of the little Horn, we frame this short argument.

If the Pope of Rome did arise to temporal power, upon the weakening of the Cæsarean dominion, which before did hinder him in his aspiring usurpation, was but little in his first rise and appearance, did enlarge, and grow to a possession of about a third part of the old Roman dominion: then the Pope of Rome is the little Horn, the wicked power and vile person, set forth by the prophet Daniel.

But the antecedent is true:—*Ergo*, so is the consequent.

IV. The Pope of Rome hath eyes like the eyes of a man, the resemblance of a human look, but a heart like the dragon, out of which foul

His predecessors had eyes like a leopard, a bear, a lion, a dragon; but this hath eyes like a man. In which there are three things to be noted: 1. He looks higher; 2. Sees further; and, 3. Is more enticing than those that went before him. (1.) He looks higher, that is, makes a pretence of piety, and design for heaven. (2.) Sees further, that deceit, flattery, and policy, will do more than strength. (3.) Is more enticing to kings and people, than the eyes of a leopard, lion, or dragon, or the former powers in their heathen state.

V. The Pope of Rome hath a mouth speaking great or presumptuous things, above the ordinary rate of men. This is evident in many respects, of which we shall give you but a few instances out of many. (1.) That he is the highest deputy of

(2.) That he is infallible, and cannot err, which is an incommunicable attribute of the Most High. (3.) That he is universal head and bishop of the Catholic Church. (4.) He assumes the attributes of "his holiness," and "holy father;" such an oracle has right or power to give laws to the world, to which all ought to subscribe, and yield obedience, and none ought to dispute. Greater and more lightly can no man speak, unless he will say, I am the supreme Being, and there is no God in heaven or earth above myself, which would be so highly ridiculous, that every idiot would be able to detect it.

VI. The Pope of Rome has looks more stout than the Horns that have been cotemporary with

METAPHOR.

Dan. vii. 20, "Whose looks were more stout," &c.

princes. 3. In asserting himself to be God's vice-gerent, against whom no person, upon any cause or pretence whatsoever, ought to lift up hand or tongue, upon the penalty of a total ruin in this world, and an eternal ruin in the world to come.

VII. The little horn makes war with the saints, Dan. vii. 21, "I beheld, and the same horn made war with the saints, and prevailed against them, and that for a long time, even to the wearing out of the poor saints of the Most High," ver. 25.

month, or a year, but hath lasted for many hundred years: so that for length of time, numbers of countries, and multitudes of persons, there is no power that ever reigned, hath out-done, or equalized this vile and bloody monster; upon which we frame this argument.

If the pope of Rome may be more fitly said to have eyes like the eyes of a man, a mouth speaking presumptuous things, and looks more stout than his fellows; to have made war with the saints, to have prevailed against them and worn them out, more than any other power that ever yet reigned: then he is the little horn, or vile person under consideration.

But the former is true:—*Ergo*, so is the latter.

VIII. The little horn is diverse from the rest of the horns, Dan. vii. 24, "And he shall be diverse from the first, and shall subdue three kings."

dinary bishop, before he came to be a temporal prince. (2.) He pretends not to hold his kingdom by inheritance, or gift of the people, as other kings do, but by a special and divine patent. (3.) In his progress to the height of his dignity, by leaving his fixed station, as pastor of a church, and by deceit, treason, and violation of all laws, mounts the throne of imperial grandeur. (4.) He rules by a supreme ecclesiastical power, as well as temporal; pretends to the keys of heaven, as well as the sword of justice on earth, showing himself to be the beast that hath two horns like a lamb, spoken of, Rev. xiii. 11.

IX. This little horn hath so many marks upon him, that they are too numerous to handle distinctly after our usual method; and therefore we shall put the remaining part into a general rank, and conclude this subject.

1. He must change times and laws.

and seasons," Dan. ii. 21. (2.) He has made strange alterations of the laws, orders, and institutions used in the Church, in respect of officers, administration of sacraments, and celebration of days.

2. Continue a long space of time.

3. He is a vile person.

4. Had not the honour he hath, fairly given to him, either by God or man, but gained it by flattery.

5. Removed the preceding power

PARALLEL.

him; which appears in three things: 1. In his terrible bulls, that he makes to roar and stare most dreadfully. 2. In his power and acts of deposing

VII. The pope of Rome hath made war with the saints, and prevailed against them, and that to their ruin, as to liberty, estate, and even life itself; as the true witnesses of Christ have most sadly experienced in many countries, in divers by-past ages, even for such a series of time, that may be properly called a wearing out of the saints of the Most High; for his cruelty ended not in a

VIII. The pope of Rome is diverse from the rest of the potentates in these four respects: 1. The manner of his rise. 2. His pretensions to power. 3. In his progress to his height of dignity. 4. In his management of the power he has usurped.

(1.) He was small or little in his rise, but an ordinary bishop, before he came to be a temporal prince. (2.) He pretends not to hold his kingdom by inheritance, or gift of the people, as other kings do, but by a special and divine patent. (3.) In his progress to the height of his dignity, by leaving his fixed station, as pastor of a church, and by deceit, treason, and violation of all laws, mounts the throne of imperial grandeur. (4.) He rules by a supreme ecclesiastical power, as well as temporal; pretends to the keys of heaven, as well as the sword of justice on earth, showing himself to be the beast that hath two horns like a lamb, spoken of, Rev. xiii. 11.

IX. The Pope of Rome hath so many marks or characters upon him, that are too numerous to be handled distinctly in a little room; and therefore we shall but touch upon them, so far as they show the texts made good, and form an idea of truth in the minds of man.

1. The pope hath changed times and laws in two respects: (1.) He hath set up and plucked down kings, which is called a "changing of times and seasons," Dan. ii. 21. (2.) He has made strange alterations of the laws, orders, and institutions used in the Church, in respect of officers, administration of sacraments, and celebration of days.

2. Hath continued above twelve hundred years.

3. He is as vile a person as any in the world, tolerates all kinds of wickedness, by his dispensations, pardons, &c.

4. Had his exaltation neither by inheritance, lawful conquest, nor rightful gift from rightful donators.

5. He had the help of Phocas, to kill the em-

METAPHOR.

by the arms of a flood.

6. He became strong by a small people.

7. He shall have power over the fattest places of the province, and there scatter his riches.

8. Such as do wickedly against religion, he shall accept.

9. Under him the saints fall by captivity and spoil, by sword and flame, many days.

10. Shall do according to his own will, not accounting himself tied to any laws.

11. He shall exalt himself above every god, and speak marvellous things against the God of gods.

crowns; by his blasphemous edicts and his written laws, &c.

12. Shall not regard the God of his ancestors.

13. Nor the desire of wedlock.

from it too, who are made incapable of spiritual promotion, and censured as heinous transgressors, if married.

14. Nor any god in a pious way.

15. Shall give honour to them that have armed forces.

16. Shall own a strange god, with splendid ceremonies, Dan. xi. 38.

If all these sixteen characters meet no where so clear and evident, as upon the Pope of Rome; then the Pope of Rome is the little horn, and vile person, set forth in the Book of Daniel.

But all the aforesaid characters meet no where so clear and evident, as upon the Pope of Rome, &c.

Ergo, &c.

To these characters we shall add a few more out of the Evangelist Matthew, the 20th of the Acts, the first Epistle to Timothy, and the second to the Thessalonians, and so draw to a conclusion.

Christ foretold that enemies should come in his name, and own him to be the true Christ, with an intent to deceive; that they should appear in sheep's clothing, and under this vizard hide their devouring teeth. And, Matt. vii. 15, "Beware of false prophets,

PARALLEL.

peror Mauritius; and by the help of Goths and Vandals enlarged his power.

6. Because strong by a small people, having only a declining church, and apostate Christians to assist him.

7. He hath power over Italy, which is reputed the garden of Europe, &c.

8. He hath accepted, entertained, and encouraged the people of any nation that would turn wicked, and sacrifice all piety and religion, to serve his interest.

9. Under him the saints have fallen, by flames, captivity, and spoil, many days.

10. He hath done according to his own will, and doth not look upon any laws to be obligatory to him, either from God or men.

11. He, the Pope, hath exalted himself above every god, that is, such as are so accounted amongst men, or gods on earth, by excommunicating, deposing, treading upon their necks, and kicking off their injunctions he exalts himself above God himself, and

12. He doth not regard the God of his ancestors, either the idols of the emperors, or the God of the good bishops that went before him.

13. He hath been remote from the desire of women in a lawful way, nay, and frights his clergy of spiritual promotion, and censured as heinous trans-

14. He hath not regarded any god in a pious way; for though he doth name the true God often, and in words profess him, yet in works he doth defy him, and profane his holy name.

15. He gives honour to them who have armed forces, and lends them assistance to carry on his black and diabolical designs.

16. He hath owned a strange god, a mark completely made up in the mass, which is adored with splendid ceremonies. Upon all which we fairly frame this argument.

The Popes of Rome in their succession, have been clothed in sheep's clothing, covered their design with the name of Christ, the true Christ, but with an intent to deceive; for all their pretences of Jesus being the true Christ, have been but as a vizard to hide their devouring teeth; whilst they hid themselves under the notion of Christianity, they have carried on most pernicious

METAPHOR.

which come to you in sheep's clothing, but inwardly are ravening wolves;" that is, have a design to destroy you.

abolical doctrines, or destroy them by their holy poison. (2.) If any ministers, or men of parts, have risen up, to set forth God's holy truth, and bless the world with Gospel light, and saving doctrine, they have either choked them with perferments, affrighted them by dreadful fears, or by a ravenous thirsting after their blood, have most wickedly and treacherously destroyed their lives. (3.) If collective bodies of pious congregations of Saints have sprung forth in the world, they have followed them like blood-hounds, and devouring wolves, with fire and sword, fearful massacres, devastations, murders and slaughters, till they have spoiled them, torn in pieces, and devoured them: completely fulfilling that prediction of the apostle, Acts xx. 29, 30, "For I know this, that after my departure shall grievous wolves enter in amongst you, not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Who can this prophecy so exactly agree to, as the bloody Popes, who at first arose out of the Church, and acted the part of wolves to purpose, 1. By affrighting the flock: 2. By dispersing and scattering them abroad: 3. By drinking or sucking the blood of any of them they could fasten upon, in a most astonishing and prodigious manner?

As for those two eminent Gospel prophecies, viz., the beginning of 2 Thess. ii., and of 1 Tim. iv., we will give a brief abstract by way of parallel, showing how these relate only to the Pope of Rome, and no other.

The apostle expressly tells us, that a man of sin shall arise, who shall be a lawless one, that will lift up himself against God, to sit in the temple of God; that was hindered in his wicked designs by the imperial power; who gets up by a falling away, 2 Thess. ii. 3, &c., 1 Tim. iv. 1. That he was to be so considerable, as to be easily discerned and discovered by the Christian world; that he was to manage a great mystery of iniquity: his coming up was to be by the assistance and working of the devil: he was to have a two-fold power, civil and ecclesiastical, comprehending all earthly power: he was to suggest signs and lying wonders to the people: he was to make use of all treachery, or deceitfulness, and lies; his followers were to be given up to strong delusions; his party was to speak desperate lies in hypocrisy, to have seared consciences; that he should be against matrimony; that he should command a long lent, and to abstain from meats.

PARALLEL.

and destructive designs, showing their wolfish and devouring nature in these three respects. (1.) If there have appeared any kings in the Christian world, that have been piously disposed, they have forthwith endeavoured to pervert them by their diabolical doctrines, or destroy them by their holy poison. (2.) If any ministers, or men of parts, have risen up, to set forth God's holy truth, and bless the world with Gospel light, and saving doctrine, they have either choked them with perferments, affrighted them by dreadful fears, or by a ravenous thirsting after their blood, have most wickedly and treacherously destroyed their lives. (3.) If collective bodies of pious congregations of Saints have sprung forth in the world, they have followed them like blood-hounds, and devouring wolves, with fire and sword, fearful massacres, devastations, murders and slaughters, till they have spoiled them, torn in pieces, and devoured them: completely fulfilling that prediction of the apostle, Acts xx. 29, 30, "For I know this, that after my departure shall grievous wolves enter in amongst you, not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Who can this prophecy so exactly agree to, as the bloody Popes, who at first arose out of the Church, and acted the part of wolves to purpose, 1. By affrighting the flock: 2. By dispersing and scattering them abroad: 3. By drinking or sucking the blood of any of them they could fasten upon, in a most astonishing and prodigious manner?

If the Pope of Rome be not a man of sin, then Beelzebub is not a devil, as is largely demonstrated in the foregoing sheets; for no divine or human law can set any bounds to his ambition, and spiritual tyranny. That he exalts himself against God, in polluting his pure worship, and against kings, by his usurped supremacy, is before evidenced: that he was hindered by the Roman imperial power, is the opinion and judgment of the learned; and also that he was the monstrous spawn of the great apostacy. That he manages a great mystery of iniquity, in which his grand counsellor, the devil, lends him politics, to a double usurpation, and encroachment upon soul and body; pretends to miracles, and false wonders, acts like the metropolitan cheat and impostor of Christendom: that his followers are strongly deluded, mere liars and hypocrites, with seared consciences, forbidding honest marriage, but allowing canonical whoredom; that he forbids meats, but can dispense with the grossest debaucheries: all these, I say, with those other marks the Holy Spirit gives of him, are so legible upon the Pope, as if the very sunbeams had writ them in capitals upon his brazen forehead. Therefore we dismiss him, with this full-proved conclusion, that he, and only he, is *κατ' ἐξοχήν*, the antichrist, and the very man of sin.

Thus you have had a brief description of Mystery Babylon, and the antichristian beast, who hath been so long a time so great a plague to the world, but more especially to God's Church.

METAPHORS, ALLEGORIES, SIMILIES, TYPES, ETC.,

CONCERNING

SIN AND THE DEVIL.

SIN A THIEF.

"And Jesus answered and said, a certain man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his raiment, and wounded him, leaving him half dead," &c., Luke x. 30.

* THIS is generally taken for a parable, though it is not so called, and before I run the parallel concerning Sin and a Thief, I shall very briefly open the whole parable, according to my present understanding, and commit it to better judgments.

1. By this certain man, I understand the first Adam.

2. By Jerusalem, that happy state, and place of peace, and rest, which he enjoyed before his fall.

3. By his going from Jerusalem to Jericho, his departing from God, in obeying the serpent.

4. By Thieves, Sin, and Satan, &c. These stripped him of his raiment, viz., his first righteousness, &c., and spiritually wounded him, leaving him half dead, *i. e.*, though he was alive in his body, he was dead in his soul: "In the day thou eatest thereof thou shalt surely die."

5. By the priest and Levite who had no compassion on him, may be meant the law and Levitical priesthood.

6. By the Samaritan, Jesus Christ.

7. By pouring in wine, the blood of Jesus, that precious fruit of the true Vine; by oil, the Holy Spirit, which those receive who partake of the virtue of Christ's blood, called the oil of gladness.

8. By setting him on his beast, may be intended the doctrine of the Gospel; for that, a doctrine, metaphorically, is said to carry the soul, as a beast does the body; "Be not carried about with divers and strange doctrines," &c., Heb. xiii. 9.

9. By the inn, may be meant the Church of God, for thither the true doctrine of Christ carries believers.

10. By the host, the minister or pastor of the Church.

11. By the two pence given to the host to take care of the poor wounded person, may be meant the gifts and graces of the Holy Spirit; or, as others, the Old and New Testament; but I rather conclude the former.

12. The Samaritan going away, may signify Christ's ascension into heaven, who besides all the divine gifts, graces, and comforts of the Spirit, he bestows upon his faithful ministers here, and to capacitate and fit them to do their work and office, he will when he comes again give them eternal life.

Observe. Sin and the devil are, and may fitly be compared to Thieves and Robbers. If this may not safely be inferred from hence; yet from divers other texts of Scripture it may naturally be deduced, &c., see Rom. vii. 11, 2 Cor. xi. 1, 2, Eph. iv. 22, Heb. iii. 13.

In the opening of this, we shall first show what Sin and the devil robs men of. 2. Show what kind of Thieves and robbers Sin and the devil are.

METAPHOR.

I. A Thief, is one, or more, that in a secret and felonious manner takes away that which is another man's, whether it be goods,

PARALLEL.

I. SIN and Satan strive unjustly to take away, or deprive the sons of men, of their undoubted right to divine things. Adam was invested with a very great estate, he had great abundance of

METAPHOR.

PARALLEL.

money, &c., and thereby oft-times undo, and utterly ruin their neighbours, depriving them of all those good things they had in possession, or the promise of enjoying, &c.

the devil he was robbed and deceived of all, and brought to utter beggary : and since, God hath been pleased in a gracious manner through the Lord Jesus Christ, to invest believers with much spiritual riches, and righteousness ; again these enemies strive to rob and deceive them of all the second time ; but to speak more particularly, the things which they endeavour to deprive the sons and daughters of, are these :

First, Of their precious time, by telling them that it is too soon, too early to mind the concern of their souls ; like as those in Haggai, strove to deceive the people, " The time is not come," &c. 1. Sin and Satan persuade men, that time is not so swift nor uncertain, but that they shall have time and days enough hereafter, whereas on a sudden, time's hour-glass is out, and they are cut down in a moment. 2. By stifling the senses of the poor sinners, insomuch that they cannot judge of their time ; they are so taken with other things, sensual things, that they know not at what time of the day it is, they think it is a long while to night, when alas their sun is almost set. 3. By hiding from men the great perils and dangers of the times they live in, they are so blinded by these thieves, that they see not into what a pit they are falling. 4. By persuading them, that a great deal of work may be done in a very short time ; that the work of repentance may be done upon a sick-bed, or when old age comes. 5. And then at another while, when they have spent much of their days in pleasure and vanity, this enemy persuades them it is now too late, and the time of their visitation is past, &c.

Secondly, These Thieves strive to rob men of the opportunity of time, I mean those precious sermons, seasons of grace, and holy sabbaths, God is pleased to afford them ; by secret craft, these enemies blind the eyes of men after such a manner, that they prefer their worldly advantages and profit, in their shows and callings, above the riches and glorious blessing of the Word and ordinances of God, they prefer earth before heaven, gold above grace, the good of the body above the good of the soul. If the enemy cannot keep men from attending upon the Word, then he endeavours to fill their minds with other things, causing them to be negligent in hearing of the Word preached, that it profits them nothing ; or if they should hear with attention, yet this adversary causes them to rest satisfied with a bare hearing, and thereby deceive their souls. *hearing 2a 288.*

Thirdly, Sin and Satan rob, or deprive men of union, and communion with God, and of the true grace of God, by which this union and communion with God, and Christ is attained ; persuading them common grace, is saving grace, and legal conversion is evangelical conversion, and outward reformation true regeneration, &c.

Fourthly, Sin and Satan rob men of peace, not only of peace with God, but also of the true peace of conscience.

Fifthly, They strive to rob men of their precious and immortal souls.

Sixthly, They rob, and endeavour to rob and deceive men of the crown of life.

Lastly, In a word, these enemies strive to rob and cheat men and women of all the saving benefit of Christ crucified, endeavouring to make his blessed death wholly ineffectual to their souls.

II. Thieves many times take and lead poor travellers out of the king's high-way, into some by-place, and then bind them hand and foot, as well as take away their treasure.

bitterness, and in the bond of iniquity," Acts viii. 23. There are three bonds that these spiritual Thieves bind sinners with ; (1.) The bond of ignorance, (2.) The bond of unbelief. (3.) The bond of a hard heart.

II. So Sin and Satan, lead sinners out of the true way of God, into by and untrodden paths of Sin and idolatry, and in a barbarous manner bind them with cruel bonds : hence Christ is said to deliver them that were bound, Isa. lxi. 1. The apostle Paul speaking to Simon the sorcerer, said, " I perceive thou art in the gall of

METAPHOR.

III. Thieves do not only bind such that they rob, but many times murder them; they do not only steal, but kill also, and that in a barbarous manner.

There are and have been, some great and notorious thieves: would you not look upon him to be a grand Thief, that robs and craftily deceives a whole city, a whole county, nay, a whole kingdom.

1. Sin a great Thief, if we consider the eminency of those it hath robbed.

(1.) Sin deceived the angels that fell, who were most glorious creatures in their first estate.

(2.) Sin robbed and deceived Adam, who was so highly honoured and dignified by the Almighty, &c.

2. Sin is a bold Thief; which appears, in that it will adventure to steal and deceive at that very time when it is arraigned, and its abominable cheats laid open by the ministers of the Gospel.

5. Sin is an old Thief; no sooner was the world created, but presently we read of this robber, and how he cheated our first parents; O how many ages, how long a time hath this Thief reigned in his wickedness!

4. Sin is a subtle Thief, he robs and steals in the day-time, as well as in the night, and yet it is hard to find him out; he has many secret corners to hide and lurk in, nay he hath got the art to change his name when he is taken, and charged with this and that abomination. (1.) If you search for him by the name of pride, he calls himself by the name of comeliness and decency. (2.) If you search for him under the name of covetousness, he calls his name industry, thriftiness, and good husbandry; nay he is grown so crafty, that some think it is impossible to find him out: under the last appellation, he doth not only change his name, but also prevails cunningly upon men, according as he finds their natural inclination and disposition; some he deceives by the pleasures of the world, some by the profits and riches of the world, and some he puffs up with vain-glory, and the honours of the world.

(3.) Sin deceives by pretending kindness and fellowship to the children of men: Sin and Satan promise a future time, and days to repent: they promise heaven to the vilest sinner, promise life, whilst they thrust the knife into the very throat.

Sin is composed of nought but subtle wiles,
It fawns and flatters, and betrays by smiles;
'Tis like the panther, or the crocodile,
It seems to love, and promises no wile,
It hides its sting, seems harmless as the dove;
It hugs the soul, and hates when't vows most love.
It plays the tyrant most by gilded pills,
It secretly ensnares the soul it kills
Sins' promises they all deceitful be,
Does promise wealth, but pay us poverty;
Does promise honour, but doth pay us shame;
And quite bereaves a man of his good name:
Does promise pleasure, but doth pay us sorrow;
Does promise life to day, pays death to-morrow.
No Thief so vile, nor treacherous as Sin,
Whom fools do hug, and take much pleasure in.

5. That Sin is a crafty Thief and robber, doth appear further, if we consider what fools and mere babes, it makes of worldly-wise men.

(1.) It deceives them of treasure of an inestimable value, for mere toys and

PARALLEL.

III. So Sin and Satan, do not only rob men of all their heavenly treasure, but also kill and murder their souls; Sin kills spiritually, and Sin kills eternally; "Sin, taking occasion by the commandment, deceived me, and by it slew me," Rom. vii. 11.

Sin has deceived and robbed the whole world at once. When our first parents were beguiled, all mankind were beguiled, and what man that ever lived hath not actually been robbed by this Thief? The best of men, have more or less been deceived by him.

METAPHOR.

trifles, it cheats them of most blessed pearls, above sorry pebbles; they like idiots, take brass counters, before guineas and yellow gold.

(2.) It makes them believe strange things, contrary to reason; as first, that though they sow tares, yet they shall reap wheat; nay, though they sow not at all, yet they shall have a great crop at harvest; furthermore, that that work may be done when they are old, and ready to drop into the grave, which is so hard and difficult, that all the days of their life, and the greatest of their strength is too little to accomplish; and that it is time enough to sow their seed, when they should, with others, be a gathering in their harvest. Lastly, It makes such fools of men, as to consent to set the knife to their own breast, and be willing to let out their own heart's blood.

IV. Bloody Thieves and murderers, are a great terror to honest men; and they will avoid them if possible, and provide themselves with suitable weapons to withstand and vanquish them.

IV. Sin is such a bloody Thief and murderer, that all godly men dread it, and endeavour to avoid it, as much as possibly they can; and not only so, but also take unto themselves the whole armour of God, that so they may be able to subdue and overcome it, Eph. vi.

INFERENCES.

I. If Sin be a Thief, a bloody and treacherous Thief and robber, what folly are these men and women guilty of, who are so ready and willing, at every turn, to entertain it as a guest in their houses? Nay, and shall lie in the chiefest room of their hearts?

II. It shows the folly of these men also, who hide their Sin, and desire nothing more than to have their beloved lusts spared? Who would hide, and plead for a cursed murderer, or suffer a bloody and venomous serpent to lie in their bosoms?

III. It shows the folly of such that play and make a sport at Sin. Fools make a mock at Sin.

IV. Take heed you are not beguiled and robbed by it.

V. When you are hard put to it, call for help, cry out, Thieves, Thieves! pray for the help of the Spirit.

VI. Be sure watch against it; you are ready to have a watchful eye over a Thief, nay, over one who is but suspected so to be.

VII. Keep the door shut against Sin. And,

Lastly, Be not so foolish as to believe Sin and Satan's promises.

SIN A DEBT.

“*Forgive us our Debts*,” Matt. vi. 12.

SIN is called a Debt, *οφειλήματα*, *Debita*, in these words, Sins and Debts are used promiscuously, as Luke xi. 4, compared with this in Matt. vi. 12, Luke xiii. 4. Luke was learned in the Greek, and wrote *αμαρτίας*, Sins; whereas Matthew hath *οφειλήματα*, Debts. *Canin in loc.* N. T. page 86, 87.

Now when Sins are called Debts, or said to be forgiven, it is a metaphor from pecuniary Debts, as the Debtor was said *lure* when he paid his money; and it is generally used of any that are obnoxious to punishment; so the Grecians say *οφειλειν δικην*, and the Latins *pœnas debere*; so the Hebrew word *חַיב*, is used both for Debts and guilt, Dan. i. 10, Ezek. xviii. 7, as also for Sin, Exod xxxii. 33. And *ενοχος*, which is applied to a sinner, James ii. 20, is also frequently used of punishment, as Matt. v. 21, 22. In Sin there is the obliquity and dissonancy from the law of God, and this is not called a Debt, for we do not owe this to God, but the contrary, obedience, and holiness; in Sin there is guilt and obligation unto eternal punishment, and this is called a Debt, &c.

METAPHOR.

I. DEBTS are variously taken, and may be contracted divers man-

PARALLEL.

I. So man by Sin, hath taken away or robbed God of his glory; Adam gave more credit and

METAPHOR.

ner of ways. (1.) A man may rob his neighbour of his good name, defame and wickedly wrong him that way, and thereby make himself guilty, and become a sinner against him, and is as much bound to make him satisfaction, as if he had been his Debtor, by getting away much of his goods, &c.

but rather side with, and yield to his cruel enemy, that studied revenge, and to bring him into reproach. And thus man became a Sinner, and made himself guilty, being a Debtor to God, and bound to make satisfaction, or suffer for Sin, if this wrong cannot be made up, or the Debt paid.

II. Man broke a holy and righteous law, and thereby make himself notoriously guilty, and obnoxious to the penalty annexed; and guilt that lies upon him, is commonly called a Debt, he is a Debtor to the law, as well as a criminal.

III. Some Debts, in a common acceptation, are a great sum, many pounds, thousands of pounds.

compared to a debt, but to a Debt of a vast sum, ten thousand talents, which according to computation amounts to £1,500,000, and according to others, £1,875,000.

IV. Some Debts are so great in value, and the debtors so poor, that they are not able to pay them.

V. A Debt exposeth a man oft-times to an arrest, and fills his mind full of trouble; especially, if it be an action upon execution, that admits of no bail.

VI. A Debt doth not only expose a man to the danger of an arrest, but, in case he cannot pay the Debt, or procure bail, to a prison also.

VII. Some men's Debts have been paid by the hands of others, who out of mere compassion, have undertaken to satisfy for all they have owed, and thereby have kept the poor debtors from perishing.

METAPHOR.

I. A Debt among men, only exposeth the body, or bodies of men to external danger, sufferings, or sorrow.

PARALLEL.

rather hearkened to the devil, than to God, and what a reproach was this, as I may so say, to his Maker! Satan shall be believed when God shall not: when a man will not believe, trust, nor give credit to what his neighbour saith, though never so just and upright; what a reproach, and contempt, doth he cast upon him? So what greater wrong could man do to God, the most just and holy One of heaven and earth, as not to regard his word, believe, nor give credit to him;

II. Sinners have broken the holy and righteous law of God, and by this means are become miserably guilty, and palpable Debtors, both to the law, and justice; the law is broken, and justice requireth satisfaction; the penalty is death. A heavy Debt, such a Debt is Sin: he hath violated a just law, and how will he make a compensation?

III. Sin is a very great Debt, every ungodly man may be said to owe many thousands, though never so rich and mighty in the account of men. So Matt. xviii. 24, where our sins are not only

a vast sum, ten thousand talents, which according to

IV. Sin is so great a Debt, that a man of himself is not able to make satisfaction to the law, and justice of God for it: he owes ten thousand talents, and hath nothing to pay; so our Saviour himself plainly intimates, Matt. xviii. 24.

V. Sin exposeth a man to an arrest, by death, a serjeant, that will. when he hath received his warrant, take no bail, and this fills wicked men, especially, full of fears; "Who through fear of death, are said, to be all their lifetime subject to bondage," Heb. ii. 15.

VI. So Sin exposeth a man, not only to an arrest, by death, but also to the prison of eternal darkness, out of which there is no redemption; "Verily, verily, I say unto you, he shall not come out from thence, until he hath paid the utmost farthing," Matt. v. 26.

VII. So this great Debt, viz., Jesus Christ, the sinner's friend out of infinite bowels, by one single payment on the cross, or by his active and passive obedience, hath satisfied for, or made a full compensation to the law, and Justice of God, in the behalf of sinners; that so he might thereby deliver them from eternal ruin. See Surety.

DISPARITY.

I. But Sin, this spiritual Debt, exposeth not the body only, but the soul; it brings not the soul, by guilt, to sorrow and misery here; but both the soul and body to sufferings eternally hereafter.

METAPHOR.

II. Debts among men, are oft-times forgiven, without payment or satisfaction made for them, either by the Debtor, or his surety.

Sin itself, so to do: and therefore, what man is not able to do upon this account, Jesus Christ his blessed Surety hath done for him.

First; to make this appear, or further to manifest the truth of it, it will not be amiss to consider the nature of God's threatenings. I mean, legal threatenings, which several divines have well distinguished from Evangelical. Gospel, or Evangelical threatenings, are those fatherly chastisements, which God denounceth, to keep us within the bounds of child-like obedience; and therefore, God hath not only signified, but the nature of the affair requireth, that they should be executed only in case of need, 1 Pet. i. 6.

But legal threatenings, denounce unmixed and unlayed curse and wrath. These two widely differ, not only in their nature, but end. In the first, suppose, that the business of the threatenings be done to God's hand, without the execution of them; it clearly follows, that the obligation of the believer to them, as they have respect to such an end, dissolves and ceaseth; that which is God's intent by them, being obtained without them, the execution of the threatenings, without the least derogation from the truth of God, or impeachment of his other properties, may be suspended.

But legal threatenings being of another nature, and having another end; namely, the vindication of God's holiness and justice upon prisoners and rebels, they are no wise dissolvable, but must of necessity be inflicted, that the perfections and government of God may be vindicated, and sin may be revenged. All sin is contempt of God's authority and government, and casts dirt upon his glory; and punishment is the vindicating of God's honour, in revenge of evil committed.

Let this be noted, that in case of such a proportioned satisfaction, by which the honour and equity of his laws is vindicated, his justice, holiness, and hatred of sin demonstrated, the ends of government attained; he may relax and dispense with the threatening, as to the party offending, which is the case here: for by executing the threatenings upon Christ, and receiving a valuable consideration of satisfaction from him, he hath given as eminent demonstration of his righteousness, purity, and hatred of Sin, and as fully vindicated his law from contempt, as if the offenders themselves had suffered; and therefore, by an admirable mixture of grace with justice, hath released us. These things being premised, I re-assume, saith he, the argument, namely, that the truth of God's threatenings, would not hinder him to pardon Sin, and save sinners, but upon the consideration of a satisfaction.

First; God having denounced death, and the curse against Sin, Gen. ii. 17, Deut. xxvii. 26, the veracity and faithfulness of his nature obliged him to see it inflicted: never any entertained a notion of God, but they included in it that he spake truth. Could ever any threatening of God, be of awe upon the conscience of a sinner, should the first and great threatening be made so easily void? Should it be granted, that notwithstanding God's solemn denunciation of wrath, in case of Sin, that yet he hath taken the offender into favour, and pardoned the offence without any satisfaction, or consideration at all? what would creatures imagine, but that God either intended his threatenings for mere scare-crows, or that he were subject to mutability; which apprehension being once received, what boldness would men assume in Sin? believing that the comminations of the Gospel, would be no more executed than those of the law: "But let God be true, and every man a liar."

Secondly; To suppose that God hath abrogated his threatening, is at once to overthrow the whole Scripture; for that expressly tells us, that "not one jot of the law was to perish," Matt. v. 18. "That every disobedience received a just recompence of reward," Heb. ii. 2, Heb. ix. 22, 23. "That without blood there was to be no remission."

Thirdly; If the threatening annexed to the law be released, it is either by virtue of the law itself, or by virtue of the Gospel. It is not by virtue of the law; for that was wholly inexorable, requiring either perfect and constant obedience, or denouncing unmixed and unlayed wrath, Gal. iii. 10. Nor is it released by the Gos-

DISPARITY.

II. God doth not forgive sin, this spiritual Debt, without a full payment, or plenary satisfaction made for it by our Surety: it consisteth not with his justice, honour, nor with the nature and purity of his law, considering the nature of

METAPHOR.

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pel; this the Holy Ghost clearly informs us, Rom. iii. 31, "Do we then make void the law through faith? God forbid: yea, we establish the law." Beza's paraphrase here is very good: *Christi satisfactio quid aliud quam legis minas ostendit minime irritas esse, quam illas luere Christum oportuerit? O Christi iustitia, quid aliud est quam legis præstatio?* See also Matt. v. 17, 18, "Think not," saith Christ, "That I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil: for verily I say unto you, till heaven and earth pass away, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." As all the predictions of the prophets were fulfilled by him, and in him; so was the whole law in his keeping the precepts of it and teaching others to do the like, and in his bearing the penalty of it, and fulfilling the types of it. The Gospel is so far from repealing the penalty of it, Heb. ix. 15, 16, "There could have been no testament, but in and through the death of the testator." There could have been no such thing as a Gospel, or a tender of glad tidings and mercy to us, but through Christ's undertaking, as our Surety, to bear the curse of the law; Gal. iii. 13. And so much for the argument from the truth of God's threatenings.

The sum of what we say and believe about this great truth, is this:

1. That by the sin of our first parents, all men are brought into a state of sin, and apostacy from God, and of an enmity to him, Gen. vi. 5, Psal. li. 5, Rom. iii. 23, and vii. 7, Eph. iv. 18, Col. ii. 13.

2. That in this state all men naturally continue, sinning against God, nor of themselves can do otherwise, Rom. iii. 10, 11, 12.

3. That the justice and holiness of God, as he is the supreme Governor and Judge of all the world, requires that sin be punished, Exod. xxxiv. 7, Josh. xxiv. 19, Psal. v. 4, 5, 6, &c.

4. That God hath also engaged his veracity and faithfulness in the sanction of the law, not to leave sin unpunished, Gen. ii. 17, Deut. xxvii. 26. "Cursed be he that confirmeth not all the words of this law, to do them." In this state and condition all mankind, had they been left without divine help and aid, must have perished for ever.

5. That God, out of his infinite grace and goodness, sent his Son, the Lord Jesus Christ to deliver them.

6. That this love was the same in Father and Son: the Father could not be more gracious and kind than the Son, nor the Son in bowels exceed the Father; but both alike loving, gracious, and compassionate.

7. That the way in general whereby the Son of God, being incarnate, was to save lost sinners, was, by a substitution of himself, according to the decree and appointment of God, in the sinner's room; according to 2 Cor. v. 21, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Compared with Gal. iii. 17, Rom. v. 7, 8, and viii. 3, 1 Pet. ii. 24, and iii. 18.

1. That Christ, in saving sinners, hath, (1.) Offered himself a sacrifice to God, to make atonement for sins, Isa. liii. 10, Eph. iii. 2, Heb. ii. 17, and ix. 11, 12, 13, 14. (2.) That he redeemed us, by paying a price, a ransom for our redemption, Mark. x. 45, 1 Cor. vi. 20, 1 Tim. ii. 6, 1 Pet. i. 18. (3.) That he bore our sins, that is, the punishment due for them, Isa. liii. 5, 1 Pet. ii. 24. (4.) That he answered the law, and the penalty thereof, Rom. viii. 3, Gal. iii. 13, and iv. 4, 5. (5.) That he died for sin and sinners, to expiate the one, and in the stead of the other, Rom. iv. 36, and v. 10. (6.) and that God, upon Christ's voluntary susception of his office, as Mediator, and condescension to the work, did so lay our sins, in and by the sentence of the law, upon him, that he made full satisfaction for whatsoever legally could be charged upon them for whom he thus suffered. (7.) And all this, that the justice of God being satisfied, and the law fulfilled, mankind might be freed from the wrath to come, Rom. iii. 25.

III. Among Men, that debt that is paid, or full compensation made for it, either by the debtor, or his surety, cannot be said to be forgiven.

III. But that remission of sins is wholly through the free love and grace of God, is evident; yet not without respect had to the atonement or propitiation, through faith in Christ's blood. "For without shedding of blood, there is no remission." We have redemption through his blood, even the

remission of sins," Eph. i. 7. "As God for Christ's sake hath forgiven you," chap. iv. 32. "God hath set him forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins," Rom. iii. 25. It is absolutely free, in respect of all immediate transactions between God and sinners, free on the part of God.

1. In the eternal purpose of it, when he might justly have suffered all men to have perished under the guilt of their sins.

2. Free in the means that he used to effect it. (1.) In the sending of his own Son. (2.) In laying the punishment of our sins upon him. (3.) In his covenant with him, that it should be accepted on our behalf. (4.) In his free tender and proposals of it by the Gospel, without money, and without price. (5.) In the actual forgiveness and pardon of them.

Secondly ; it is free on the part of the persons that are forgiven, in that. (1.) It is given and granted to them, without any satisfaction by them, or a surety of their procurement, they being not able to find any. (2.) Without any merit to purchase or procure it. (3.) Without any penal satisfactory suffering here or hereafter. (4.) Without any expectation of a future recompense, or being once pardoned, they should make or give any satisfaction for what they had done before. And as none of those things would, so nothing else can impeach the freedom of pardon and forgiveness. Whether then we respect the pardoner, or the pardoned, pardon is every way free, namely, on the part of God who forgives, and on the part of Sinners that are forgiven.

If God hath now, besides all this, provided himself a Lamb for a sacrifice ; if he hath, in infinite wisdom and grace, found out a way thus freely to forgive us our Debts, to the praise and glory of his own holiness, righteousness, and severity against Sin, as well as to the magnifying of his grace, goodness, and rich bounty, which he immediately exerciseth in the pardon of Sin : are any men's eyes evil, because he is good ? Will they not be contented to be pardoned, unless they may have it at the rate of spoiling or robbing God of his holiness, truth, righteousness, and faithfulness. Dr. Owen.

Object. But doth not this doctrine set forth God to be severe to his own Son, to substitute him in the Sinner's room, to bear his wrath, and suffer for their Sins ?

Ans. God laid nothing upon his blessed Son, but what Christ offered himself freely to undergo for man's sake ; and had it not every way consisted with his own glory, thus to deliver up the Lord Jesus, to satisfy both law and justice, doubtless he would never have sent him into the world. And if it had been only to make Christ a pattern of humility, and of patience under suffering, that God laid these things upon him which he endured, it might have left some room for men so to speak, in that others might, as indeed many of the goodly have been made examples upon that account.

Object. If God cannot pardon Sin without satisfaction, he is more weak and imperfect than man.

Ans. 1. God cannot do many things that man can do ; not that he is more imperfect than they, but he cannot do them upon the account of his perfection : he cannot lie, he cannot change, cannot deny himself, which men can, and do daily.

2. To pardon Sin without satisfaction, in him who is so absolutely holy, righteous, true and faithful, the absolute, necessary, supreme Governor of all Sinners, the Author of the law, and function of it, wherein punishment is threatened and declared, is to deny himself, and to do what one infinitely perfect cannot do.

3. Why doth not God pardon Sins freely, without requiring faith, repentance, and obedience in them that are pardoned ? yea, as the conditions on which they may be pardoned : for seeing he is so infinitely good and gracious, cannot he pardon men, without prescribing such terms and conditions unto them, as he knows that men, and that incomparable the greatest number of them, will never come up unto, and so must of necessity perish of ever ? Yea, but our adversaries say, this cannot be, neither doth this impeach the freedom of pardon : for it is certain, that God doth prescribe these things, and yet he pardoneth freely ; and it would altogether unbecome the holy God, to pardon Sinners that continue impenitent, and so live and die. But doth not the Socinian see, that he hath hereby given away his cause which he contendeth for ; if a prescription of sundry things to the Sinner himself without

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which he shall not be pardoned, doth not at all impeach, as they say, the freedom of pardon, but God may be said freely to pardon Sin notwithstanding it; how shall the receiving of satisfaction by another, nothing at all being required of the sinner, have the least appearance of any such thing? If the freedom of forgiveness consists in such a boundless notion as these men imagine, it is certain that the prescribing faith and repentance unto sinners antecedently to their participation of it is much more evidently contrary unto it, than the receiving satisfaction from another, who is not to be pardoned, can to any appear to be. Secondly. If it be contrary to the holiness of God, to pardon any, without requiring faith, repentance, and obedience in them, as it is indeed; let not these persons be offended, if we believe him, when he so frequently declares it, that it was so, to remit sin, without the fulfilling his law, and satisfying of his justice. Dr Owen.

IV. Oft-times, nay, most commonly, men, as soon as some Debts are paid, or satisfaction made by the Debtor, or his surety, the Debtor may demand a discharge or acquittance immediately from the said Debts, &c.

ment, must immediately, and *ipso facto* ensue, it is not of the nature of every solution or satisfaction, that deliverance must *ipso facto* follow. And the reason of it is, because this satisfaction by succedaneous substitution of one to undergo punishment for another, must be founded in a voluntary compact and agreement; for there is required unto it a relaxation of the law, though not as unto punishment to be inflicted, yet as unto the person to be punished. And it is otherwise in personal guilt, than in pecuniary debts: in these, the Debt itself is fully intended, and the person obliged with reference thereunto; in the other, the person is firstly and principally under the obligation. And therefore when the pecuniary Debt is paid, by whomsoever it be paid, the obligation of the person himself unto payment ceaseth *ipso facto*: but in things criminal, the guilty person himself being firstly, immediately, and intentionally under the obligation unto punishment, when there is introduced by compact a vicarious solution, in substitution of another to suffer, though he suffer the same absolutely, which the person should have done for whom he suffers; yet because of the acceptance of his person to suffer, which might have been refused, and could not be admitted without some relaxation of the law, deliverance of the guilty person cannot answer *ipso facto*, but by the intervention of the terms fixed in the covenant or agreement, for an admittance of the substitution.

It appears from what hath been said, that in this matter of Sin being called a Debt, and of satisfaction, Sin is not to be considered as such a Debt, and God a Creditor, and the law as an obligation to the payment of that Debt, as some men seem to run it: but Sin is a transgression of the law, and thereby obnoxious and liable to the punishment constituted in it, and by it answerable unto the justice and holiness of another; and God, as the infinitely holy and righteous Author of that law, and supreme Governor of all mankind, according to the sanction and tenor of it. "The substitution of Christ was merely voluntary on the part of God, and of himself, undertaking to be sponser, to answer for the Sins of men, by undergoing the punishment due unto them. That to this end there was a relaxation of the law, as to the persons that were to suffer, though not as to what was to be suffered: without the former, the substitution mentioned could not have been admitted: and on supposition of the latter, the sufferings of Christ could not have had the nature of punishment, properly so called: for punishment relates to the justice and righteousness in government of him that inflicts it; and this the justice of God doth not but by law. Nor could the law be any way satisfied or fulfilled by the suffering of Christ, if antecedently thereunto, its obligation, or power of obligation unto the penalty constituted in its sanction unto Sin, was relaxed, dissolved, or dispensed withal. Nor was it agreeable to justice, nor would the nature of the things themselves admit of it, that another punishment should be inflicted on Christ, than what we had de-

IV. But it is not so here, in reference to this Debt; for though Christ, as our Surety, hath made a full compensation to the law and justice of God, yet Sinners are not immediately acquitted; neither doth it follow, saith the doctor, that on the supposition and satisfaction, pleaded for the freedom, pardon, and acquitment of persons originally guilty, and liable to punish-

served; nor could our Sin be the impulsive cause of his death, nor could we have had any benefit thereby." *Dr. Owen.* See Surety.

INFERENCES.

I. THIS shows what the nature of Sin is, together with the woeful and miserable condition of man thereby. How few know, or are sensible, how far they are in Debt, and what fearful danger they are in hereby every moment.

II. It may raise our hearts to admire the grace and goodness of God in sending Christ to satisfy for our sins.

III. Let us also from hence be stirred up to cry for pardon and forgiveness of our Sins: "Forgive us our Debts."

Quest. What is it we desire of God in this petition?

Ans. 1. We pray, that God would not require or exact payment and satisfaction for our Sins of us; for if he should pass by millions of Sins, and set down but one hundred, nay, come so low as to charge but ten, nay, forgive us all save only one, that one would sink us down to the lowest hell. Should God require us to make satisfaction but for one evil thought, we should be utterly undone.

2. We pray, saith Mr. Burges, that God would lay our Sins upon Christ, or accept of satisfaction in and through him; for seeing, saith he, God hath declared his will, that man shall die for sin; if we should pray, that he would absolutely forgive our Sins, it would be to pray that he might be unjust. Therefore in this prayer thus we may argue, O Lord, we call not upon thee to repeal any threatening, to nullify thy Word, to become unjust: but thy wisdom hath so found out a way, that we may be pardoned, and thou satisfied, &c.

3. We pray, that through Christ's atonement, or the propitiation of his blood, our daily Sins and infirmities may be forgiven us, and we kept in a state of justification; for if our former Sins should be forgiven, and not our present and future, our case would be desperate; for Sin, like Sampson's hair, though cut, it will grow again. And as we Sin daily, so we ought to pray for pardon, through Christ's mediation; for Sin is not actually forgiven, before committed, nor before we have the true sense and sorrow of it upon our hearts. Where God gives remission, he gives a broken heart, Acts v. 31.

4. We pray, that God would account or impute Christ's righteousness unto us for pardon.

5. We pray for the sense and feeling of the grace and blessing of pardon in our own souls; for it is one thing to be pardoned, and another thing to know, or have the feeling sense of it in ourselves. We are in this case, saith an eminent person, like some heir or prince, that hath many temporal dignities, but by reason of his infancy doth not understand it. We pray principally, 1. For the real exhibition of pardon; and, 2. For the declaration and manifestation of it in our consciences. Some say, that God, from all eternity, hath pardoned Sins past, present, and to come; and that when we believe or repent, our Sins are pardoned declaratively only to our consciences! but now, I say, we pray not only for assurance and manifestation of pardon, but for pardon itself. The reasons are:

(1.) We might by the same rule interpret all the other petitions, in regard of declaration only, and not of exhibition. When we pray for sanctification and glorification, in that petition, "thy kingdom come," it might be as well said, that we are sanctified and glorified from all eternity; and therefore, when we are saved and glorified in heaven, this is but to our sense and feeling. And thus men make the decrees of God to be from eternity, with the execution of them in time. How ridiculous would it be to expound that petition, "Give us this day our daily bread," thus! viz., not that God should give us our daily bread, but make us to see and feel that he hath given it to us.

(2.) A second is from the nature of forgiveness itself; when Sin is pardoned, it is said to be blotted out; now can any think, that blotting out is only in a man's own conscience and feeling? It is more immediately out of God's book, it being a metaphor taken from blotting or crossing Debts out of a book of accounts, &c., and not only the guilt that lies upon our hearts; therefore these are very separable the one from the other. A man may feel no weight or burden of Sin upon him, and yet it stands in red

characters in God's book: and on the contrary, a Sin may be blotted out there, yet be very heavy and terrible in a man's feeling and apprehension. So Sin pardoned is said to be covered or hid, not in respect of us, as if it were taken from our sight, but from God's sight; and he is said to cast our sins behind his back.

(3.) This explication, as the whole sense of the petition, would overthrow all other scriptures, which make no pardon of sin to be, but where the subject hath such qualifications as this in the text, viz., forgiving others, &c.

(4.) This which these men say, would make no difference between Sins repented of, and Sins not repented. Where do we read, that God doth, like the Pope, antedate his pardon, before the Sin be committed, or repented of? *Burges*.

6. We pray, that as God doth forgive Sin, so also he would release the punishment, and take away the wrath that doth belong to it. It is but a mockery which Papists make about pardon, as if indeed God did pardon the Sin, but not the punishment; that abides still, and we must work out a release from that by our ourselves. It is true, God, though he doth pardon Sin, yet he may grievously afflict; but these are only fatherly chastisements, and not judicial punishments. But in this prayer we desire, as the Sin is removed, so also whatsoever troubles, afflictions, or chastisements do remain, they likewise may be taken away; that as the gulf of hell is removed, so every cloud also may be dispelled.

7. We pray not only for pardon, but also for the gracious concomitants and effects of it, which are peace with God, and joy in the Holy Ghost, &c., Rom. i. 5.

From the whole we may infer,

I. That man is a guilty Sinner, nay, that believers are not without Sin, as they are in themselves; man, as considered in his fallen state, is accused and charged by the law, and must plead; and he cannot plead, not guilty, being under the impeachment of his own conscience, *Ille noscens se damnat quo peccat die*. This might have been the plea of Adam before his fall, but none else, 1 Kings viii. 46, "There is no man that sinneth not," Eccl. vii. 20, 1 John i. 8. Our plea then must be, guilty; and in this case we must plead mercy for the sake of mercy, or mercy for the sake of Christ, or upon the account of the satisfaction he hath made.

II. There is no pleading mercy, for the sake of mercy, for, as one well observes, that were not to plead, but to beg; nor were it at all to be justified, but merely pardoned; it were to be dealt with alone upon the score of grace, and not at all upon the score of righteousness, whereas justification is an act of justice rather than mercy: though it is true, in the salvation of sinners, both grace and justice, as hath been showed, meet together; we are both pardoned and justified. God is, saith one, as merciful as we can desire, and yet as righteous as himself can desire; there is the freest grace, and the fullest justice. As God pardons Sin, he displays his mercy; as he justifies us from Sin, he manifests his righteousness.

Pardon is free to us, but it cost Christ dear; there is a mystery in the remission of Sin; it is not forgiven without atonement, satisfaction, and reconciliation made for it by Jesus Christ. Which appears.

1. In that those who are pardoned, are said to be justified through him, Acts xiii. 39.

2. Because Christ is said to bear our Sins, or the punishment of them, 1 Pet. ii. 24, Isa. liii. 4—6. He died in our stead, for that is the meaning of his bearing our Sin, as might be largely showed from the Old Testament, where we read of persons that God said should bear their own Sins.

3. Because the scripture saith, "Without shedding of blood there is no remission," Heb. ix. 22. And that it is through that one offering of Jesus Christ, that we are both pardoned and accepted, "Redemption, and forgiveness of Sin, is through his blood," Rom. iii. 25.

4. Because Christ is said to reconcile us, and pacify the wrath of God for our Sins, 2 Cor. v. 19, 20, Rom. v. 8.

5. Because Christ is said to be bought with a price; "Christ gave himself a ransom for many," 1 Cor. vi. 20, 1 Pet. i. 18, Matt. xx. 28.

6. Because he is said to be made unto us, "Wisdom and righteousness," &c. called, "The Lord, our righteousness." Our justification consisted in the non-imputation of Sin, and the imputation of his righteousness, that so salvation might be wholly of grace, and all boasting excluded.

SIN A HEAVY BURDEN.

"For my iniquities are gone over my head as a heavy Burden, they are too heavy for me,"
Psal. xxxviii. 4.

"Let us lay aside every weight, and the sin that doth so easily beset us," &c., Heb. xii. 1.

WEIGHT, *Bas*®, signifies several things; (1.) The greatness of heavenly glory, 2 Cor. iv. 17. (2.) Trouble, or the wrath of wicked men, Prov. xxvii. 3, which often presseth down the godly. (3.) That which is ponderous, things, words, or matters of moment, in opposition to such things, or words, that are light, airy, &c. (4.) Sin, because it presseth down and is grievous to be born, &c.

Note, Sin is a great weight or heavy Burden.

SIMILE.

I. A weight or Burden that bears hard, or lies heavy upon the breast of a person, ready to crush him to pieces, is very grievous, worse to be borne, than a weight upon the legs or arms, &c.

that are tender, or of a soft substance, how sorely will it mar and crush that? So a stony-hearted Sinner, though he hath great mountains of Sin and guilt lying upon him, he complains not, he is, alas! insensible, and to use the apostle's words, past feeling, his heart being like a rock, or the nether millstone; but a poor saint whose heart is tender, God having taken away the heart of stone, and given him a heart of flesh, he is sensible of this Burden, his soul and conscience cannot bear it, he cries out in great anguish and horror of spirit, Eph. v. 19, Ezek. xxxvi. 26, Psal. xxxvii. 4.

II. Some weights and Burdens laid upon some men, are so heavy that they cannot be borne, the strongest man cannot stand under them, &c.

this weight was laid upon the Lord Jesus whom God made strong for himself, how did it crush him, and cause him, if I may so say, to stagger and sweat under it, as if it had been great drops of blood falling down to the ground. It is said his soul was exceeding sorrowful, even unto death, and that he went forward and fell on the ground, Luke xxii. 44. "He bore our Sins upon his own body on the tree." O what a mercy was it, that God laid help upon one who was mighty; though he was able to bear this weight, yet how did it make him to cry out, under the Burden of it, "Father, if it be possible, let this cup pass from me," &c., Matt. xxvi. 39. There is a two-fold weight in Sin. 1. As it hinders our justification. 2. As it hinders our sanctification. The first respects the punishment that is due to it; and that weight Jesus Christ bore for us, which none was able to do besides himself.

III. A Heavy weight or Burden laid upon a man that is to run a race, is very troublesome, and a great impediment to him, and therefore ought to be cast off, &c. He is a very foolish man that having a long race to run, will carry a great weight or Burden about him: can such expect to win the prize?

SIMILE.

I. SOME heavy weights or Burdens, though they cannot be

PARALLEL.

I. Sin is a weight or Burden, that lies heavy upon the soul of an enlightened Christian, and this is the cause it is so grievous, it presseth down the powers of the noble and superior part of the creature. Lay a weight upon a stone, and that will bear it, and not break or yield under it; but if a great and mighty weight be laid upon such things

that are tender, or of a soft substance, how sorely will it mar and crush that? So a stony-hearted Sinner, though he hath great mountains of Sin and guilt lying upon him, he complains not, he is, alas! insensible, and to use the apostle's words, past feeling, his heart being like a rock, or the nether millstone; but a poor saint whose heart is tender, God having taken away the heart of stone, and given him a heart of flesh, he is sensible of this Burden, his soul and conscience cannot bear it, he cries out in great anguish and horror of spirit, Eph. v. 19, Ezek. xxxvi. 26, Psal. xxxvii. 4.

II. Sin is such a Burden or weight that no man is able to bear, it will make the stoutest heart to ache, and the strongest back to stoop; it made David, that mighty man of God, to cry out, "I am troubled, I am bowed down greatly," &c., "All my bones are broken," Psal. xxxviii. 6. Nay, when

this weight was laid upon the Lord Jesus whom God made strong for himself, how did it crush him, and cause him, if I may so say, to stagger and sweat under it, as if it had been great drops of blood falling down to the ground. It is said his soul was exceeding sorrowful, even unto death, and that he went forward and fell on the ground, Luke xxii. 44. "He bore our Sins upon his own body on the tree." O what a mercy was it, that God laid help upon one who was mighty; though he was able to bear this weight, yet how did it make him to cry out, under the Burden of it, "Father, if it be possible, let this cup pass from me," &c., Matt. xxvi. 39. There is a two-fold weight in Sin. 1. As it hinders our justification. 2. As it hinders our sanctification. The first respects the punishment that is due to it; and that weight Jesus Christ bore for us, which none was able to do besides himself.

III. So Sin greatly hinders the saints of God in their spiritual race, it is unto them like a Heavy Burden, and therefore ought to be cast off by them. "Let us lay aside every weight, and the Sin that doth so easily beset us, and let us run with patience the race that is set before us," Heb. xii. 1. Sin will soon cause a Christian to faint, if he throw it not off by true repentance. See Runner.

DISPARITY.

I. BUT Sin is such a kind of Burden, that it cannot be borne, either whole or apart; that is

SIMILE.

borne when they are bound up or tied together, yet if severed, some part of them may be borne and easily carried.

1. For the least Sin being against an infinite God, deserves an infinite punishment.
2. The least Sin being a breach of the law, brings a soul under wrath, and the curse thereof.

3. The least is done away without Christ's blood, nothing but that only can wash it away, or cleanse from it. Now that which makes Sin to be so great a burden to a child of God is, (1.) Because it sets God against the soul, it makes him to become a man's enemy, and to fight against him, &c. (2.) Because it is a Burden unto God himself, hence he cries out, "I am pressed under you, as a cart is pressed with sheaves," Amos ii. 13. Nothing is more opposite to God than Sin, or is more loathsome to him. (3.) Because it wounds, bruises, and lays the soul itself a bleeding. (4.) Because it brings the soul under the dreadful wrath of an angry God, yea binds down under everlasting wrath, causing a final separation from God and Christ for ever.

DISPARITY.

INFERENCES.

I. WHAT insensible creatures are unconverted Sinners!

II. Moreover, what a sore and grievous thing is it to have this burden laid upon the soul!

III. It may stir up such who feel this weight, to cast it off, by repentance of faith: remember Christ hath borne it for thee, that thou mightest go free. "The Lord hath laid on him the iniquities of us all," Isa. liii. 6.

IV. It shows us what a wonderful mercy it is to be freed from this burden. Saints are delivered from the power and dominion, guilt and condemnation of it, through the Lord Jesus Christ, Rom. vi. 14.

SIN A STING.

"The Sting of death is Sin," 1 Cor. xv. 56.

PARALLELS.

I. DEATH is like a venomous serpent, that hath a cruel and tormenting Sting, and this Sting is Sin.

II. The Sting of some serpents, in the flesh, is very painful, it makes such to cry out exceedingly: so such who feel themselves Stung with Sin, cry out, like as those did in Acts ii. 36. The pain and torment of a wounded conscience is intolerable, as many can experience, and the history of Francis Spira abundantly shows.

III. The venom or sting of some serpents is mortal, it killeth the body: so Sin, that venom of death and the devil, killeth both body and soul.

IV. If a serpent biteth or Stingeth any one part, the venom and contagion spreadeth over all the body, and destroyeth the whole man: so the Sting and poison of Sin, which entered by one man's offence, hath infected and killed all the lump of mankind, Rom. v. 15, 18. Moreover, he that harboureth but one Sin in his bosom, it will destroy his whole soul, if this Sting be but in his tongue, it is like the poison of asps, his life must go for it, without speedy help.

V. No salve or medicine could heal the bodies of those who were stung with those fiery serpents in the wilderness, till they looked up to the brazen serpent, no physician on earth could cure them: so no work of man can cure the biting of death and the devil, or Sting of Sin, but the venom thereof rageth and reigneth, tormenting the conscience, until the soul looks up by a true and lively faith to Jesus Christ.

VI. As the Sting of a serpent must be pulled out, before the person stung can be cured; so Sin must be lifted, pulled, or worked out of the heart and life of a Sinner, by the Spirit, before he can be either healed or saved.

VII. As some serpents cannot hurt when they have lost their Sting, so death cannot hurt a soul, whose Sin is taken away by Jesus Christ.

SIN A WOUND.

"*My Wounds stink and are corrupt,*" &c., Psal. xxviii. 5.

"*But a wounded spirit who can bear?*" Prov. xviii. 14.

"*And bound up his wounds,*" &c., Luke x. 34.

SIN wounds the soul of a sinner, a church or nation. When Ephraim saw his sickness, and Judah saw his Wounds, &c., Hos. v. 13. The word translated Wound in this place is from a word which signifieth *colligavit*, he hath bound up, either because of the corruption of the body that is gathereth together, or because of the binding of it up with clothes.

PARALLELS.

I. Wounds are either new, which we commonly call green Wounds, or else old Wounds: now sinners have an old wound upon them, which is like a stinking ulcer, which they received above five thousand years ago: in the garden of Eden, when Adam was wounded by his sin, in eating of the forbidden fruit, all his posterity were wounded in him, Rom. v. 12. Also every sinner hath many fresh wounds upon him.

II. Some Wounds are venomous, as the biting or cruel sting of some poisonous serpent, &c. Sin is a venomous Wound, it is the sting of a serpent, the old serpent. See Sting.

III. Some persons have been full of Wounds, wounded from the crown of the head to the soles of the feet, they are, as it were, nothing but Wounds: so sinners are full of Wounds, every Sin is like a Wound, or makes a Wound in the soul: so many Sins a man is guilty of, so many Wounds he hath in his inward man. Every faculty of their soul is wounded: (1.) Their judgment is corrupt. (2.) Their understanding darkened, full of vanity, blindness, incredulity, enmity, and unteachableness. (3.) The will, that noble faculty, is wounded, and fearfully depraved; the mind of a man being corrupt, the will must needs be corrupt: as to a man that hath his palate possessed with a vicious humour, every thing seems bitter according to the humour; so the understanding, reckoning the ways of God both enmity and folly, the will acts accordingly. The will of wicked men acts cross and contrary to God and his holy will in all things, they resist and fight against him, are "not subject to his law, neither indeed can be," Rom. viii. 7. There is much pride, inconstancy, stubbornness, and disobedience in the will, "Our tongues are our own, and who is Lord over us?" Psal. xii. 4. (4.) Their affections are wounded, and very filthy, men naturally love the creature, more than God, nay they love their lusts, horrid Sins, and uncleanness, above the Majesty of heaven. The apostle, giving a character of some men, saith, they are "Lovers of pleasures more than Lovers of God," 1 Tim. iii. 4. (5.) The memory is wounded, being forgetful of that which is good, and like a leaking vessel: men are ready to remember, what God bids them forget, but forget that which he commands them to remember; they are too apt to think of injuries; nay, may be one injury will be thought on more than many kindnesses and years of good service: they are subject enough to remember trifles and vain stories, whereas a profitable sermon, or wholesome counsel, is forgotten, &c. (6.) The conscience of a sinner is wounded with Sin, though not for it, or in a deep and real sense of the evil of it. "Unto them that are defiled and unbelieving, is nothing pure, but their minds and consciences are corrupt," Tit. i. 15. The conscience, which should, like Job's last messenger, bring us word that all the rest of the faculties are dead, *i. e.*, wounded, and corrupted also, is maimed, dumb, or misguided, or grievously distempered, that when it should accuse, it excuseth; it should act the part of a faithful register, to set all our Sins down exactly, but it falsifies in this, and, as saith Dr. Preston, when it should set down hundreds, it sets down fifties, when it should restrain from evil, it is almost asleep, and lets the sinner alone: whom it should condemn, for want of light it acquits: and as a man is wounded in every faculty of his soul or rational part, so likewise he is in his sensitive part: his eyes are full of adultery, his lips are unclean, his throat is like an open sepulchre, the poison of asps is under his tongue, his ears are deaf, and dull of hearing that which is good, Rom. iii. 13.

IV. As some Wounds a man receives are very deep and reach to the heart ; so Sin makes a deep Wound ; man is not only wounded in every part, but very deeply wounded : " This is thy wickedness, because it is bitter, because it reacheth to thine heart," Jer. iv. 18. " Their heart deviseth wickedness," &c. " Every imagination of the thoughts of his heart is only evil continually," Gen. vi. 5. Hence saith God, " Wash thine heart from wickedness," &c. Jer. iv. 14.

V. Some Wounds are corrupt, filthy, and very loathsome, the Wounds sin makes in the soul, are very filthy and abominable, " From the sole of the foot, even to the head, there is no soundness in it, but Wounds and bruises, and putrifying sores : they have not been bound up, neither mollified with ointment," Isa. i. 6. " My Wounds stink and are corrupt."

VI. Some Wounds smart and are very painful, causing the patient to cry out in great anguish : Sin makes such a Wound in the soul, that it causeth such who have their spiritual feeling to cry out ; the pain is so great, that a Christian cannot, without divine help, bear up under the smart and torture of it ; " I have roared," saith the Psalmist, " by reason of the disquietness of my heart ; Lord, all my desire is before thee, and my groaning is not hid from thee," Psal. xxxviii. 8, 9.

VII. Some sores or Wounds are infectious, like plague-sores, or the leprosy, they infect the clothes, and garments of the wounded and diseased person, and not only so, but the very house where he dwells, and the people also that come near him, or converse with him, Lev. xiii. 2—6. Sin is of an infectious nature, no plague more catching and infectious, than the sore or plague of Sin, it defiles all a man's best actions, and makes all our righteousness like filthy rags. If ye daily converse with, or are frequently in the company of some wicked men, it is a thousand to one if you are not the worse for it ; " Who can touch pitch, and not be defiled therewith ?" We are commanded to keep ourselves unspotted from the world ; it is a hard matter to keep clear of those spots and pollutions wicked men are defiled with. Sin is of such an infectious nature that it hath corrupted the earth, " The earth is defiled under the inhabitants thereof," &c., Isa. xxiv. 5. Nay, some conceive, the Sin of man hath darkened, in some respect, the glorious heavens, with the sun, moon, and stars, that they shine not so splendidly as they did at the first, Job xxv. 5.

VIII. Some Wounds are of a festering and spreading nature, whilst the patient is under cure, they grow worse and worse : the Wounds or Sins of some men, though they are under cure, *i. e.*, sit under a powerful and soul-searching ministry, fester as it were ; they, instead of growing better, grow worse and worse, like as the apostle speaks of deceivers, 2 Tim. iii. 15.

IX. Some sores, Wounds, and scabs, bring shame upon such who have them : Sin is such a sore, and so hateful a scab, that it causeth shame and confusion of face. Sin is the shame of any people, and yet how do some glory in it ? " They glory in their shame !" Phil. iii. 19. Sin is the foul disease ; the hurt, nay all the hurt, sorrow, and shame sinners meet with, came in originally by Sin, by yielding to the devil, and by adulterating from God : no running sore, no scab, or no breaking out in the flesh like Sin in the heart and life of a sinner.

X. Some Wounds are mortal : Sin makes a mortal Wound ; " The soul that sins shall die," Ezek. xviii. And, " Unless ye believe that I am he, ye shall die in your Sins," John viii. 21. " If ye live after the flesh ye shall die," &c., Rom. viii. 13. I do not say there is no help, nor cure for these spiritual sores and Wounds ; yet I must say they are incurable, as to man, no man can find by all his skill and art any healing medicine. And upon this account the Lord said of Judah and Israel, " Their wound was incurable," they had brought themselves into such a condition, that none could help them, nor bring them out ; " O Israel, thy destruction is of thyself, but in me is thy help." Indeed some men are so desperately and dangerously wounded, that there is little hope of them, they have all the signs of ruin and eternal death upon them imaginable.

Quest. It may be you will say, when may the state of a person be said to be desperate, and almost, if not altogether, past hope, or wounded even unto death ?

Answ. 1. If a man sins, and is sorely wounded, and yet continues in his sinful course, the sting is not pulled, as it were, out of his flesh, I mean out of his heart, nor is he willing it should ; there is little hopes at present of this man. Can a wound be healed and yet the venom sting stick fast in him ? A continual course or custom in Sin, though they be small sins comparatively, may prove deadly.

2. When Sin is in the affection it is dangerous. You know when the heart is wounded and corrupt, there is no hopes of life. If in times of infection you can keep it from the heart you are well enough. Physicians, though they have medicines to keep infection from the heart, yet they have no medicine to cure the heart, if once the distemper gets into it. When a man closes with his Sin, likes it, loves it, and makes provision to fulfil the lusts of it, it is a dangerous sign.

3. When the Wound spreads and increaseth, or a person grows more vain, carnal, and filthy, it is a sad sign. Some men have been for a time cautious, and somewhat tender, their consciences have restrained them from yielding unto Sin, but afterwards they came to grow more hard and bold, and have adventured on this and the other evil, and so by degrees from little Sins make no conscience of greater, till they are notorious in Wickedness, and this after common illuminations; this is a sign they are near hell.

4. When a person is sorely and grievously wounded, and yet is insensible, does not cry out, nor feel any pain, it is a sad sign. Come to some wounded persons, and ask them how they do; they will answer you, very well, I ail nothing, then relations begin to weep: so some sinners, through a custom of sin, grow insensible, they are past feeling, they are not only without pain themselves, but laugh at such who complain of their sores upon the head, and mourn for their sin; of this man you may write in red letters, "Lord have mercy upon him."

5. When a man is dangerously wounded, and nothing that is given him will go down, neither food nor physic; or if he doth take it, yet it will not stay with him, it is a very bad sign: so when a sinner refuseth all good counsel that is given him, and instead of vomiting up, by true repentance, his sin, he vomiteth up the physic and food of his soul that should do him good, and despises all reproof, hardening himself against it, he is near to destruction, Prov. xxviii. 1.

6. And lastly, When a man is wounded, and that balsam, means, or medicine, that seldom fails to work a cure in others, yet will do him no good, but contrariwise, whilst in cure, and under the best means, he grows worse and worse, there is little hopes of him: so when a sinner under a powerful and soul-saving ministry, and divers sore afflictions, is not at all reformed, but grows worse and worse, his condition is bad; it may be that sermon that works no change at all in him, hath tended, through the mercy of God, to the conversion of several souls who were as sorely wounded as he. If a physician gives the best medicine he has, and lays on a most sovereign plaister, and yet the patient saith, sir, that which you prescribed hath done me no good; I wonder, saith he, it seldom fails me, I fear your condition, I must give up, I have done what I can for you, the Lord pity your soul, you are no man for this world; it is an argument that Wound, or sickness will be unto death, when the best preaching, the best means that can be made use of, will not work upon a man's heart; he is under losses and afflictions, and divers melting providences, but nothing will do.

INFERENCES.

I. Is Sin a Wound! or doth it wound the soul, wound the state, nation, and Church of God? We may then infer from hence the folly of men and women who love and hug their Sin. Wilt thou, O sinner, hug a serpent in thy bosom, that strives to sting thee to death? What fools are wicked men!

II. Let us learn from hence to bewail the condition of our sinful relations, let the husband mourn over his unbelieving wife, and the wife mourn over the unbelieving husband; fathers grieve for their unconverted and wounded children, and children grieve for their wounded and unconverted parents, &c. What are they that thou lovest so dearly, and who lie in thy bosom mortally wounded, and wilt thou not be troubled for them? What not one sigh nor tear come from thee for them? Be astonished, O heavens! What a hard heart hast thou.

III. Seek out for help, you that are unconverted, delay not; and let such who are healed, do what they can get to help and cure for their friends. If a husband, a wife, a father, a child, or brother, be dangerously sick, or wounded externally, how ready are you to enquire for some skilful physician, or surgeon! and what speed will you make! and will you not be as tender and as careful of their souls?

IV. Take heed you do not draw others into Sin. What not only Wound thy own soul, but be cruel also to the souls of others! Wilt thou murder thyself, and murder thy friend too?

V. What blind wretches are they that make a mock at Sin? See Fools.

VI. Let it be also matter of caution to all, to take heed they rest not satisfied with slight healing, "They have healed the hurt of the daughter of my people slightly," &c., Jer. viii. 11. This may be done many ways.

(1.) Some rest satisfied, and lick themselves whole with the thoughts of federal holiness, think they are in covenant with God, through the faith of their parents; thus the Jews, "We are Abraham's seed, we have Abraham to our Father," Matt. iii. 9. My parents were godly; and so they might, and yet thou a child of the devil, and be damned for all that.

(2.) Some fly to their godly education; but that will never heal their Wounds; it is not what a godly family thou wast brought up in, and what good instruction thou hadst, but what thou art, and what a change there is in thee, what faith and fear of God is there wrought in thy soul?

(3.) Others apply the mercy of God, when they begin to feel conscience to terrify them, and their Wounds appear, but never consider his justice. Remember God is gracious and merciful, &c., but will "in no wise clear the guilty," Exod. xxxiv. 6.

(4.) Others trust to a partial reformation of life, they are other men to what they were once. Soul, it is not reformation, or leaving all manner of gross, scandalous Sins, but a change of heart and regeneration thou must seek after.

(5.) Some apply the promises of God to sinners, before their wounds were ever lanced, or their sores laid open, and the corruption let out: this is but skimming over the sore, and to leave it to fester and rankle inwardly; the proud flesh must with some corroding plaister be taken down, thou wantest thorough humiliation for Sin.

(6.) Many satisfy themselves, because they are not such great sinners as some are. Remember, "I tell ye, nay, except ye repent, ye shall all likewise perish," Luke xiii. 3, 5.

(7.) Some fly to their duties, they sin and are wounded, and they think prayer will make them whole.

(8.) Some boast of their knowledge and experiences, &c., they can discourse and talk well, nay, and will tell you, they are members of the Church too: and this may be, and yet they die of their Wounds, and go to hell. O take heed you are not slightly healed!

Quest. Well, but it may be you will say, What should we do to be thoroughly healed?

Ans. 1. There is but one Physician can heal these Wounds; none but the Lord Christ only has the healing medicine; his blood is the balsam, which thou must apply by faith. And if thou wouldest have a perfect cure, thou must be put to pain: he that would be healed, must suffer his wounds to be lanced, and searched to the bottom.

2. Take the Physician's counsel, and carefully follow his directions: come to him presently, whilst it is to-day, or thou art a dead man.

3. If it be so, that he says, thy right-hand must be cut off, bear the pain; or thy right-eye must be pulled out, submit to him. Whatsoever is dear to thee that hinders the cure, thou must deny thyself of.

4. A purge thou must take, or thy Wounds cannot be healed; the evil humours, or the filth and corruption that is in thy heart, must by the Spirit of grace be purged out.

5. Thou must become a new creature: "Except a man be born again, he cannot see the kingdom of God," John iii. 3.

SIN A PLAGUE.

"What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the Plague of his own heart," &c., 1 Kings viii. 38.

"And it be in the skin of the flesh like the Plague of leprosy," &c., Lev. xiii. 2—6.

By the Plague of leprosy, all expositors agree, was represented the hateful nature of Sin.

Note, Sin may fitly be compared to the Plague, to the Plague of the leprosy, &c.

P A R A L L E L S .

I. The leprosy proceedeth from poisoned and corrupted humours in the body : so sin is nothing else but the poisonous and corrupted humours of the soul.

II. The Plague of the leprosy spreads over every part of the body : so Sin hath spread itself over the whole lump of mankind, and over every faculty of the soul.

III. No disease is more stinking and hateful to men than the leprosy ; so nothing is more abominable and detestable in the sight of God, and sincere Christians, than Sin.

IV. No disease is more contagious and infectious than the leprosy ; the Plague of the pestilence, saith a divine, is not so infectious as the Plague of the leprosy : it infecteth houses, walls, vessels, garments, &c. So nothing is so infectious as Sin. See Sin a Wound.

V. The Plague of the leprosy separated the infected person from the fellowship of all men, whatever they were, if incurable, although kings ; they were utterly and for ever excluded the host, as Uzziah, neither were they admitted to come into the temple, to join in holy things, 2 Kings xv. 5. So Sin unrepented of, separateth from God and Christ, and from the fellowship of the saints ; it shuts souls out of the church, nay, out of heaven itself.

VI. No disease is more painful and mortal, or more incurable ; therefore they were to put on mournful apparel and garments ; it was so rarely and seldom cured, that most carried it to their graves ; so Sin is very painful and tormenting, as we before have showed.

VII. The symptoms of the leprosy agree with the symptoms and effects of sin.

1. There is a debility and weakness of all parts in them that have this disease, because the spirits are exhausted : so Sin makes feeble, weakens, and debilitates the powers of the soul. Hence Jacob, when he blessed Reuben, cries out, "as weak and unstable as water, because of his sin." Saints have weak hands, and feeble knees oft-times hereby.

2. There is in a leper a tumour and swelling in the flesh : so Sin swells a man up in pride, vain-glory, and self-conceitedness.

3. There is in them, saith my author, a burning thirst, through the adust and burnt blood by melancholy, whereof it ariseth : so sin causeth an inflammation and burning of anger, of lust, and vehement thirst after the world, preferment, pleasures, riches, &c. See Poison.

4. There is in them filthy, putrid matter, breaking forth in a most loathsome manner : so such as are greatly infected with the Plague of sin, cast forth nothing but horrid pollution. Hence wicked men are likened to the troubled sea, that casts forth miry dirt.

5. They have a hoarse and weak voice : so sinners cannot pray, or if they do, they cannot be heard. "God hears not sinners," John ix. 31.

6. They have a stinking breath and mouth, and therefore they must cover their lips, lest by their breath they should infect others : so sinners have a filthy breath : their mouths are full of unclean and adulterous speeches, belching forth nothing but vile and abominable oaths, cursing, and slanderous accusations against the godly, and sometimes also against one another ; but these seldom cover their lips.

I N F E R E N C E S .

I. WHAT an horrid disease, and Plague of Plagues, is sin ! every man hath a running Plague-sore upon him. Who is it that is not a leper from the womb ? We were all born with this Plague ; we brought it into the world with us. Every man, as he is in himself, may cry out, "unclean, unclean." Sin hath spread itself over us like a leprosy.

II. Wicked men are miserable, whoever they are, if not cured of this Plague. Sin renders a man more hateful to God, than an ugly toad is to us.

III. It may caution saints to shun the company of a vile sinner, and dread sin, and fly from it, as from the Plague. Nothing that sinners touch, but they defile, infect, and taint it, till they are cleansed, whether earthly or heavenly things ; all creature-comforts and actions are unclean to them hereby : "The very ploughing of the wicked is sin," Prov. xxi. 4, yea, the sacraments, prayers, or alms, all is polluted, so long as they are unconverted. "Unto them that are defiled, nothing is pure," &c. Tit. i. 15.

IV. A wicked man can converse with no man, but, as a leper, he infects him by his ill example ; he endangers the lives and souls of men.

V. It may teach the Saints to bless God, and admire his grace, who hath delivered them from the contagion of sin. "But art thou made whole? sin no more," John v. 14.

VI. None but the high-priest pronounced a person clean from the leprosy: so none but Christ can discern our uncleanness, and pronounce us clean, and wholly free from the Plague of sin.

O what is sin? It is a leprosy,
When scripture so compares it, may not I
Call it a Plague, a wound, a loathsome sore,
That doth corrupt and spread the soul all o'er?
Like to an ulcer, or infectious biles,
Which the whole man most woefully defiles.
O how do men fly from the pestilence,
And shall not we learn wisdom now from thence?
Sin is a plague that kills eternally,
All sorts of men, unless they swiftly fly
To Jesus Christ; no medicine will do good,
Nor heal the soul, but this Physician's blood.

SIN COMPARED TO POISON.

"*The Poison of Asps is under their tongues,*" Rom. iii. 13.

Poison of Asps denotes, 1. Sometimes great punishment, Job vi. 4, and xx. 16. "He shall suck the Poison of Asps," &c. 2. Sometimes corrupt doctrine, and heresies, wherewith men poison themselves and followers. Deut. xxxii. 33, "Their wine is the Poison of dragons," i. e., their doctrine; so Ainsworth, Rev. xvii. 2. "With the wine of her fornication." Which intends venom and poison of the devil, the old dragon; or the detestable superstition and idolatry of antichrist, and Church of Rome. 3. It signifies the cruel malice and rage of men.

Note, Sin in the venom or Poison of the serpent, or the old dragon.

PARALLELS.

I. Poison inflames, heats, and, as it were, sets the body on fire: so Sin inflames, heats, and sets, as it were, a man's spirit on fire. What a heat doth the devil put some men in by stirring up their wrath, rage, and malice, against their neighbours!

II. Poison causeth a great and extreme thirst. Gross or dreggish liquor will not quench the fiery thirst of poison; it drinks, saith one, nothing but pure spirits: so Sin stirs up an insatiable desire or thirst after revenge, as also after the pleasures, profits, and honours of this world, which nothing can allay, but the water of life, which Jesus Christ gives, John iv. 14.

III. Poison gets quickly, saith one, to the spirit, it is subtle and spiritfui, and in a very little time will corrupt the whole mass of blood, &c. So Sin in a little time corrupted the whole lump of mankind. Adam had no sooner sinned against God, but the spiritual Poison and venom thereof struck to his heart, corrupting every faculty of his soul, and not only so, but also the souls of all his posterity. See Wounds.

IV. It is noted by Plutarch, that when an asp stings a man, it doth first tickle him, and makes him laugh, till poison by little and little gets to the heart, and then it pains and torments him, more than ever it delighted him before: so doth sin, it may please a little at first: "Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not, but keepeth it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him," Job xx. 12—14. Forbidden profits and pleasures are very delightful to carnal men, and many love to be meddling with these poisoning morsels of sin. Many eat that on earth, which they digest in hell. Men must not think to dine and dance with the devil, and then sup with Abraham, Isaac, and Jacob, in God's kingdom.

V. Poison in a toad or serpent, suits and agrees well with their nature; but poison in a man's stomach makes fearful work, it being of a contrary nature: so Sin in a wicked man, one that hath no spark of true grace in him, seems to be suitable,

and agree well with him, his whole nature being so grievously corrupted, and changed into the evil nature thereof, he having used himself so long in sinful ways, that Sin, viz., open profaneness, superstition, and error, is habitual, and become natural to him, as Poison to a toad. Naturalists say, that if a man take a little quantity of Poison at a time, and so accustom himself to it, it will at length become so natural to him, that he may take it as food: even so wicked men, by a continual course and evil custom in Sin, drink it down as pleasant liquor, like as the fish drinks water. But now Sin to a true Christian, is like much Poison in a man's stomach; it is contrary to that new nature, and divine principle, which is wrought in him by the Spirit of God; he cannot bear nor endure it, he hates every false way: "That which I hate that I do," Rom. vii. 15.

VI. Poison is deadly in its own nature, and of a killing and destroying quality, if not timely vomited up, by taking some fit and proper antidote, &c. So Sin, whether fleshly or spiritual, viz., sensual debauchery, or heresy, will kill and destroy all wherever it is, both body and soul, eternally, except by true repentance it be vomited up. Though men take it down as sweet wine, and are not presently sensible of any harm; yet at last it will bite like a serpent, and sting like an adder, Prov. xxiii. 31.

VII. Oil will expel poison, and it is often given to persons who have taken it, to cause them to vomit it up: so the Oil of Gladness, viz., the Spirit of God, is the best antidote in the world, to expel and work out the Poison of Sin in the Soul. See Oil of Gladness, Book II.

INFERENCES.

I. What do Sinners mean? Will they Poison themselves? Are they void of understanding, to take down the Poison of dragons? Will they wilfully murder themselves? What blindness and folly is in their hearts!

II. O how should this stir up the godly to pity wicked men, and to strive, as much as lieth in their power, to prevent their sinning, and endeavour to turn away their wrath!

III. It may also caution believers to take heed of Sin, and of the venom of an evil tongue, as also the Poison of heresy and error.

IV. Let sinners also learn from hence timely to look out for help. O get a fit antidote to save you from this Poison!

Ah! What is Sin? 'Tis Poison in a cup,
That's gilt without, and men do drink it up
Most earnestly, with joy and much delight,
Being pleasant to the carnal appetite.
Sin's sweet to him whose soul is out of taste.
But long, alas! its sweetness will not last.
Sin's sweet to th' flesh, that does it dearly love;
But to the soul it doth rank Poison prove.
Hast thou suck'd this most deadly venom in?
And dost not see thy vital parts begin
To swell? Art Poison'd, soul? Look, look about,
To get an antidote to work it out
Before it be too late; the Poison's strong,
Don't stay a week, twelve hours is too long.
One drachm of grace, mix'd with repenting tears,
The grace of perfect love, that casts our fears,
Mix'd with that faith that kills all unbelief,
Took down with speed, will ease thee of thy grief;
'Twill purge the soul, and work by vomit well,
And all vile dregs of venom 'twill expel.
Unless thou vomit up each dreg, be sure
No hope of life: one Sin will death procure,
Eternal death: repentance is not right,
'Till Sin, nay, every Sin's forsaken quite.
Not only left, but as a poisonous cup,
Thou must it loath, 'tis hateful, spue it up.

SIN A SICKNESS.

"The whole head is sick, and the whole heart faint," &c., Isa. i. 5.

"The whole need not a Physician, but they that are sick," Matt. ix. 12.

SPIRITUAL Sickness is twofold; (1.) To be sick with Sin. (2.) To be Sick of Sin: as Sin wounds the soul, so it makes sick, and this is man's misery; but to be sick of Sin, viz., to be sensible of the evil and cursed nature thereof, this is a mercy.

PARALLELS.

I. THE causes of natural Sickness are divers, sometimes it arises from some inward, and sometimes from some outward cause; to know from whence the distemper grew or did arise is very necessary, whether it be chronical or acute, *i. e.*, that which hath seized on the patient on a sudden, by heats, cold, or from the corruption of the blood, by an infectious air, &c., which an able physician is diligent to pry and search into. Now as touching the Sickness of the soul, it is evident the original cause thereof, was by eating of the forbidden fruit, which surfeited the whole lump of mankind; or, if you please, it was occasioned by poison, by the poison of the old serpent. Deadly poison makes a man very sick, and corrupts the whole mass of blood: and as it is needful to find out, if possible, the cause of Sickness, so it is as necessary to find out the cause of spiritual Sickness; the cause being discovered, the cure is easy. If a man doth not see what his state is, as considered in the first Adam, nor the evil and damning nature of sin in general, nor the particular plague of his own heart, he is in no hopeful way of help and healing.

II. Some Sicknesses or diseases are epidemical: Sin is a Sickness or disease so universal, and a contagion so catching, that none have escaped, nor are totally free from it.

III. Some are so sick that they have no place free: Sin is a disease that afflicts every part, "The whole head is sick, and the whole heart faint," &c., Isa. i. 5.

IV. The distemper which we call the Sickness, or pestilence, is very mortal, and sweeps away thousands: Sin is such a Sickness, no pestilence like it: Sin is the plague of plagues. That which is most opposite to God, is the greatest evil: but Sin is most opposite and contrary to God, and therefore the greatest evil. That which separates man from, and deprives him of the greatest good, must needs be the greatest evil, or the plague of plagues; but Sin doth this, therefore the greatest evil. That which is the greatest judgment to be left unto, is the worst of evils: but it is the greatest judgment in the world, to be left or given up to the lusts of our own hearts; *Ergo*, &c., When God designs to bring his severest wrath upon a people, or a particular soul, when he resolves to afflict them to the uttermost, he doth not say, I will bring plague, or Sickness, or famine upon them, but, I will deliver them up to their sins. Israel would have none of me, &c., and what then? "So I gave them up to their own heart's lusts," &c., Psal. lxxxi. 11, 12. Thus he gave up the Gentiles to vile affections, Rom. i. 26, 28. That Sickness, plague, or pestilence, that destroys most, that kills millions, which is so infectious, that none among thousands, nay, millions of thousands, can escape, is the plague of plagues; but such a Sickness is Sin. More shall be damned, than shall be saved; nay, but few comparatively enter in at the straight gate, and so find life. Now all that are damned, are damned or destroyed by Sin, and therefore it is the worst of evils. That which kills or destroys body and soul too, is the plague of plagues; but Sin destroys body and soul too: *Ergo*, Sin is the plague of plagues.

V. Many of those who have the disease we call the Sickness, have spots upon them, which are of two sorts, one of which are called the tokens; and when they appear, they look upon themselves as dead men: so Sin, this spiritual plague and Sickness of the soul, marks some men out for eternal death: "Their spot, saith the Lord, is not the spot of my children," Deut. xxxii. 5; that is, their Sin is not a Sin of infirmity, such as appear upon the children of God. Any spot is bad, but some are worse, very bad, they are deadly spots, they have the tokens of death and wrath upon them.

1. The Sin or spot of a godly man is rather a scar or wound that is healed, or almost healed; but Sin in some of the ungodly, is like a rotten, putrifying sore in the flesh.

2. The spots of the godly are not so contagious or infectious as the Sins or spots of the wicked. The Sins of the ungodly make their very persons and prayers loathed

and hateful in God's sight; now God, though he hates the Sins of his own children, yet he loves their persons, Psal. cix. 7.

3. Sin in a saint is his sorrow, it is that which he hates, it wounds and grieves his soul, he is sick of his sin, Rom. vii. 3, but the wicked love their Sin. Sin is in a godly man's conversation, and that is his trouble; but Sin is in a wicked man's affection, which renders it to be a deadly spot.

4. Sin reigns and predominates in the hearts of the wicked: but Sin, though it may sometimes tyrannize in a saint, yet he obeys it not, he is not the subject or servant of Sin: the one yields and subjects to sin; the other opposes and resists it, every faculty of his soul is set against it; and not only so, but against every Sin.

VI. Sickness brings oft-times utter weakness upon the body: so Sin brings weakness upon the soul: "I am feeble," &c. It makes a Christian very faint. See Leprosy.

VII. Some Sickness is very grievous to be borne: so Sin is grievous to a true Christian, who is made sensible of it.

VIII. A man that finds himself very sick, and like to die, will soon look out for help, or send to a physician: so the soul that is Sin-sick, will seek for help, viz., hasten to Jesus Christ, for none else can cure the sickness of the soul.

INFERENCES.

I. Art thou sick, and ready to die, and insensible of any illness? Doth nothing ail thee? This is sad.

II. Art thou sick, and greatly afflicted? Is thy soul weary of its groanings? Haste to the Physician, go to Christ.

1. The more sick, the more need of physic; the greater sinner thou art, the more need of a Saviour thou hast.

2. The longer thou delayest, the more hard and difficult will thy cure be, besides the danger thou runnest, death may be at thy door.

3. Consider, you must have a cure, and be freed from this Sickness, this stone in the heart, this unbelief, or whatever else the disease be, or else be damned.

4. Christ came from heaven on purpose to be thy Physician: "He came not to call the righteous, but sinners to repentance," &c., Matt. ix. 13.

5. Soul, let me tell thee, as it was once said to blind Bartimeus, "Be of cheer, Christ calls thee." "Come to me all ye that are weary," Matt. xi. 28, 29.

6. Thou mayest have physic and cure very cheap, Luke x. 30. Though thou hast no money, Christ will do all freely, if thou wilt cast thyself upon him.

7. Christ is able to cure all diseases. Though thou art never so sick, he is able to make thee whole: "He is able to save to the uttermost all that come to God by him," Heb. vii. 25.

8. Christ is willing as well as able. See Matt. viii. 2, Mark i. 41.

9. Christ can do the work, when all other means fail, Mark v. 26, when purposes fail, good desires fail, prayers fail, and good works, and moral righteousness fail, &c.

10. Christ is such a physician, that rather than thou shouldst go without cure, he hath shed his own blood, to make thee whole, and free thee from thy sickness.

11. If Christ undertakes the cure, he will never leave thee, till he hath perfectly restored thee to health again. But remember, there is no cure, but by his precious blood: "He died, that we might live."

Canst thou be sick, and such a Doctor by?

Thou canst not live unless thy Doctor die.

Strange kind of grief! that finds no medicine good

T' assuage the pain, but the Physician's blood.

F. QUARLES.

SIN COMPARED TO VOMIT.

"Moab also shall wallow in his own Vomit," &c., Jer. xlviii. 26.

"The dog is turned to his Vomit again," 2 Pet. ii. 22.

A WICKED man, or one who turns to his old evil and wicked courses, is compared to a dog, and Sin to Vomit which a dog licketh up.

P A R A L L E L S.

I. A Vomit is a very loathsome thing, but a dog's vomit is most detestable: so Sin is a very loathsome thing, but apostacy is the worst of Sins; no Sin is more abominable in God's sight than that.

II. A Vomit is cast up sometimes by reason of the sickness of the stomach: so a Christian being very sick of his Sin, casts it up, or vomits it out by repentance.

III. Some men finding themselves oppressed by means of some obstructions, or by reason of the foulness of their stomachs, take something to make them Vomit, to free themselves of that which otherwise may endanger their health, if not their lives: so a Christian, being sensible of internal obstructions, and pollutions of his inward man, takes a fit antidote of Christ's preparing, by which means he vomits up the filth and pollution of his heart and life, and thereby attains a healthy soul, and flourishes in godliness.

IV. Some men on a sudden are made to vomit, by eating something that offends, or agrees not with their stomachs: so many sinners, by hearing of a soul-searching sermon, and by the rebukes and continual gnawings of their own consciences, Vomit up some of the Sins of their lives; but in a little time they grow more sick of religion than ever they were of their sins, and so, with the dog, they lick up their old vomit again, *i. e.*, turn to their former ways of sin and error.

V. What is more hateful, or causeth greater shame, than to see a man wallow in his own filthy Vomit? So it is hateful to see a wicked and an ungodly apostate, who hath turned his back upon Christ and his ways, wallowing in all his former Sins, and brutish lusts.

I N F E R E N C E S.

Let this teach us to hate Sin and apostacy.

SIN AN UNCLEANNESS.

"From all your Uncleanesses," &c., Ezek. xxxvi. 29.

"In that day there shall be a fountain open to the house of David, and to the Inhabitants of Jerusalem, for Sin, and for uncleanness," Zech. xiii. 1.

"To work all Uncleaness," &c., Eph. iv. 19.

Sin is compared to an unclean thing, and man by reason of Sin is said to be defiled; who can bring a clean thing out of an unclean? The Hebrew *Tama*, as Mr. Caryl observes, comes near the word *contaminatum*, which is used by the Latins for Uncleaness, and it speaks the greatest Uncleaness, pollution, sordidness, and filthiness imaginable, as of habit, gore of blood, the muddiness of water, or whatsoever is loathsome or unlovely, noisome or unseemly; such an uncleaness is Sin.

Note, "Sin is an unclean thing:" they who see the face of Sin in the glass of the law, see it the most ugly and deformed object in the world: if virtue could be seen, she would attract all eyes to her, and ravish all hearts to behold her, "Virtue is an invisible beauty;" so if sin could be seen, all eyes would turn away from it, and all hearts loath it. "Sin is an invisible deformity." The Spirit of God doth as it were strive for comparisons, to set out the ugliness of Sin, it is compared to the blood and pollution of wretched new-born infants, to the corruption, and putrefaction of a rotten sepulchre, to the scum of a seething-pot, to loathsomeness, stinking, and putrifying sores, to the superfluity of naughtiness, to the leprosy, &c., Ezek. xvi. 13, Rom. iii. 13, Isa. i. 5, 6, Jam. i. 27. All these comparisons show forth the ugliness of Sin, but alas! it is filthy beyond compare.

P A R A L L E L S.

I. Some things are so unclean and filthy, that they defile every thing they touch; Sin is such an Uncleaness: who can touch it, meddle with it, and not be defiled by it? It is an infectious Uncleaness: as good is so much the better, by how much the more it is diffusive, so Sin is so much the worse, by how much it is the more infectious and diffusive. Sin is diffusive two ways; 1. By propagation from Adam to all his posterity.

2. By way of imitation.

II. Some things are full of Uncleaness, they abound in filth and pollution; such

a defilement and Uncleaness is sin, it is not in one part only, but in and upon the whole man, it goes quite through; there is not the least part free from head to heel. "They are all gone out of the way and become vile, vile all over." There is a double universality of this Uncleaness. 1. It defiles all men. 2. All of man, not one man in the world but is Unclean by Sin, and not one part in man but is unclean; view him in his understanding, will, judgment, memory, affection, conscience, eyes, hands, tongue, feet, all parts of the body, and powers of the souls are unclean.

III. Some Uncleaness is active, prevailing, and powerful, it increaseth and grows worse and worse, and defiles, and pollutes more and more; such an Uncleaness is Sin, man is unclean as he comes into the world, but this Uncleaness grows and prevails more and more upon him, by actual sin he becomes worse and worse, and is more defiled every day; it strives to captivate and bring the souls of all men under the defiling power and pollution of it, Rom. vii. 23.

IV. Some Uncleaness is so loathsome, that it causes such things to stink as come near it; Sin makes the sinner stink, his person stink, his life stink, and his services and prayers, and all his best actions to stink in the nostrils of God. "The sacrifices of the wicked are an abomination to the Lord," Prov. xv. 8.

V. Some Uncleanesses are inward, hidden, obscure, appear not to the external eyes. Sin is not a spot in the garment, or visible pollution in the face, or rottenness in the flesh, though that is bad, and sometimes the effects of this Uncleaness, but it is rottenness in the heart; all a man's entrails are as it were corrupted. Man, as you heard, and every part of man is defiled, and yet externally this Uncleaness doth not appear, the sinner seems as beautiful and comely to the outward eyes as other men, this Uncleaness is internal. As saints internally are glorious and beautiful, so sinners internally are foul, filthy, and deformed, their heart, liver, and conscience, is defiled, Tit. i. 15.

DISPARITY.

I. What pollution and filth is so fixed and abiding, that all the nitre and fuller's soap in the world cannot wash it off, nor the hottest fire purify, purge it out, or consume it? But such an Uncleaness and pollution is Sin, that all the water in the mighty ocean cannot wash it out; nay, could a man bathe himself in brinish tears of godly contrition, it will not cleanse, or take away the filth of his transgression. "Though thou wash thee with nitre, and take unto thee much soap; yet thy iniquity is marked before me, saith the Lord," Jer. ii. 22. All the fire of hell cannot burn it out; hell fire shall never, as saith Mr. Caryl, consume this filth; those who are not purged in this life, shall never be purged in the next. The wicked shall ever be in punitive flames, but shall not find, as Papists dream, any purgative flames; the fire and brimstone of hell shall never fetch this Uncleaness out of the damned.

II. What Uncleaness, and abominable filth and pollution is ensnaring? Men and women are shy of, and ready at all turns to fly from, and avoid any external, horrible Uncleaness: but Sin is a bewitching and ensnaring Uncleaness. All the bodily beauty in the world did never entice so many, as the deformity and foul face of Sin hath. Beauty and comeliness are the attractives, the loadstone of love; Christ was not loved by many, because he did not appear beautiful, he veiled his glorious beauty: lust is loved, though it be altogether unbeautiful. Christ is the Mirror of beauty; though some see no comeliness in him, he is "fairer than the children of men:" but there is no form or comeliness in Sin, nothing indeed why it should be desired; yet how is it admired, and esteemed by all sorts of men! They dote upon it, and run mad with love to it; it is so bewitching, as the choicest beauty in the world.

III. What filth, Uncleaness, or pollution, is of such a murdering, killing, and destroying nature, as Sin! It is true, some horrid pollution is of corrupting, poisonous, and destroying quality, but not like Sin: this venom, this Uncleaness, is worse than any, more mortal than any; it kills both body and soul too; it destroys eternally. O, there is no finding out the cursed nature of it; there is nothing can save from the killing power of it, nor cleanse from its pollution, but Christ's blood.

INFERENCES.

I. O, what a woeful condition is man in by nature, how Unclean in God's sight! Well might Eliphaz say, "How abominable and filthy is man, who drinketh in ini-

quity like water!" Job xv. 16. The word *רע* notes that which is most abhorring to the nature of man; that which is not only so nauseous that the stomach cannot digest it, but so base, that the mind is burdened to think upon it; yea, the words import that which is rejected by all the senses, that which the eye cannot endure to look upon, that which the ear cannot endure to hear of, that which is a stink in the nostrils, and which the hand will not touch; such a thing is man in God's sight, by reason of Sin. Filthy, *רע*, the word is derived from a root that signifies, corrupt, rotten, putrified, the scum of a pot, the rust of metals, the dung or excrement of man and beasts. There are no words, saith Caryl, filthy enough to express the filthiness of man. The word is found, saith he, but three times in scripture; in this construction, and in all of them, it is applied to show the abominable wickedness of man: the first is this, Job xv. 16, Psal. xiv. 3, and liii. 3, as if this were a word picked out on purpose, as a glass, to show man his face and natural complection in, &c.

II. O what is man, that God should be mindful of him! What beauty is there in him, that the Almighty should set his heart upon him! Job vii. 17.

III. What little reason have wicked men to be proud? And how sadly are they mistaken, who think to adorn themselves with sin? How do sinners pride themselves in their filthy garments, and cloak of unrighteousness? He is no gallant now-a-days, unless he can swear, and curse, and cry, "Damn-him;" and, "Sink-him." Lord, what an age is this! They show their Sin, as Sodom, and hide it not; they glory in their shame.

IV. Let us learn from hence to be fully sensible of our birth-pollution, I mean original sin, that which we brought into the world with us: "Can he be clean that is born of a woman? Who can bring a clean thing out of an unclean? Not one," Job xxv. 5, and xiv. 4. Can the stream be clean, when the fountain is so unclean? All that are born by natural generation, are unclean. Adam's particular act or breach of the law of God was ours, we being in him; he stood as the common root of all his posterity; it is also by the Almighty imputed to us: the natural pravity or corruption which issueth from thence, passeth from generation to generation.

V. We may infer from hence, that every man and woman hath need of washing; say not therefore with Peter, "Thou shalt never wash my feet," when every part is defiled, &c.

VI. Go polluted soul, go to the fountain, "It is the blood of Christ, that cleanseth us from all Sin," 1 John i. 7.

VII. Bless God, there is a Fountain to wash in, a Fountain opened for Sin and Uncleaness. See Fountain.

VIII. You that are clean, praise the Almighty: ye were filthy as others: "Such were some of you," &c. Saints may be said to be clean four manner of ways: (1.) Clean meritoriously, by the blood of the Lord Jesus. (2.) Efficaciously, by the Spirit uniting them to Christ, and sanctifying their hearts. (3.) Clean instrumentally, by the Word: "Now are you clean, through the Word which I have spoken unto you." (4.) Clean impulsively, and attractively by faith:—"Purifying their hearts by faith."

SIN COMPARED TO GREY-HAIRS.

"Yea, Grey-Hairs are here and there upon him, and he knoweth it not," Hos. vii. 1.

HE knoweth it not, that is, Israel, or Ephraim, viz. the ten tribes. Ephraim may be considered as a kingdom, "I am against the sinful kingdom," Hos. i. 4, Amos iv. 8; or as a church: they were a people in covenant with God, or in a natural church-state, and once youthful and beautiful, but now they are become old and grey-headed, *i. e.* they had symptoms of decay and ruin upon them.

Grey-Hairs: Some by Grey-Hairs understand heavy judgments; others, some prevailing evils of sins, which were signs of destruction, &c. There may be truth in both.

Note, Symptoms of ruin oft-times appear upon a people, before their ruin comes.

PARALLELS.

I. Grey-Hairs are a sign that a man's best days, his youthful days are gone: so some Sins and judgment upon a people, are a sign that their best days are past away, that their youth and glory is departing.

II. Grey-Hairs are a sign of old age: so some Sins and judgments upon a people, show forth that they are old in wickedness.

III. Grey-Hairs come oft-times by great grief. Scaliger tells us of a young man, who through the extreme trouble of his spirit, was turned Grey in one night: so the judgments and miseries of a people, because of their Sins, make them Grey-headed, and thereby look old and withered, &c.

IV. When Grey-Hairs come upon a man, they bring oftentimes with them feeble knees, and stiffness of the limbs: so Sin makes feeble; the heat of zeal, and vigour of spirit is thereby abated.

V. Grey-Hairs are symptoms and fore-runners of death and mortality: so some Sins and miseries upon a people, are the clear symptoms of spiritual death, or night of darkness.

VI. Some men have Grey-Hairs here and there, and they know not of them: so a soul, nation, or church, may have sad symptoms of ruin upon them, and they be ignorant of them; he knows it not.

Quest. What were those Grey-Hairs that were upon Ephraim?

Answ. One was, "Strangers had devoured his strength." Their support and chief stay, that which should uphold, comfort, and succour them, was gone—wicked men were let in upon them, and such who sought to spoil them of their rights, liberties, and estates; or spiritually, sin prevailed, strange lusts had devoured their strength, Hos. ii. 5. Ephraim was fallen in love with other lovers, his affection was set upon strangers. Saints should keep their hearts close to Christ, or else the love of the world will soon steal away their strength, and make them decay in godliness. The whoredom of Ephraim was doubtless one of those Grey-Hairs he had upon him.

2. The pride of Ephraim was another Grey-Hair: "The pride of Israel doth testify to his face; and therefore shall Israel and Ephraim fall in their iniquity," Hos. v. 5.

3. Their goodness was "as the morning cloud, and as the early dew, it passed away," Hos. vi. 4, which might be another of his Grey-Hairs. By their goodness, doubtless is meant their goodness and kindness to God, and one towards another. They were falsehearted, inconstant, and fickle, like a morning cloud; their words were empty sounds, like clouds without water; they dealt treacherously with God, and deceitfully with their brethren.

4. They were like a silly dove without a heart; they let their dearest enjoyment go, like as a silly dove parts with her young, and did not, like the hen, strive to preserve them: this might be another of his Grey-Hairs. A dove is easily caught with a net: so was Ephraim easily ensnared by his enemies. A dove will keep her nest, though you take it away, and thereby take her captive: O how unwilling are some men to part with their lusts! they will not leave their Sins, or company, though it prove their ruin! They are like the silly dove.

5. The great things of God's law were accounted strange things to Ephraim; though God himself wrote them, yet he liked them not, but rather derided at them that owned, and subjected to them. This was another Grey-Hair.

6. "Ephraim was as a cake not turned," Hos. vii. 8, he was not thorough for God; he stood halting between two opinions, did not know what religion to be of: or he was so perverse, that though he lay under heavy judgments, and was ready to be burned on the coals; yet he sought not to prevent the danger, and escape the fire; he cried not to God in his affliction. And this was another of his Grey-Hairs, Hos. vii. 14.

7. Ephraim was an empty vine; he brought forth fruit to himself: God received but little from Ephraim; all his labour and doing was for himself, to enrich himself, and lay up for himself; he cared not for the interest of God. An empty vine: he had juice and sap enough to bring forth fruit to himself, but was barren towards God. They cannot spare time, nor have they leisure to wait upon his service; they cannot spare money to further the interest of godliness, though they can give two, three, four, or five hundred, nay, a thousand pounds, to such a son, or such a daughter, and maintain them bravely, when some of Christ's ministers want bread: they love, alas! their sons and daughters more than Christ: they are empty vines, they bring forth fruit to themselves. O what a base spirit and principle are some professors of! they are like Ephraim. And this was another of his Grey-Hairs.

8. He was broken in judgment, "He fed on the wind, and followed after the east wind," Hos. xii. 1. He pursued after vanity and the empty things of this world. And that was another of his Grey-Hairs. Many more I might mention, they were indeed thick upon him, he was become very Grey in wickedness.

INFERENCES.

Let us take heed we have not Grey-Hairs upon us, and know it not. Is not England, and the Church of God in England, grown here of late Grey-headed? O what signs and symptoms of ruin are there upon us! I will leave you to find them out. Where is that love and zeal that was once? Is not the world got into the very hearts of professors? Do they not follow after the wind, and pursue the east wind? Are they not like an empty vine? Doth not every one mind his own carnal interest? Have not strangers devoured our strength? Are we not become like a silly dove without an heart? Is not whoredom and superstition amongst us? Doth not our pride testify against us? And is not our goodness like the morning cloud? Where is that love and bowels which should be in us towards one another? Are not some of the things, yea, the great things of God's law, accounted by us as strange things? Search further, and more Grey Hairs will appear. Are we not divided and broken in judgment? Can a nation divided against itself, long stand?—Are there not many faithful ministers snatched away in a short time? Is not this the forerunner of some dismal calamity? Have not we had many fearful signs in the heavens? And are not the evening wolves come out of their holes? Besides all this, let every soul search and see what Grey Hairs he hath upon himself.

THE DEVIL CALLED THE GOD OF THIS WORLD.

"In whom the God of this World hath blinded the minds of them which believe not," 2 Cor. iv. 4.

The Devil here is called a God; not that he is a God, either by nature, or hath this name conferred upon him by the Almighty, in respect of his office; but rather he is called so in respect to wicked men, who serve and obey him as their God, and in whom he rules and works effectually, as in his own people and subjects.

Properly there is but one God. Though there are many who are called Gods, yet they are not God's by nature, "I am God and none else. Unto us there is but one God," Isa. xlv. 22. One eternal, immense, infinite, and incomprehensible Majesty. And this God is either considered essentially, "God is a Spirit," John iv. 24; or else personally, viz., the Father, the Son, and the Holy Spirit; "there are three that bear witness in heaven, &c., and these three are one."

Improperly, (1.) Idols are called Gods; (2.) The ark, 1 Sam. iv. 7. (3.) Magistrates, "I have made thee a God to Pharaoh," Exod. vii. 1. "Thou shalt not revile the Gods," Exod. xxii. 28; the Chaldee saith, *Rab*, that is, a master; the Hebrew *Elohim*, God, as Mr. Ainsworth observeth upon the place, is attributed to judges and magistrates, "I said ye are Gods," Psal. lxxxiii. 6; these are Gods by office. (4.) Satan as in this text, who would be looked upon and worshipped as a God, he is properly an angel, once an angel of light; God created him; and before he fell, he was a good angel as other angels are who kept their first estate; he is called a God! but there is one word that confines his Power and sovereignty, and greatly degrades him, limits him, and spoils his divinity, makes him but a poor petty God; he is but the God of this world, both for extension and duration; he bears no rule above, nor shall he bear any sway in the world to come: if the God of this world, it is by usurpation; he is like an audacious traitor who rebels and strives against his lawful Sovereign, "For the earth is the Lord's and the fulness thereof;" Christ is heir of both worlds, though he admits Satan to God it here for a while, he is a false God, an enemy to God, and no God.

DISPARITY.

God is without beginning; the Devil had a beginning: God is an uncreated Spirit; the Devil an angel and a created Spirit, I do not say he was created a Devil, sin made him a Devil. God can do what he pleaseth, he hath an unlimited power; the

Devil's power is limited, he can go no further than God permits him. God hath a just and rightful power, Satan hath only an usurped power, &c., God is infinite, immense, &c. But some may say, in what sense is Satan said to be God of this World? What World? &c. The word World is a controvertible phrase, and here I understand it is to be taken for the inhabitants of the World; I mean the wicked, distinct from the godly. He is the wicked man's God, three ways.

1. By devolution, they have fallen off from God to Satan, they have departed from the true God, and his service, and have closed in with the Devil; and so Satan owns them to be his subjects. The whole World is divided into two parts, two bodies, and are under two heads, either subjects of Christ's kingdom, or of the kingdom and power of Satan; they are either of the army of light, or regime it of darkness.

2. The Devil is the wicked man's God by voluntary submission, "His servants ye are, to whom you obey," Rom. vi. 16. Wicked men are Satan's volunteers.

3. By God's just desertion, as they have cast off God and his service, and desire not the knowledge of his ways; so God hath cast them off, and suffered Satan to possess them, &c.

THE DEVIL A PRINCE.

"*The Prince of this world cometh,*" &c., John xiv. 30.

"*According to the Prince of the power of the air,*" Eph. ii. 2.

"*And they had a king over them, which is the angel of the bottomless pit,*" Rev. ix. 11.

THE Devil is in these scriptures called a Prince, Prince of darkness, Prince of the power of the air, king of the bottomless pit, &c.

PARALLELS.

I. PRINCE is a term that denotes power and sovereignty; Satan hath great power over wicked men, &c. There is also, no doubt, some kind of supremacy or superiority amongst the evil angels; we read of the Prince of Devils, "He casts out Devils by Beelzebub, the Prince of Devils." Also some of these wicked angels are called principalities and powers, which signifieth eminency of place, above others. What degrees or order there is amongst Devils is hard to find out, whatever order there is amongst them, yet we know he is the master of mis-rule amongst men, &c.

II. A King or Prince ruling and reigning imports a kingdom. For what is a king without a kingdom and dominions over which he reigns? The devil hath a kingdom. There is a twofold spiritual kingdom spoken of, viz., the kingdom of light, and the kingdom of darkness, called sometimes the kingdom and power of darkness. 1. His kingdom is in the hearts of the ungodly men, he rules and reigns there. 2. His kingdom takes in all the confines and territories of anti-Christ, and all other false and corrupt, erroneous, and tyrannical states whatsoever, throughout the whole earth, where his power is owned, and his authority subjected to. 3. He is said to be King of the bottomless pit.

III. The name of some kings puts an awful fear upon men. So the name and power of Satan is such, that it makes many souls to dread and quake at the thoughts of him.

IV. Some kings have been great tyrants. There is no tyrant in the world, nor ever was, so vile as the Devil. True, some have acted like Devils, they seemed more like Devils than men, as Nero, who caused the bowels of his own mother to be ripped up to see where he lay, &c. See Lion and Dragon.

V. Some kings are mighty in power, and their dominions very large. Satan is a mighty king, he hath a power that no mere human force can stand against, hence called the strong man armed; none ever seemed a match for him but the Prince of peace. Besides, he rules over all the nations of the ungodly, and by force or fraud enslaves to his hellish sceptre millions of souls; there is no kingdom, or nation, in the whole universe, but he pretends to some right, supremacy, and authority in it; the world is full of his creatures; nay, there are more souls who are his vassals, than the Son of God hath faithful subjects.

THE DEVIL A HUNTER.

"He will deliver thee from the snare of the Hunter," Psal. xci. 3.

"Deliver thyself as a roe from the hand of the Hunter," Prov. vi. 5.

By the Hunter in these places, I see no ground to doubt, but that the Holy Ghost principally intends the Devil, who is the great Hunter and destroyer of men's souls, out of whose hand, *i. e.*, power, Wisdom advises her Son to deliver himself.

P A R A L L E L S.

I. A Hunter is one that pursues, or eagerly follows after his prey, what sort of beasts soever he hunts, he seems unwearied in his pursuit, his heart is affected with his game, and hence takes great delight in it: so the Devil pursues sinners, nay and the godly too, for they are part of his game, and how eagerly doth he pursue them, it is the only thing he seems to delight in, he is never weary of his work, nor in the work.

II. A Hunter in pursuing after the poor sensitive beast, designs to kill and destroy them, it is to take their lives away, &c. So the Devil in hunting after the souls of men, his grand design is to destroy them, "He seeketh whom he may devour," 1 Pet. v. 8, it is the soul, the life of the soul, he strives to destroy. As David speaks of his enemy, "Thou huntest after my soul to take it," 1 Sam. xxiv. 11; so may every man and woman say of Satan.

III. A Hunter has many devices and cunning stratagems to ensnare the game he pursues: so the Devil hath many snares and cunning wiles to catch and destroy the souls of men. Hence he is compared to a serpent: "We are not ignorant," saith Paul, "of his devices," 2 Cor. ii. 11; and in another place, he exhorts the saints to put on the whole armour of God, that they may be able to stand against the wiles of the Devil. The Greek work signifies such snares as are set to catch a man, "He will deliver thee," saith the psalmist, "From the snare of the Hunter," Psal. xci. 3, meaning, saith Ainsworth, the Devil. Satan hath many devices and snares to draw men into Sin. 1. By persuading the soul it is no great matter, it is, saith he, but a little one. 2. By presenting the pleasure and profit of sinful practices, and hiding the shame thereof, and the wrath and misery they will certainly bring on the soul at last. 3. He lays before a man the sins of good men, O saith he, do you not find that such and such godly men have done as bad as this; was not David overcome with adultery, Hezekiah with pride, and Noah with drunkenness, &c.; but all the while he strives to hide from them their virtue and unfeigned repentance, and utter abhorrence of these sins afterwards. 4. He presents God to the soul, as one made up all of mercy, and that repentance will make all whole again; but afterwards, it may be, when the soul is defiled by yielding to his temptation, persuades souls, the sin is so great, and God so just, that he will not pardon sin, it is little before committed, but great when it is committed, and this way he seeks to ensnare the sinner. 5. Another way he hath to catch his prey with, is by leading the soul into the way of sin, it may be, to the harlot's door, he allures into the company of sinners, and entices the soul to contemplate upon sin, to toy a little with Delilah, as it were, and a multitude of other snares he hath.

IV. A Hunter that he may the better catch his prey, hath not only his snares, but also his dogs, and them of every sort fit for his sport and enterprise, he hath his setting-dogs, and scenting-dogs, his race-dogs, some to start his game, and others to pursue his game, &c. So the Devil, the great Hunter of souls, hath, besides his subtle wiles and snares, fit instruments to accomplish his design; he has his dogs, for so as we have showed you elsewhere, wicked men are called, and them also of every sort, some great ones, and some small ones, some that are like setting-dogs, who watch how they may trepan, and prey upon the godly to draw them into sin, or into sufferings: and others, who are like cruel blood-hounds, who, as being void of mercy, endeavour to tear the saints in pieces.

V. Some Hunters mind little else, save hunting; it is said of Nimrod, he was a mighty Hunter, &c., Gen. x. 9. So the Devil, he is a mighty Hunter, he minds nothing more than the hunting of the souls of men; O the millions that he hath caught and destroyed, he is a most cruel Hunter.

VI. Some Hunters are very swift and diligent in the pursuit of their prey, they will ride over many fields in a day, they will search and beat about with abundance of diligence, to find out their game; they are, it may be, here now, and a few hours hence many miles off, and hardly allow themselves time to eat their meat, &c. So the Devil is a swift Hunter, he is like lightning, as it were, swift in motion, he is a spirit, and so has the advantage to leap suddenly upon his spiritual prey, he has his eyes upon all the ways of men; he is here to tempt this man, and presently in another place to catch unwary and secure souls.

VII. A Hunter is diligent to observe the disposition of the creature he hunts, and also the places where he haunts: so the devil, he observes the dispositions and natural inclinations of men and women, and also all their haunts, that so he may the better prey upon them, he knows what men are prone to lying, and what men are addicted to covetousness, and who are naturally inclined to the lusts of uncleanness, and who are subject to passion, &c., and according to the various tempers and inclinations of persons, he suits his temptations.

VIII. A Hunter seeks to come sometimes, if possible, on his prey unawares, when they are secure, to steal as it were upon them: so the Devil comes upon Christians many times when they are asleep and in a secure state; an enemy hath done this whilst men slept. And hence Solomon's advice is to the sons of wisdom, not to "Give sleep to their eyes, nor slumber to their eye-lids, and to deliver themselves from the hand of the Hunter," &c. Prov. vi. 4, 5.

DISPARITY.

Other Hunters generally hunt for their recreation, it is not out of envy and hatred they bear to the creatures they hunt: but the Devil hunts the souls of men out of that implacable hatred he bears to them, it is not his pleasure, but his malice, which stirs him up to kill and destroy poor sinners, he knows he is miserable himself, and he would make, if he could, all the children of men as miserable as himself.

INFERENCES.

This may serve to awaken all men, to take heed and deliver themselves from this mighty Hunter; soul! fly to Christ, he is able to save thee, who hath promised to deliver thee from the snare of the Hunter, &c. Labour to be like the roe, swift-footed, O labour with David for hind's feet.

THE DEVIL A FOWLER.

"Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the Fowler," Prov. vi. 5.

As Satan is likened to a hunter, so he is likewise unto a Fowler, they are both metaphors of a like import.

PARALLELS.

I. A Fowler hath his nets, gins, and many allurements to catch the poor silly bird: so hath Satan to catch the souls of men, some of which we mentioned before.

II. A Fowler having taken divers birds, he makes use of them, in a crafty manner, to bring others to his net: so doth Satan, he this very way seeks to allure sinners, he sets before the eyes of the unwary soul, how many birds he hath got in his snares, and yet they sing most sweetly, and leap about as if they had all joy and enlargements in the world; he would persuade God's children none have so sweet and pleasant a life as the ungodly, who flourish in prosperity, and are not plagued like other men, and by this means, this cunning Fowler oft-times ensnares the souls of men.

III. A Fowler is very cautious how he spreads his net in the sight of any bird: so Satan craftily strives to hide his net and snare, by which he seeks to catch the souls of men, he presents the golden cup, but hides the poison. Thus he deceived Eve, he strove to affect her heart with the choicest and excellent nature of the fruit of the tree, "Ye shall be as Gods," &c. This was the bait, but the net or curled hook is

hidden, he seems to court her as a cordial friend, as one that wished her the greatest happiness imaginable; but alas! his design was to catch her in the net of rebellion against God's law, to destroy and undo her for ever; "In vain is the net spread in the sight of any bird," Prov. i. 17.

IV. A Fowler strives to counterfeit the real call of birds, thereby to entice them into the snares and nets he hath spread for them: so Satan endeavours to transform himself into an angel of light, and also teaches his ministers to counterfeit the garb, behaviour, and call of Christ's true ministers, thereby to deceive and draw souls into perdition and destruction, 2 Cor. xi. 14, 15, who more ready to press holiness and self-denial, &c., than some of the grand deceivers of this age, "They come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. vii. 15.

V. A Fowler sometimes in the night dazzles the eyes of the poor birds with a great light, and thereby most easily spreads his net over them: so Satan by false lights preys upon the souls of men, who cries out, Light, life, and power, &c., and this hath so dazzled the eyes of people, that many have been taken, and little think where they are, nor the danger they are in; alas! the cunning Fowler has got his net over them.

THE DEVIL A LION.

"Be sober, be vigilant, because your adversary the Devil, as a roaring Lion walketh about, seeking whom he may devour," 1 Pet. v. 8.

CHRIST is compared to a Lion, saith the learned Glassius, because noble, heroic, and unconquerable. 2. Wicked men and tyrants are so called, because fierce, outrageous, and cruel. And, 3. The Devil is called a Lion, because roaring, rapacious, and devouring, &c.

Some of the common epithets of a Lion, as we have under another head noted, are these, viz., bold, stony-hearted, preying, ravening, stubborn, cruel, bloody, terrible, swelling, &c., which sets forth his natural evil, and worst properties, upon which account the devil, as all the learned observe, is compared to him.

P A R A L L E L S.

I. The voice of a Lion is called *rugitus*, that is, roaring, or bellowing, which is very terrible to other beasts, who when they hear him roar, tremble; he roars when he is hungry and wants prey: so the Devil is said to walk about like a roaring hungry Lion, who is not satisfied with the prey he hath already got, but seeks to devour more souls; for as the Lion is a very greedy and unsatisfied beast, so is the Devil; he would, did not God restrain him, destroy the whole world, not a soul should escape.

II. A Lion is a very strong beast, "What is stronger than a Lion? So the Devil is a strong enemy; and one reason doubtless, why he is compared to a Lion, is to signify his strength, as his being compared to a serpent, doth his subtlety. Hence God hath laid help for us upon One mighty to save, viz., the Lord Jesus, who was able to encounter with this strong and furious adversary, "For to this end was the Son of God manifest, that he might destroy the works of the Devil," 1 John iii. 8. "And destroy him who had the power of death, which is the Devil," Heb. ii. 14.

III. A Lion is a very bloody and tyrannical beast, he will set upon and destroy whole flocks and herds of cattle, he is a great enemy to sheep and lambs, and other innocent creatures;* so the Devil is very bloody and cruel, as appears in Job's case, he took away his cattle, and then all his children, and after that smote his body with boils; he seeks to destroy the bodies and souls of men too; the godly stand in fear of him; for Christ's sheep and lambs, have not a more cruel and bloody foe in the world.

* *Topsell*, p. 361.

THE DEVIL A DRAGON.

“ *And the great Dragon was cast down, that old serpent, called the Devil and Satan,*”
 &c., Rev. xii. 9.

As the Devil is compared to a lion, so likewise to a Dragon. Some are ready to question, whether there be any such creature or no; but it is without any just ground, since the holy scripture speaks of them in so many places. Besides, we have approved histories and historians, which treat of them, as Ælianus, Aristotle, Pliny, Mantuan, Gesner, Ovid, &c.

PARALLELS.

I. The Dragon is a flying serpent, he is described with wings very voluble, and spreading themselves wide according to the quantity or largeness of the Dragon's body; which caused Lucan, the poet, to write in this manner:—

*Vos quoq; qui cunctis innoria numina terris
 Serpitis, aurato vitidi fulgore Dracones,
 Pestiferos ardens facit Africa; ducit istum
 Aera cum Pennis, &c.*—

You shining Dragons, creeping on the earth,
 Which fiery Africa holds, with skins like gold,
 Yet pestilent by hot infecting breath,
 Mounted with wings in th' air we do behold.

The Devil is said to have wings to denote his swiftness in pursuing his prey. He is like to a furious flying Dragon. No man can get out of the reach of Satan; let them climb up never so high in grace and virtue, Satan hath wings, and can pursue them with his poisonous breath of temptations.

III. Naturalists observe, that Dragons seldom hurt in the day-time, but in the dark night they come out of their holes, and deep caves. So the devil does the greatest hurt in the night of ignorance; he hates the light, like his cursed children; his kingdom is the darkness of this world.

III. Naturalists say, Dragons have cruel teeth, and that they have a treble row of them in their mouths, and that their bite is very dangerous. Teeth, saith Glassius, denote virulence, and an hostile power, because beasts, when they fight, use them as offensive weapons. The wounds the Devil gives to poor sinners by his prevailing power, are venomous and mortal.

IV. Dragons are mortal enemies to mankind, and multitudes have been destroyed by them, in this they fitly resemble the Devil.

V. Dragons have a cruel infectious breath. Those in Phrygia, when they are hungry, turn themselves towards the west, and gaping wide, with the force of their breath, saith my author,* they draw the birds that fly over their heads into their mouths; which some attribute to the infectious nature of their breath. Also they kill with their tails; nay, some say, the strokes of their tails are more deadly than the biting of their teeth. The Devil, like the Dragon, has many ways to wound and destroy mankind. Sin is like the biting of Dragons, and false doctrine in scripture is called Dragon's Poison, it is the poison of this old Dragon. “ Their wine is as the poison of Dragons, and the cruel venom of asps,” Deut. xxxii. 33.

VI. They will fight terribly, and are, as naturalists note, always in war with the elephant, and with divers other beasts, both wild and tame, for he is the cruel enemy of them all. So the Devil makes war with the Lamb, and with all his followers. “ There was war in heaven: Michael, and his angels, fought against the Dragon; and the Dragon fought, and his angels, and prevailed not,” Rev. xii. 7, 8. The Lord Jesus is too hard for this old Dragon.

* Topsell, p. 706.

VII. There are in Ethiopia, and other hot countries, multitudes of Dragons, some greater, and some lesser, also some of a red colour. We read of some that have been found to be nine cubits long, and of a great thickness. Neither it is to be thought, saith Mr. Topsell, out of Gesner, p. 794, incredible, that the soldiers of *Attilius Regulus* killed a Dragon, which was an hundred and twenty feet long. Dragons, saith he, are certainly great beasts, and there are few or none bigger on earth. So there are many Devils, and by some places of holy Scripture, we may conclude there is a chief or grand Devil, one whose hellish power is above the rest, &c. The earth and air are full of these cursed Dragons, but being spirits, we cannot see them; besides, we may suppose, that they may abound more in some countries than in others.

THE DEVIL A SERPENT.

“ *But I fear lest by any means, as the Serpent beguiled Eve through his subtilty, &c.*
2 Cor. xi. 3.

“ *The old Serpent the Devil,*” &c., Rev. xii. 9.

SERPENTS are venomous beasts, that creep upon the ground, or go as it were upon their bellies, which, as it appears from Gen. iii. 14, was laid upon them at first as a just judgment of God: “Upon thy belly shalt thou go;” meaning, saith Ainsworth, in great pain, &c. This creature the Devil made use of to deceive Eve; the Devil spake in or by the Serpent, i. e., opened the Serpent’s mouth; for we are not to conclude that that Serpent was the Devil, because the text saith positively, it was a beast of the field, who, as some conceive, it is said to be more subtle than any other beast, by means of Satan’s influences; yet all agree, that naturally the serpent, or some Serpents are very crafty and subtle. Aristotle and Galen define a Serpent to be *Animal sanguineum, pedibus orbatum, et oviparum*; that is, a bloody beast, without feet, laying eggs.

There are divers sorts of Serpents; we read of the adder, asp, dart, dragon, cockatrice, &c. Some affirm, that the cockatrice or basilisk hath wings, from Isa. xiv. 29, “Out of the Serpent’s root shall come a cockatrice, and his fruit shall be a flying Serpent.” The basilisk is esteemed the king of Serpents, partly for the great strength of his poison, and partly for his stately pace, and magnanimous mind; for he goes upright with his head, near a half a yard in length.

PARALLELS.

I. SERPENTS are a venomous sort of creatures, especially the cockatrice: for his poison. Naturalists affirm, infecteth the air, and the air so infected killeth all living creatures, and all green things, fruits and plants of the earth; it burneth up the grass whereupon it goeth, or creepeth; and the very fowls of the air fall down dead, when they come near his den or lodging: so the venom or poison of the old Serpent, viz., sin, is very deadly, and of an infectious nature, as hath been largely shewed. What creature hath not been hurt and corrupted, more or less, by this poison? It hath disordered the whole creation; the very ground is cursed, and bringeth forth thorns and thistles hereby, Gen. iii.

II. Amongst all living creatures, there is none that perisheth sooner than doth a man, by the poison of a cockatrice, for with his sight he killeth him, the beams of his eyes do corrupt the spirit of a man; nay, saith my author, he kills other Serpents by his sight, such is the venom of his poison: so no creature hath suffered, or received such hurt, as mankind, hath by the poison of the old dragon. Though the sin of man, which is the venom of this serpent, hath been a plague to all creatures, yet man receives the greatest ruin by it, it destroys him eternally. Wicked men, who are compared to Serpents, are destroyed by this old Serpent.

III. A Serpent is a very subtle beast; “Be ye wise as Serpents,” &c. The Devil being compared to a Serpent, it principally denotes his subtilty, who hath a thousand ways to destroy and undo the children of men.

IV. Serpents are most envious, implacable, and furious beasts; they are *immitissimum animalium genus*, a most ungentle and barbarous kind of creatures, saith Mr. Pliny, as appears by the rage of a little snake, one of the least of the Serpent’s kind: for when he perceives he is hurt or wounded, he never ceaseth casting out his poison, until

he hath done harm, or died of madness. In this he is the very image of the devil, who is so outrageous, and filled with envy to mankind, that he cares not what mischief he doth, though it greatly heightens his own punishment in the end. There is an irreconcilable enmity between the Serpent and the woman, and between his seed and her seed. A man naturally, by a kind of secret instinct, abhorreth the sight of a Serpent; and so doth the Serpent the sight of a man.

V. There is a certain sort of Serpents, that if a man look stedfastly upon them with one eye, with a single eye, they will run away from him: such a Serpent is Satan; for if a Christian face him with a single eye, that is, look upon him with an eye of faith, it will resist him, and make him fly.

INFERENCES.

I. From the whole we may perceive, what the nature of sin is: these evil angels were glorious creatures at first, before they fell; but behold, what vile, cursed creatures and monsters their departing from God, and rebellion against him, hath made them!

II. It may teach all men to beware of the Devil, to watch against him, to avoid sin, and the venom of sin, as they would a Serpent.

III. It may be of use to stir up the godly to diligence and watchfulness, &c. "Be sober, be vigilant," &c.

IV. It may teach us to bless and praise God for Christ, in whom, through faith, we get the victory over this terrible and crafty enemy.

METAPHORS, ALLEGORIES, SIMILIES, TYPES, ETC.,

CONCERNING THE

MEANS OF GRACE, PROVIDENCE AND AFFLICTION.

THE DAY OF GRACE.

"Why stand ye here all the Day idle?" &c., Matt. xx. 6.

"To-Day if you will hear his voice, harden not your hearts," &c., Heb. iii. 7.

THE time that God alloweth men to repent, and provide themselves for another world, is called a Day: "Behold, now is the accepted time, behold, now is the Day of salvation." "I must work the works of him that sent me, while it is Day;" that is, whilst the allotted season lasts, John ix. 4. "To-day if you will hear his voice," &c., that is, before the time allotted you, or the space given you to repent, be expired.

PARALLELS.

I. A Day is a certain time, so many hours, &c. A natural Day is twenty-four hours, an artificial Day contains twelve hours: so God allows a man a certain and prefixed time to repent. Jerusalem had a Day: "O thou hadst known, even thou, at least in this thy Day, the things that belong unto thy peace."

II. The Day is set in opposition to the night, and it signifies the time of light: so the time of God's patience, whilst the Gospel is preached to men, and God waits upon them, and strives with them, to bring them over to the knowledge of the truth, is the time of light: and when God takes away the means of Grace, and the Gospel, from a kingdom, nation, or particular soul, that is a time of darkness, and then it may be said, the Day is gone, and night is come upon them.

III. It is Day when the sun rises, and night when the sun sets: so it is the sinner's Day, whilst the Gospel sun shines, and the means of grace are continued to them; but night then, when the ministration of the Gospel is taken away, and no more means of grace afforded to them.

IV. The Day is man's working time! labourers in the field, when the Day is ended, go home, they can work no longer: so whilst God affords the Gospel, and means of Grace, sinners should, like faithful labourers, work hard, work out their own salvation, labour for the meat that perisheth not: for when that is gone, no man can work; then the things of their peace will be hid from their eyes, like as it fell out with Jerusalem.

V. The Day brings great light with it, which makes great discoveries of persons and things; whilst the night lasts, men cannot see what is near them, neither the good they may receive, nor the evil they should refuse, and escape from; but the Day discovers all, and makes every thing manifest: so the Gospel-Day brings light, and the light thereof discovers the evil that is in the hearts, works, and lives of men; by this light they see their sins, and the danger they are in thereby, and also the way to be delivered from them. Christ is the Way which the Day-light makes manifest. In the night of Popery, men lost the blessed path to peace, and way of life, and ran to the merits of their own ways, and to Popish pardons, and what not; but the Day of the Gospel in England hath discovered their mistake, and showed them the plain way to heaven, &c.

VI. The Day is comfortable, it is a pleasant thing for the eyes to see the sun: Eccl. xi. 7. So are the means of Grace, and the Day of Gospel light. O, how sweet and pleasant a thing it is to see this Day, wherein the word of God is powerfully and plainly preached amongst us!

VII. The Day sometimes is over-cast, and the light darkened; so the Gospel-Day is sometimes as a judgment upon a people or particular soul, darkened, and clouds

seem to cover the glorious heavens, even as at this time. O what thick and black clouds seem to arise !

VIII. Some Days prove stormy, and high winds arise : so sometimes the Day of Gospel Grace proves stormy, and high winds of persecution arise upon a people ; nay, not only winds of persecution, but also strange whirlwinds of delusions abound in it, which make it very perilous.

IX. A Day hath its morning, its noon, and its evening : so hath the day of Gospel Grace in a nation, and to a particular soul, who improves it not. God threatened his people of old, " That the sun should go down over the prophets, and the day should be dark over them," Mich. iii. 6.

X. The Day suits not with some men, they are for the night ; they are said to rebel against the light, they hate the light, the night is for them ; such are the thief and adulterer : " The whorish woman waits for the twilight, even for the black and dark night," Prov. vii. 9. So many sinners love not the Day of Gospel light, they are for the night of darkness and errors. They had rather have Popery come, or any thing come, than to have the Gospel, or the powerful preaching thereof ; it suits best with their carnal hearts, they love that religion that indulges them in their brutish lusts.

XI. There are many ways to know when the Day draws towards an end, and night approaches : As, (1.) when the heat of the sun abates. (2.) When the shadows grow long, or are stretched forth. (3.) When the harvest-men begin to go home apace. (4.) When the evening-wolves begin to lurk out of their holes. Now when these signs are upon a people in a spiritual sense, their state is bad, they may fear night approaches upon them. 1. When the Gospel in its powerful preaching, abates in its heat, and blessed influences upon men's hearts, so that but a few are warmed, and effectually wrought upon by it. 2. When religion is more in show than in substance ; when the shadow is long, and the substance little ; men being more zealous for the form, than concerned for the power of it. 3. When many powerful or painful ministers and labourers are called home. 4. When the Romish wolves, who have lain long in their holes, and dark caverns, or lurking places, begin to come boldly abroad, and impudently show themselves, it is a sign of evening-tide, and that the Day is near expiring. Is not this thy state, O England !

THE MEANS OF GRACE COMPARED TO THE SUMMER.

" *The Summer is ended,*" &c., Jer. viii. 20.

By Summer is doubtless meant that time that God allows men to gather in, and lay up spiritual good for their precious souls. The time of Gospel light, or Means of Grace, is compared to the Summer.

PARALLELS.

I. The Summer is the chief time of the year, that season which generally all men prize, long for, and rejoice in : so the time of Gospel, Grace, and Gospel light, is the chiefest and choicest season in the world. The time of the Gospel, the dispensation of the Gospel, was the time which the prophets, and many good and righteous men of old longed for, and which all sincere, godly persons do prize, and rejoice in.

II. Summer is the season that ripens the fruits of the earth ; were it not for the heat and influence of Summer, what would become of the husbandman's labour ? So the means of Grace, or ministration of the Gospel, ripens the good seed which is sown in the godly man's heart, nay, it maketh all fit and ready for the harvest, and for cutting down. It hath the same effects upon men's hearts, that the sun hath in the hottest time of Summer, upon that which it sends forth its influence.

III. The Summer is the poor man's working time, it is the season in which he is to provide himself for winter with such things he wants. The day of Gospel Grace is the saint's Summer, it is the time in which he works hard, gathers in, and lays up for his immortal soul : he learns of " the ant, who provides her meat in Summer," &c., Prov. xxx. 25.

IV. In Summer every thing looks green : the herbs, grass, plants, trees, and all the fruits of the earth, are in their beauty, and greatest glory : so in the day of Gospel Grace whilst God affords means of much light and knowledge, when seasons, sabbaths, sermons, and ordinances, in a plentiful manner, do abound amongst us, how do the saints flourish, their Grace flourish ! O what beauty and greenness is there upon all sincere Christians !

V. He that is slothful and idle in Summer, as he brings shame upon himself, it is a sign of folly, so he suffers, wants bread, and is exposed to great straits in winter, "He that gathereth in summer, is a wise son ; but he that sleepeth in harvest, is a son that causeth shame," Prov. x. 5. So he that is idle and negligent in the time of Gospel Grace, or improves not the Means God affords, for the good of his soul, as it is a reproach and shame to him, so exposeth himself to ruin thereby. What will he do when death and judgment come ? then he will want, and suffer hunger, &c.

THE MEANS OF GRACE COMPARED TO HARVEST.

"The Harvest is great, but the labourers are few," Matt. ix. 37.

Note, the use of the Gospel Grace, wherein work is to be done, and many souls are prepared and made willing to hear the Word of God, is compared to Harvest.

I. Harvest is the time to work and do business in, and it behoveth men to labour hard then : so whilst there is an open door for the Gospel, or God is pleased to continue the Means of Grace, Christ's ministers ought to labour hard.

II. Harvest greatly tends to the relief of the poor ; they in Harvest-time gather in, and lay up against a time of want and scarcity : so do the saints, whilst the day of Grace lasts, provide and lay up for their souls.

III. Sometimes there is bad weather in Harvest, which doth hinder and discourage the painful and laborious husbandman : so storms arise, and very bad weather, as it were, often attend Christ's faithful labourers, which greatly hinders them in their ministry.

IV. The Harvest is sometimes great, and the labourers but few, so that the work lies very heavy upon some men : so in a spiritual sense, the Harvest is great, i. e., many people are willing to hear God's Word, but there are but few painful preachers, and by this means the work lies heavy upon them ; and when it is thus, we are enjoined to pray to "the Lord of the Harvest, to send more labourers into his Harvest," Matt. ix. 38.

V. The Harvest sometimes proves thin, and comes into a little room ; or it may seem much in bulk, and yet but a little grain : so it is sometimes in the spiritual Harvest, there are many multitudes that hear the word, attend upon the means, they flock into the assemblies ; but alas ! but few are converted ; the corn is little : a small room will hold them, were they severed from the straw and chaff of the fruitless and unprofitable multitude.

VI. When the Harvest is like to be catching, or the husbandman sees clouds begin to gather, and grow black, or they hear it thunder mightily, they work very hard, and hurry in the corn, not knowing when they may have fair weather again : so Christ's servants, when they perceive a dismal day approaching upon them, labour hard, and bring in what souls they can into his barn.

VII. The Harvest sometimes is very long, and sometimes but short ; so God lengthens or shortens the day of Grace, as he pleases. The old world had an hundred and twenty years ; others but a short season. "O that thou hadst known in this thy day the things that belong to thy peace ! But now they are hid from thine eyes," Luke xix. 42, Christ seems to be quick with them. And so it fared with those, Acts xii. 46.

Observe in Summer's sultry heat,
 How in the hottest day,
 The husbandman doth toil and sweat
 About his corn and hay.
 If then he should not reap and mow,
 And gather in his store,
 How should he live, when for the snow
 He can't move out of door?
 The little ants, and painful bees,
 By nature's instinct led,
 These have their summer granaries,
 For winter furnished.
 But thou, my soul, whose summer's day
 Is almost past and gone,
 What soul-provision dost thou lay
 In stock, to feed upon?
 If nature teacheth to prepare
 For temporal life; much rather
 Grace should provoke to greater care,
 Soul-food in time to gather.

Days of affliction and distress,
 Are hasting on apace;
 If now I live in carelessness,
 How sad will be my case?
 Unworthy of the name of man,
 Who for that soul of thine,
 Wilt not do that which others can
 Do for their very kine!
 Think, frugal farmers, when you see
 Your mows of corn and hay,
 What a conviction this will be
 To you another day?
 Who ne'er were up before the sun,
 Nor broke an hour's rest,
 For your poor souls, as you have done,
 So often for a beast.
 Learn once to see the difference
 Betwixt eternal things,
 And these poor transient things of sense,
 That fly with eagle's wings.

GODLINESS COMPARED TO A TRADE.

"Wherefore, holy brethren, partakers of the heavenly Calling, consider the Apostle and high-priest of our profession, Christ Jesus," Heb. iii. 1.

THE profession of godliness is in this, and divers other Scriptures, compared to a Trade or calling; and it is a very fruitful and profitable metaphor.

PARALLELS.

I. A Trade or calling properly is that art, craft, or occupation, whereunto one hath been trained, or wherein he exerciseth and employeth himself, whatever it be, whether handicraft, or merchandizing, &c. Now Godliness is the occupation of every true Christian, it is that which he hath been trained up in, it is that which he exerciseth and daily employeth himself about. "Herein do I exercise myself," Acts xxiv. 16. "Rather exercise thyself unto Godliness," &c., 1 Tim. iv. 7.

II. A man, when he first sets up a Trade, hath, or ought to have, a stock suitable to what it doth require, in order to the well-managing of it, or otherwise he is not like to do good of it; for the want of a convenient stock hath ruined and utterly undone many new beginners: so every Christian ought to see, when he first begins to profess Godliness, what stock he hath, I mean, what grace, what faith, what love to God, and to his neighbour, what experiences of a thorough change; for without a stock of the truth of grace, and work of regeneration, no man can follow the Trade of Godliness, to make any saving earnings of it.

III. A man that sets up a Trade, ought to know the nature, worth, and value of those goods and commodities his calling leads him to Trade or deal in, or else he may be quickly cheated, and run out of all, by buying counterfeit goods, or bad ware: so every Christian must know what goods he is to trade spiritually in, as also the nature and excellency of them. Now the heavenly commodities are these, faith, love, peace, long-suffering, gentleness, goodness, meekness, temperance, pardon of sin, communion with God, joy in the Holy Ghost, &c. Now he ought to know all these things, the true from the counterfeit. And next unto the graces of the Spirit, and the other excellent and rare things he deals in, there are the ordinances of the Gospel, the nature and usefulness of which he ought also to understand, and not to be deceived about them, lest he take the traditions of men for Christ's institutions.

IV. A man who sets up a Trade, ought also to know who he is to deal or Trade with; so ought every Christian; and that is God, through the Mediator Jesus Christ; for without him there is no Trading to heaven. It is by him we believe in God, by him

we come to the Father. Christ is a saint's only Correspondent ; he receives all our prayers and duties, and makes returns of mercies.

V. A man who begins a Trade, ought to be well instructed, and to know every particular art and mystery in it : some Trades or professions are hard to learn, they are full of mystery, and very intricate ; and if they understand them not, or are not crafts-masters therein, they will never live comfortably of them, as experience commonly sheweth : so every Christian ought to learn the mystery of Godliness ; this heavenly calling is not easily learned ; there is no Trade that is more mysterious than the Trade or art of Godliness, as we shall fully evince, and make appear,

1. By plain texts of Scripture.
2. By arguments and demonstrations drawn therefrom.

As to the first, see these Scriptures : 1 Cor. ii. 7, " But we speak the wisdom of God in a mystery, even the hidden wisdom," &c., compared with Rom. xvi. 25, Eph. i. 9, and iii. 3, 4, Col. i. 26, 1 Tim. iii. 16, " Without controversy great is the mystery of Godliness ; God manifest in the flesh," &c. Godliness is twofold, 1. The doctrinal part. 2. The practical part.

A mystery is a thing hidden, hard to find out, that which few understand, which lies not open to the sight and apprehension of men. Many arts used amongst men are full of mystery. If a man goes into a chemist's shop, possibly he may see there several extractions of minerals, but he may not know how he extracted those spirits, nor doth he understand the nature and operation of them, that is a mystery. There are divers other curious arts and devices very hard to learn, they are so mysterious ; but all come short of these heavenly mysteries. The mysteries of Godliness are exceeding great.

1. These things are hidden things from the eyes of men. See Matt. xi. 25. The Gospel is read daily, every man hath the history of it in his house ; but alas ! very few understand it ; it is a mystery ; it is not known, but by such only who feel its power, and blessed effects and operations of it upon their hearts.

2. The Gospel, and great things of Christianity and Godliness, are the rare contrivance of God's eternal wisdom, and therefore full of mystery. " If any man thinks he knows any thing, he knoweth nothing as he ought to know," 1 Cor. viii. 2. These things are not easily found out.

3. The history of the Gospel, and principles of Christianity and Godliness, could not be known without revelation ; had not God afforded us the written Word, what should we, or could we have known of these mysteries ? What do the heathen know of them, that have not the holy Scripture ? John xx. 31, Rom. xvi. 25, 26. Doth the light within discover the incarnation, birth, life, death, resurrection, ascension, and intercession of Jesus Christ ? Doth that teach the mystery of faith and regeneration ? It is true some have affirmed, that they should have known all things the Gospel reveals, if they had never had the written word : but how false that is, appears to all ; and they themselves have been silenced, by putting one question to them, which is this : it is said in John xx. 30, " Many other signs did Jesus, in the presence of his disciples, which are not written," &c. Now let them show us what those other signs were : but alas ! they can tell us nothing but what the Scripture relates ; neither had we or they known them but by the record thereof.

That which we have the history of, and yet cannot understand, or make our own, unless the Spirit of God opens and explains it to us, is a great mystery : but we cannot understand the mystery of religion and Godliness, without the Spirit's teaching explanation : *Ergo*, &c. As the history must be revealed by the written word, so the mystery must be revealed by the Spirit : " For what man knoweth the things of a man, save the spirit of a man, which is in him ; even so the things of God knoweth no man but the Spirit of God," 1 Cor. ii. 11.

4. That which needs or requires several gradations and mediums, to open and explain it from time to time, is a great mystery : but the Gospel, or mystery of Godliness, requires such several gradations and mediums, to open it unto the children of men. (1.) God under the law revealed these things by divers sacrifices, washings, and other rites, whilst persons remained in their nonage. (2.) It requires the use of divers earthly similitudes, to open and explain it to the understanding of men. God is compared to a Father, to an Husbandman, to a Judge, to a Creator, to a Portion, to an Householder, &c. Christ, to a Lamb, to Light, to an Husband, to a

Vine, to a Shepherd, &c. The Spirit is compared to the Wind, to Oil, to Water; and grace, to seed, to gold tried in the fire, &c. The mysteries of religion and Godliness are so hard to understand in their own nature, that God condescends to open them up to us by earthly things: in this God shows what children we are, and how difficult it is for us to understand these things. And though they are thus explained, yet how little is it that we are able to understand of them! Now that which the children of men are not able fully to take in, or comprehend, though God makes use of the best mediums he in his wisdom sees good to make use of, is a great mystery: but the children of men are able to take in but little of the mysteries of the Gospel, notwithstanding these gracious mediums God is pleased to make use of: *Ergo*, &c.

5. That which the children of men are not able to take in or receive the knowledge of at once, but when God sees necessary to discover by degrees, little and little, notwithstanding all those proper and fit medicines he condescends to make use of, is a great mystery: but the mysteries of the Gospel, and Godliness, God sees the children of men, notwithstanding all those mediums he is pleased to make use of, cannot take in or receive at once, but that there is need for him to open and discover them by degrees, by little and little. *Ergo*, It is very mysterious, so vast a depth, so great a light, so strange a mystery is this mystery, that God reveals it now a little, and then a little. Adam had the first discovery of it: "The seed of the woman shall break the serpent's head," Abraham had more of it made known to him; Moses had a greater revelation of it than the prophets: And then John Baptist, who saw more than all that went before him, and upon that account was called the greatest prophet that ever arose amongst them that were born of women; and yet he saw but a little of this great mystery, comparatively to what those saw who were in the kingdom of heaven, viz., the Gospel-church, after the death and resurrection of Jesus Christ, Luke vii. 28.

6. That which all the wise men of the world, merely by all their natural wisdom, arts, and sciences, could never find out, nor arrive at the true knowledge of, is a great mystery: but all the wise men in the world, merely by all their arts and sciences, and human learning, could never arrive to the true knowledge of Christ, and real Godliness: *Ergo*, the principles of true Godliness, and the mysteries thereof, are out of the reach of mere human reason: though not against or contrary to reason, yet they lie above reason: reason must stoop to faith in these things. The Gospel is called wisdom, as opposite to the wisdom of men; and the apostle saith positively, that it was wisdom in such a mystery, that none of the princes of this world knew. Nay, the Spirit, says one, jeers all the learned of the world in this very thing, because of their gross ignorance. Where is the scribe? Where is the wise? Where is the disputer of this world? "Hath not God made foolish the wisdom of this world?" Hence the preaching of the Gospel was accounted by the learned Greeks but foolishness, 1 Cor. i. 18, 20. Natural men may understand natural religion; but true Godliness consists in the light of divine truth, and in the life of grace, God manifesting himself in the light of truth, and working the life of supernatural grace by his Spirit in the heart. True Godliness doth not consist in the knowledge of the letter of the Gospel. A natural man may have the historical or notional knowledge of the Gospel and Christianity, he may arrive to the most exact understanding of things as far as letters and words can express them; that is, he may know the true sense and meaning of things in the Gospel, according to what either the history, or tenor of such words will import, and know the grammatical sense of words, better than many true Christians: But this is not the spiritual and true knowledge of religion and Godliness; for that consists in the saving and experimental knowledge of God, and Jesus Christ. The mystery of the Gospel, and power of Godliness, is the discovery of God's glory in itself, and the working of it gloriously in the soul; it lies not in the bare expression, or knowledge of words, nor in the external form of profession of these words; but it lies in the divine glory of God, which is wrapped up in these words, and the gracious conformity, disposition, and affections of the soul to these things. It is an easy matter to confess Jesus Christ to be the Son of God, and to read the scriptures, to pray, &c. but to see the mystery of that glory which is in this, that Christ is God's Son, and to have the powerful influences of it upon the heart, whereby the soul is brought into the image or likeness of Christ's death and resurrection; this is a mystery.

7. That which the most wise and knowing in the same art or mystery, can reach or understand but part of, must needs be a great mystery; as suppose a school-master,

may, the ablest in the world, who professes to know and teach such and such an art or mystery, is forced to confess, he sees and knows but little of it, or sees but in part, it is so hard and difficult to find out; all would conclude, that art or science was a mystery indeed: But so it is here; for the holy apostles, who had as great a knowledge of these mysteries as any ever had in the world, nay, we may modestly conclude, a greater, yet they declare, they knew but in part, and saw but in part, they saw comparatively, but a little way into these mysteries, "For we know but in part.—Now we see through a glass darkly.—Now I know in part," 1 Cor. xiii. 9, 12.—*Ergo*, these are great mysteries.

8. That which the holy angels desire to pry into, nay, look into with the greatest earnestness and desire imaginable, and are contented, the better to understand, to learn of the Church; and yet, when all is done, do admire, and stand, as it were, astonished at, is a great mystery: but the angels do pry into these mysteries with the greatest earnestness, and are contented to learn of the Church, that they may the better or more fully understand them, and after all, stand and wonder, to behold the depth of this grace, of this love, and the strangeness of this mystery. *Ergo*, The Gospel, or doctrine of godliness, is a great mystery. Now to make this argument good, pray consider these texts of scripture, 1 Pet. i. 12, "Which things the angels desire to look into." The word, desire, signifies the utmost coveting or longing after a thing which a man cannot be without: "Desire to look into," παρανοΰσαι, this word signifies bowing down to pry heedful and narrowly into a thing. 1. The angels are greatly taken with this mystery, with this grace and love in Jesus Christ, manifested to fallen man; they look and pry into it, according as it was typified of them, by the placing of the Cherubims looking down towards the mercy seat, Exod. xxv. 20. 2. That they are content to learn of the Church, see Eph. iii. 10, "To the intent, that now unto the principalities, and powers in heavenly places, might be known, by the church, the manifold wisdom of God." 3. That they after all stand as it were amazed, and wonder at the depths, see 1 Tim. iii. 16.—"Seen of angels," ωφθην, it is not meant of a bare sight, but a sight which astonishes the understanding, "And takes up the heart: "He was seen with admiration and wonderment:" Thus Dr. Sibbs.

9. That which the glorified saints shall admire, when they arrive to a perfect knowledge, must needs be a great mystery: but the glorified saints shall admire at the mystery of this grace and love, in the day of Christ, nay, it will be the matter of their wonder to all eternity. See 2 Cor. i. 10. Therefore the doctrine of Godliness is a great mystery.

10. This will be further manifest, by considering wherein the greatness of this mystery doth consist.

First; Now the mystery of Godliness principally consists in the person of Christ, God manifest in the flesh. Paul determined to know nothing so much as "Christ, and him crucified," 1 Cor. ii. When we know Christ better, we shall understand this mystery better: Christ is the mystery wrapt up in all the Gospel, he is the scope of all the Scripture, the pearl hid in the field; every line is drawn to him, as the proper centre; all the types and shadows point to him, and all the promises run in him. Jesus Christ is really and truly God, and yet very Man, God and man in one person, and is not this a mystery? (1.) Is it not a wonder, that a woman should compass a Man? (2.) That he that made the world, should be born of a woman! (3.) That the Ancient of days should become a child of a day old! (4.) That blessedness itself should be brought under a curse for sinners! "Christ was made a curse for us, as it is written, cursed is every one that hangeth on a tree," Gal. iii. 13. (5.) That he that was the heir of all things, heir of both worlds, should be laid in a manger; (6.) That he who was God over all, should have no where to lay his head! (7.) That he should become poor, who was so rich, and by his poverty made others rich! Is not this a mystery? (8.) He by dying destroyed death; and unless he had died, we could not live; and by death he brought us to life! (9.) And is it not a mystery, that a person should be capable to die, and yet by his own power raise himself up again from the dead? (10.) Is not this a mystery, that the physician should die to cure his patient, nay, and unless he die, the sin-sick soul could not live; and that his blood should be the balsam? Is it not a great mystery, that the offended Saviour should suffer to free the offending sinner.

11. Is it not a mystery, that the nature of man should be so joined to the divine nature of God, that both should make but one Christ? and that our nature should be

exalted above the nature of the angels, that man should sit at God's right hand, that man should be very God, and God very man, in one person? O how great is the mystery of Godliness!

12. Is it not a mystery, that Christ suffered according to the decree and determined counsel of God, and yet the Jews did wickedly in putting him to death? Acts ii. 23, and iv. 28.

Secondly: The mystery of Christianity appear to be great, 1. In God's casting off the Jews who followed after righteousness, and in calling the Gentiles, who followed not after righteousness! That God should not be found of them that sought him, and be found of them that sought him not! (2.) That God should choose poor and contemptible ones into his service, and reject the wise, the noble, and the learned! and that by weak things he overcame the mighty, and by folly confounded the wisdom of this world!

Thirdly; There is a great mystery in election, in justification, in sanctification, in renovation, &c. Nay, what branch or part of the doctrine of Godliness is not full of mystery?

Fourthly; There is a mystery in every grace:

I. In faith: as, (1.) That a sinner should believe, i. e., go out of himself, and be carried above himself, to believe things impossible to man's sense, and above his reason; that he should seek for justification by the righteousness and obedience of another! for a man, as one would think, to have a great deal of holiness, and good works, and yet to throw it, as it were, all away, and be dead to it in point of trust and dependence! Is not this a mystery? (2.) To believe, when every thing is opposite to it; to work for life, and to oppose some sin, a natural man is ready to do; but to believe in Christ for life and holiness, to rely upon his doings, his works and merits, this the heart of man is averse to; nay, and Satan opposeth it, the world mocks at it, and accounts it foolishness. (3.) That a man should believe, and not see, nay, believe, as Abraham did, "in hope against hope."

3. There is a mystery in love, that a man should love him with an endeared affection, with a superlative love, whom the world can see no beauty in: nay, thus to love him, whom their natural eyes never beheld, nay, love him, who is able to make great, and save from all misery, and yet suffers his people, and best beloved ones, to lie amongst the pots, and to be hated and persecuted in the world, and to appearance, to be of all men the most miserable! A saint knows the reason of these things, but it is a mystery to others. The love of Christ turns the affections another way, it drives, as it were, Jordan back, it makes the waters ascend, and run up hill. Is it not a mystery, to see a saint, who hath a hundred, nay, it may be five hundred a year, a gracious wife, many sweet and lovely children, enjoying much health, and living in all prosperity; yet if he hath lost the light of God's countenance, or Christ be withdrawn from him, he is cast down, and greatly distressed and afflicted in his spirit, and crying out, Ah! what is all that I possess, since I want the love of Christ, the presence of Christ? . What is an estate, and no Christ? Wife and children, and no sight of Christ? Christ, saith he, is all to me, and all is nothing without him. This is a mystery to carnal hearts, they wonder at it: nay, to see a man, that hath all the comforts of the world, expose himself to cruel mockings, loss of goods, to imprisonment, and death itself for Christ's sake, is a strange thing to worldly men, they think the man is mad, it is a mystery to them, &c.

Fifthly; The effects and operations of grace and godliness are a mystery.

(1.) That God should make men wise, by teaching them to become fools, 1 Cor. iii. 18.

(2.) That the way to become rich, very rich, eternally rich, is to become poor: this is a mystery, yet this mystery is taught us in the person of Christ. David was a king, and very rich, yet cries out, "I am poor;" he was poor in spirit. This poor man cried, "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, and yet hath great riches," Prov. xiii. 17.

(3.) That the way to have all, is to lose all: and that a man gains most, when he loses most: is not this a mystery?

(4.) That men must die to live, or that the way to live is to die; nay, that God kills by making souls alive, and yet by that killing and death, brings them to life: and is not this a mystery? Sin must die, and we must die to sin: "Sin revived, and I died,"

Rom. vii. 11, yet by that death he revived, and lived. A man must die to^r self, or he can never live himself.

5. God makes men blind by giving sight, and turns that darkness into light; and is not this a mystery?

(6.) The way to honour and exaltation, is to be abased, and suffer ourselves to be trod upon; this is opened also in the person and life of Christ. To enjoy God's favour is first to bear his seeming frowns. And many such life mysteries there are in godliness.

Sixthly; There is a mystery in ordinances, which those who follow this trade should understand, a mystery in baptism, a mystery in the Lord's supper. But these things I cannot enlarge upon for want of room.

Use 1. Let all take heed they do not slight or reproach these mysteries.

2. Let them not think to understand them in their own fleshly wisdom.

3. Let them labour to get the power and operation of them upon their hearts, and then they will esteem them, and say, there is a truth in what we affirm and teach.

VI. He that would drive a Trade to gain by it, or thrive upon it, must follow it closely, he must make it his chief business, nothing will be done in it to purpose without diligence. So every Christian, who would gain by the Trade of Godliness, must keep close to it, he must follow it day and night, and manage it wisely, throughout all his other affairs. Godliness must be followed without intermission, it must be every day's work; the head, heart, hands, feet, time, strength, discourse, contrivance, must be taken up about it. No man can thrive in Godliness, if his heart be not in it. When thy hand is in the world, thy heart should be in heaven.

VII. He that drives a Trade with discretion, must take heed he runs not too far in debt, and that he keeps his books carefully, or else he may soon run out of all: so must a Christian take heed he run not far in debt. Debts will be contracted: "In many things we offend all:" but be sure to see these debts paid, lest the creditor come on a sudden upon thee. "If any man sin, we have an Advocate," &c. 1 John ii. 1. Renew repentance every day, and labour after fresh acts of faith; keep thy accounts even with God, observe the mercies thou receivest from him, and be sensible of thy faults and miscarriages.

VIII. There is no man that follows a great Trade, but ought to see he hath a stock sufficient to trust; he that cannot trust, in some callings, shall have but a poor Trade: so a Christian must be careful to get a good stock of faith and experience; for if a saint cannot trust God, he will never make any earnings of Godliness. It is true, it behoves a Trader to take heed whom he trusteth; So it behoveth a Christian; he must not trust his own heart, nor in his own righteousness, nor put too much confidence in princes. We can never trust men too little, nor God too much.

IX. A man that would follow a Trade to advantage, must be much at home, and keep his shop, and, as the proverb is, his shop will keep him; but he that is more abroad than at home, will soon come to beggary: so a saint must be much at home, and keep his own heart well. Some professors are more abroad, spying faults in other men, than they are in taking notice of their own.

X. A man that drives a Trade, ought to take heed he get not behind-hand, and instead of getting, lose by his trading: so ought a saint to take heed he go not backwards instead of going forwards, and lose instead of gaining. "Thou hast lost thy first love. Remember from whence thou art fallen, and repent," Rev. ii. 4, 5.

XI. Some men trade upon other men's stocks, as factors, stewards, &c. And such Traders are Christians, they trade upon Christ's stock, they regulate their affairs by Christ's advice, they drive on Christ's interest. All that saints have is their Master's money, and it behoveth them to lay it out, that it may bring in the most increase. Remember all your graces, gifts, and temporal goods too, are the Lord's.

XII. Some Trades require great layings out; and if a man is sparing in his layings out, he must expect his comings in will be accordingly: so the Trade of Godliness requires great layings out. A Christian, who will not lay out his strength, time, and parts, and what he hath, for God, will never grow rich in faith and Godliness.

XIII. Quick returns are the life of a Trade, and animate a man in his calling and business exceedingly: so quick returns do enliven and greatly encourage a Chris-

tian, when he finds God answer his prayers, as the promise runs, "Whilst they speak I will answer," &c., Isa. lxxv. 24.

XIV. Some men grow very rich by a Trade : so some Christians grow very rich in faith and experience, by Godliness. See the Church the City of God.

INFERENCES.

I. THIS may inform the saints what they undertake, when they enter upon the work and business of Godliness, they must look upon it as their chief and principal calling.

II. How are many men deceived ! they pursue the world as their chief business, and mind religion and Godliness, when they have nothing else to do.

III. Be exhorted, O Christian, to follow thy calling ; dost thou want motives ?

1. Consider, it is an honourable and ancient Trade ; Christ Jesus himself was of this profession, Godliness was his chiefest business ; all the saints and worthies of old followed this calling.

2. It is the best Trade and calling in the world : " For the merchandize thereof is better than the merchandize of silver, and the gain thereof than fine gold," Prov. iii. 14. Heavenly things are rare things, things of great worth. (1.) They cost dear, viz., the price of Christ's most precious blood. (2.) They are durable riches. (3.) O what precious things are pardon of sin, peace with God, union and communion with God ! What a rare thing is heaven ! is not a crown worth trading for ?

3. Consider who you trade with, and that is the great God, through Jesus Christ.

4. You have a faithful correspondent, one that ever lives to make intercession for you.

5. You have goods upon easy terms ; " Ask, and you shall receive." " Come, buy wine and milk without money, and without price," Isa. lv. 1.

6. It is the most profitable Trade : " Godliness with contentment is great gain. It is profitable unto all things, having the promise of the life that now is, and of that which is to come," 1 Tim. vi. 6, and iv. 8.

AFFLICTION COMPARED TO CLOUDS.

" *Clouds and darkness are round about him,*" &c., Psal. xcvi. 2.

" *A day of Clouds,*" Joel. ii. 2.

" *How hath the Lord covered the daughter of Zion, with a cloud, in his anger ?*" Lam. ii. 1.

Clouds are a moist vapour, exhaled from the earth and sea by the sun, and condensated by the cold in the middle region, and carried by the winds up and down, called the bottles of heaven ; which God, saith one, doth fill with wine and vinegar, with mercy or wrath.

By Clouds and darkness are meant Afflictions and dark providences, under which God oftentimes exercises his own people.

PARALLELS.

I. Clouds are many, " Who can number the Clouds in wisdom ?" Job xxxviii. 37. So the calamities of God's people are many, innumerable evils compass me about, many are the Afflictions of the righteous.

II. Clouds are said to be round about the Almighty, nay, " thick Clouds are said to be a covering to him," Job xxii. 14, and yet he dwelleth in the light, which no man can approach unto. Now when God is said to dwell in darkness, or to have Clouds and darkness round about him, it shows that God's works and ways are hid from us ; so that we are not able to see him, nor look up to behold what he doeth : God's providences are like Clouds, they obscure or hide God's counsel and way of his working from us ; he is in the Clouds though we see him not, those Clouds and darkness which are about him do not hinder his sight of us, though they hinder our sight of him.

III. Clouds are of different kinds, some are said to be thick and very black, when others have a kind of thinness in them, and are, as Mr. Caryl notes, as it were, transparent ; some are more gross and opacous, quite hindering and intercepting our sight of things beyond them : so some of God's dispensations are dark, very dark, and others more bright ; some are so dark and gloomy, such black and thick Clouds

are over us, that we can see no light, we cannot see through them, no seeing things beyond them; when others are not so dark, they are like light Clouds, the mind of God may be seen and plainly understood in them. Job was covered with thick darkness, he understood not the reason why God contended with him, he had quite lost sight of the Almighty; "I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, I cannot behold him; he hideth himself on the right-hand, that I cannot see him," Job xxiii. 9, 10. But it was his mercy, God was hid on the right-hand: for sometimes he hides himself on the left hand from a people.

IV. Clouds make the day dark, dull, and people very melancholy: so some of God's dismal providences make the dispensation in which we live very dark and uncomfortable, and fill us with trouble and sorrow.

V. Clouds are at the commandment of God, he covers the heavens with them, and again dissipates and scatters them at his pleasure: so all the troubles and calamities that attend a people or nation, are brought upon them by the ordering and overruling hand of God's providence: is there any evil in a city and I have not done it? "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord?" &c., Isa. xlii. 24. And then he again, sometimes in an unexpected manner, scatters all the thick Clouds in a moment, making the day clear, serene, and comfortable.

VI. Clouds sometimes grow thicker and thicker, threatening a dismal storm of thunder and hail, causing all that are in the field to hasten home: so the dispensations of God's judgments sometimes are such, that all God's people fear a dreadful storm will come upon them; and then those who have strayed abroad and estranged themselves from God, begin to look about them, and hasten home apace, to take sanctuary in God.

VII. Clouds cover the face of heaven; many vapours gathering together rise up and darken the sun, and keep us from the comfortable aspect thereof: "I will cover the sun with a Cloud." The same word that is used for a Cloud, doth signify a multitude: so Clouds, as Mr. Greenhill observes, sometimes signify a multitude of men, a multitude of enemies, as it was prophesied concerning Nebuchadnezzar's army, and of the great Gog, "Thou shalt ascend, and come like a storm, and shalt be like a Cloud to cover the land."

VIII. Clouds are so swift, that they are irresistible; they pour out the rain, and none can let them: so the enemies and other troubles, come sometimes in upon God's people, that there is no stopping them.

IX. Clouds are such plain emblems of misery and Affliction, that the Hebrew word עָנָן for a Cloud, signifies also calamity: so the day of the Lord's wrath in scripture is set out by Clouds frequently: "That day is a day of trouble and distress, a day of darkness and gloominess, a day of Clouds and thick darkness."

Now the reasons why God brings Clouds and darkness upon his people, are many, which I must pass by.

AFFLICTION COMPARED TO FIRE.

"Wherefore glorify ye the Lord in the Fire," Isa. xxiv. 15.

"I will bring the third part through the Fire," Zech. xiii. 9.

"And the Fire shall try every man's work, of what sort it is," 1 Cor. iii. 13.

FIRE is taken in the holy Scripture two ways, either literally, or figuratively and metaphorically; and so it signifies several things, and amongst the rest, these;

1. The wrath of God, Mal. iv. 1.

2. The effects of his wrath, Isa. lii. 4.

3. Any sore and dismal Affliction, trial, or persecution, Isa. xxiv. 15.

Note. Judgments, or sore calamities, are compared to Fire.

PARALLELS.

I. There is a great judgment and terror in Fire let loose upon a people: so when God brings in enemies, or lets loose upon a people, it is a great judgment, very terrible and amazing.

II. There are different Fires: some are a judgment, as before; but others are profitable, as the refiner's Fire: so there are different metaphorical Fires. God's wrath on the wicked is like a devouring and consuming Fire, that burns up all; but the Fire in which he puts his own children, is like the refiner's Fire. Afflictions and judgments upon the godly, are but to burn up their corruption, and make them more pure; they shall not consume them.

III. Some fires break forth suddenly, and unexpectedly: so some judgments break forth upon a people and nation suddenly, when no man looks for it, whether it be plague, sword, or famine.

IV. Fire burns terribly; when it hath gotten to a head, it is hard to stop it: so when the wrath of God breaks forth in good earnest upon the wicked, it is hard to stop it, though wrath hath been quenched by prayer, yet sometimes prayer cannot quench wrath; "Pray not for this people," Jer. vii. 16.

V. The Fire will refine gold, and make it more fit for use; but wood, hay, and stubble it consumeth to ashes: so sincere Christians endure the Fire of affliction, and are made better by it; but all drossy professors and hypocrites the Fire of persecution consumes.

AFFLICTION COMPARED TO A ROD.

"Let him take his Rod away from me," Job ix. 34.

"I will visit their transgressions with a Rod," Psal. lxxxix. 32.

"Hear ye the Rod," &c. Mic. vi. 9.

THE Rod hath divers acceptations.

1. The word *שֶׁבֶט* *shabat*, is taken sometimes strictly, for a bow or sprig growing from the stock of a tree, because a Rod or staff is made of a bough of a tree.

2. It signifies a sceptre, the sceptre of a king, an emblem of power, &c. And because in ancient time, as the learned observe, they were wont to make sceptres of such Rods, and all sceptres have the form or shape of a Rod; therefore the original expresses the Rod and the sceptre by the same word. Gen. xlix. 10. "The sceptre, *shabat*, the Rod shall not depart from Judah," &c. This sceptre, saith Mr. Caryl, denotes two things.

1. Authority to judge or command, (2.) Power to correct or punish.

3. The word sometimes refers to ecclesiastical or spiritual discipline, or censure of the Church, "Shall I come with a Rod," &c.

4. The word is often used in Scripture to signify punishment or correction, because correction is often given with a Rod, and therefore to be under the Rod, is to be under punishment or Affliction, &c. "The Rod and reproof give wisdom," Prov. xxix. 15. There is a divine Rod of chastisement for the godly, and an iron Rod of wrath and vengeance for the wicked. And in this sense the words are to be taken in the above cited texts.

PARALLELS.

I. A Rod puts to pain, if it be sharply laid on; it makes a person to smart, and cry out, &c. So Afflictions are grievous and painful to flesh and blood; they wound and pain the outward man, whilst the inward man takes pleasure in them: "I take pleasure in infirmities, in reproaches, in persecutions, in necessities, in distresses for Christ's sake," 2 Cor. xii. 10. Yet in another place the same apostle saith, "No Affliction for the present seemeth to be joyous, but grievous," Heb. xii. 11. As the spirit would not do those evils, which the flesh would and doeth; so the flesh would not endure those evils of sorrow and Afflictions, which the spirit gladly yieldeth to. As a believer delights in the law of God after the inward man, when the flesh is vexed and troubled at it: so he delights in the Rod after the inward man, when his corrupt part is most impatient and unquiet under it, "Rejoice when ye fall into divers temptations," Jam. i. 2: that is, into divers Afflic-

tions. The flesh hath its sense, and feels smart; but the spirit is armed with faith, which overcomes the smart. Afflictions were not so much as a Rod, if they did not pain and make smart; and we are not so much as Christians, if we cannot bear the smart with patience, &c.

II. A Rod is used to correct, not to kill. "Affliction is called a Rod, in regard of the hand that useth it; a sword is in the hand of a judge, and a Rod in the hand of a Father. God deals with his people, as a father with his children, in chastising them. When we offend him, he doth not take a sword in his hand to slay us, but a Rod to scourge us."

III. A Rod is used by a father when no other means will reclaim the child: so God never afflicts his people, but when he sees there is need of it, he seeing no other means will do. "He doth not willingly afflict nor grieve the children of men," Lam. iii. 33.

IV. A father hath divers Rods; if one will not do, and make the child bow and submit, and humble himself, another shall: so God hath divers Rods; as sometimes corrects with the Rod of sickness, losses, crosses, &c. Sometimes with the Rod of poverty, sometimes with the Rod of desertion; and sometimes he uses the wicked in his hand, as a Rod to afflict and chasten his own people, which is one of the worst of God's Rods; and therefore David chose rather to fall into the immediate hand of God, than to be scourged with the Rod of the enemy. The Assyrian is called the Rod of God's anger, Isa. x. 5.

V. In using the Rod, the tender father always designs the good of the child: so God in afflicting and chastening his people, designs their great good; "It is not for his pleasure, but our profit, that we might be partakers of his holiness," Heb. xii. 10.

INFERENCES.

I. Let those Christians who are under the Rod, confess they have deserved it: he hath not punished us according as our sins have merited at his hands.

II. Let us from hence also learn to submit to the Rod, and not strive and struggle with God. O how uneasy are some men and women under affliction. O, I could bear, saith the soul, any thing but this. Alas! is it necessary that thou shouldst choose thine own Rod? God will correct us with that Rod he pleases, according to his good pleasure it must be, for the degree and kind of it too; and are you troubled at the Rod, at this Rod? It may be you had rather God should afflict you some other way; but God sees this is the best, and no other will do the work upon your hearts. It may be, if we had committed some other sins, and not such and such a sin, we should have been corrected but with such and such Rods, and not with this which seems most cross and grievous to us.

III. Let us labour to find out what God speaks to us by the Rod; let us search and try our ways, Lam. iii. 40. Many times we may find out our sin by the punishment of it.

IV. Let us confess our faults when we are under the rod: God hearkens to hear what we say: "Against thee only have I done this thing, and in thy sight," Jer. viii. 6, Psal. li. 4.

Quest. Some may say, why does God use the Rod?

Answ. 1. Because believers are his children: fathers will look after the good of their children. To spare the Rod, may be the ruin of the child, Prov. xxii. 15.

2. Because the sins of God's own people are grievous in his sight. "You have I known above all the families of the earth, and therefore will I punish you for your iniquities," Amos iii. 2.

VI. Hear the Rod: "The Lord's voice crieth to the city, and the man of wisdom shall see thy name. Hear ye the Rod, and who hath appointed it."

1. The man of wisdom is one that fears God, Prov. ix. 10. A holy man is a wise man, and a sinner is a fool; holiness is the best wisdom, and wickedness is the greatest folly.

2. He that escapes the greatest evil, and chooses the greatest good, is a man of wisdom.

3. He that prefers the good of his soul before the good of his body, is a man of wisdom.

4. The man of wisdom will hear the Rod. (1.) He will commune with his own heart, to find out the cause of God's anger, the cause of Affliction. (2.) He will tremble at God's judgments. (3.) He will justify God under the Rod. (4.) He is one that finds out God's name in the Rod: He finds out anger in the Rod, mercy in the Rod, wisdom in the Rod, power in the Rod, faithfulness in the Rod, &c.

5. A wise man under the Rod will endeavour to turn away and pacify the anger of God.

There is, it appears, a voice in the Rod, which a wise man strives to understand. (1.) There is a chiding voice in the Rod. (2.) And not only so, but in some Rods an amazing voice. (3.) A threatening voice. (4.) An awakening voice. (5.) A convincing voice. (6.) There is an humbling voice in the Rod.

Quest. Why do so few men and women hear and understand the voice that is in the Rod?

Ans. 1. Because the Affliction or judgment perhaps is general, it is hard for men to make special and particular application of common calamities.

2. Because men are more subject to look to secondary causes in the Rod, than to the immediate hand of God.

3. Because men are so heedless and insensible, they will not trouble themselves to find out the voice that is in the Rod.

4. It is because men are so full of other business, that they have not time to hearken to God's voice in the Rod.

5. It is because they do not see any present effects of God's hands; he is lothe to strike: "How shall I give thee up, O Ephraim:" &c.

AFFLICTION COMPARED TO A FURNACE.

"But the Lord hath taken you, and brought you forth out of the iron Furnace," Deut. iv. 20, Jer. xi. 4.

"And lead in the midst of the Furnace," Ezek. xxii. 18.

A Furnace is either properly, or figuratively.

1. Properly. (1.) For a place which refiners refine their gold in, Prov. xvii. 3. (2.) A place of torment, such as was that which the three worthies were put into, who refused to worship Nebuchadnezzar's golden image, Dan. iii. 6—22.

2. Metaphorically, for heavy and cruel bondage, Deut. iv. 20, Jer. xi. 4. For hell-torments, Matt. xiii. 42. "And shall cast them into a Furnace of fire."

Note. Afflictions, or sore and cruel trials, are compared to a Furnace.

PARALLELS.

I. A Furnace is prepared for gold: "The refining-pot for silver, and the Furnace for gold;" so Afflictions are appointed for the saints, who are compared to gold.

II. A Furnace refines gold, and makes it much more pure than before: so doth Affliction refine, and make more holy, the hearts and lives of godly Christians: "When he hath tried me, I shall come forth as gold," Job xxiii. 10.

III. A Furnace is made sometimes very hot: so Afflictions are sometimes very sore and grievous to the godly. A weak fire will not refine some gold; no more will small trials refine some Christians.

IV. A Furnace melts the gold, and makes it soft, before it is refined: so Afflictions melt or make the hearts of believers soft: "And I will leave you there, (speaking of the Furnace) and melt you," Ezek. xxii. 20.

V. A Furnace consumes tin, lead, &c., and also the drossy part of gold: so those Afflictions and trials God brings upon his people, burn up or consume all loose and hypocritical professors, who are compared to base metal, as tin, lead, &c. And not only so, but also all the filth and corruption of such who are sincere. "Into thy smoke shall they consume," speaking of ungodly ones, Psal. xxxvii. 20. See Christ a Refiner.

VI. Some Furnaces denote great torment; it is an amazing thing, to be thrown into a hot fiery Furnace: so some Afflictions and judgments brought upon an ungodly people, are very terrible, when they are in wrath. The wrath of God is to wicked men like a burning and consuming Furnace: "Who can stand before his indignation? or who can abide in the fierceness of his anger? His fury is poured out like fire," Nah. i. 6. See Furnace, as it respects hell-torments.

AFFLICTION COMPARED TO THE WINTER.

"For lo, the Winter is past," &c., Cant. ii. 11.

SOME understand by Winter, the state of the elect before conversion; but others, in my judgment, upon better grounds, those cruel persecutions the Church of God shall be under during the reign of the tyrannical and antichristian powers of the earth: "The Winter is past, the rain is over and gone," &c. These things, saith Mr. Ainsworth, may be applied to the outward troubles and grievances of this life, by the malice of the world, as when Israel was brought into the bondage of Egypt, and of Babylon, and after was released: likewise to the spiritual Winter, reign, and rage of antichrist; after which the graces and fruits of the Gospel began again to flourish: it may also signify the Afflictions of the soul.

PARALLELS.

I. Winter is a time of cold, attended with snow, frost, storms, and sharp weather: so whilst the spiritual Winter of the Church continues, sharp and bitter storms of persecution frequently arise upon the godly.

II. Winter, though it be sharp, yet it is a profitable and wholesome season of the year, in respect of the body of man, and fruits of the earth: so it is the spiritual Winter of the Church, or soul; the godly can no better be without adversity, than we can be without Winter.

III. Winter-frosts, &c., kill the worms, weeds, and vermin: so do Afflictions, and the frosts of persecution, destroy the weeds of our corruption, and free the Church from carnal professors, who are like worms, and base vermin, that hinder the growth of God's choice grain.

IV. In Winter it is a difficult and hard thing to travel some roads: so it is a difficult thing to travel in the way to heaven, *i. e.*, to keep on in the path of Gospel holiness and obedience, in the day of persecution.

V. In Winter many things look as if they were dead; trees, flowers, and plants have no beauty in them, they are not pleasant to the eye: so whilst the Winter-time of the Church continues, the blessed trees and plants of righteousness seem as if they were withered, and their beauty and glory gone, by means of the tyranny and oppression of the ungodly: but when the winter is past, and the longed-for spring beginneth to appear, they will sprout up, and flourish again gloriously.

VI. In Winter we have now and then some good and comfortable weather: so now and then in the Winter-time of the Church, there is a sweet, serene, and calm time of peace and tranquillity: "Then had the Churches rest throughout all Judea, Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied," Acts ix. 31.

VII. The Winter makes the spring and summer much more acceptable and sweet: so the storms, tempests, cold frosts, and nipping time of trouble, oppression and persecution, will cause the golden age of the world, *viz.*, the reign and kingdom of Christ, like the spring and summer, to seem much more sweet and acceptable to the saints, and all that fear God. This is signified by the singing of birds, &c. "They shall sing in the heights of Zion," &c. "The wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing," &c., Jer. xxxi. 12, Isa. xxxv. 1, 2.

VIII. In Winter, frosts, and cold pinching weather usually last not long; they are but for a season; a thaw will come: so the Afflicted state of a godly man, though it be unpleasant, yet it is not lasting, to be sure not everlasting. Though some frosts hold longer than others, yet none hold always; summer will come: and usually where Winter is fiercest, summer for a recompence is pleasantest. Our modern geographer,* having described the sharpness of Winter in Muscovia, concludes thus: "Such is their Winter, &c. Neither is their summer less miraculous; for the huge seas of ice, which in a manner covered the whole surface of the country, are at first

* Heylin's Geography.

approach of the sun suddenly dissolved, the waters dried up, and the earth dressed in her holy-day apparel; such a mature growth of fruits, such flourishing of herbs, such chirping of birds, as if it were a perpetual spring." Even thus, after a cold Winter of Affliction, shall the Church, or a particular soul be relieved by a sweet and comfortable summer of prosperity.

INFERENCES.

I. This may help the godly to bear up under Afflictions and sufferings in this world. What though they be pinching and troublesome whilst they last, yet they have a very good effect. Like as frost mellowes the earth, and after it the clods crumble easily; whereas if there was no Winter, no frost, they would be more stiff, and not fit for the husbandman: so thy heart is hereby made mellow, and more meet and fit to receive the good seed. Frost dries up the ill humours of the earth; so do Afflictions those of the soul, &c. The Winter frosts kill the weeds and worms which eat the roots, and hinder the growth of herbs and corn; so Afflictions tend to kill our lusts, those weeds and worms, that breed and grow in our hearts always, hindering our fruitfulness in grace and true godliness.

II. You know fire does well in Winter, to warm the blood, &c. So the fire of the Spirit will warm and heat thy soul in and under Afflictions and temptations; get therefore near it, and labour to experience its powerful operations. See the Word and Spirit compared to Fire.

III. It may reprove such who are discontented under Afflictions; they would not be in such and such a troubled condition, &c. Alas! soul, will a wise man be angry and offended with the Winter? Wouldst thou have all summer and no Winter? all peace and prosperity, and no adversity! Consider how necessary Winter is.

AFFLICTION COMPARED TO DARKNESS.

"Behold trouble and Darkness," &c., Isa. viii. 22.

"And brought me into Darkness," &c., Lam. iii. 2.

"A day of Darkness," &c., Joel ii. 2.

DARKNESS is taken properly, or metaphorically.

1. Properly; Darkness is nothing else but a privation of light; it is no positive creature, it hath no cause in nature, but is the consequent of the sun's absence.

2. Metaphorically, or improperly; it signifies divers things: (1.) The state of nature, or unregeneracy, or deep alienation from the life of God; "Ye that were sometimes Darkness," &c., Eph. v. 8, 11. (2.) Several sins wherein wicked men live. (3.) Desertion. (4.) The grave. (5.) Hell. (6.) Afflictions.

Note: Afflictions, calamities, and spiritual desertions, may be compared to Darkness.

PARALLELS.

I. Darkness is a judgment; thick Darkness was one of the plagues of Egypt; so some calamities and severe Afflictions are brought upon a people or nation, as a just and dreadful judgment of God.

II. Natural Darkness is occasioned by the absence of the sun, and obscurity of the other luminaries of heaven. So some Afflictions and calamities are occasioned by the absence of the light of God's word, and hiding of his face. When the Gospel is taken away from a people, that people is presently involved in thick Darkness, which is a most sore and fearful judgment.

III. Darkness is very uncomfortable, it is a dolesome thing to have no light. So to be under some Afflictions, especially desertion, is the most uncomfortable state in the world.

IV. Darkness causeth a man to lose his way, and wander about, and exposeth him to many dangers. So spiritual Darkness causes a man to stumble. "Walk whilst thou have the light, lest Darkness come upon you; for he that walketh in Darkness, knoweth not whither he goeth," John xii. 35. "Give glory to the Lord your God, before he cause your feet to stumble upon the dark mountains; and whilst you look for light, he turn it into the shadow of death," Jer. xiii. 16.

V. There are degrees of Darkness; Darkness, and thick Darkness, and the blackness of Darkness, &c. One degree of Darkness may attend the day; a day may be dark, but not like the Darkness of the night; and some nights are darker than others, as experience shows. And hence we read of Darkness, and of the shadow of death; "Though I walk through the valley of the shadow of death, I will fear no evil," &c. Psal. xxiii. 4; that is, the greatest Darkness and evil that can befall a godly man. The shadow of a thing in scripture, saith Mr. Caryl, denotes the power of a thing; and to be under the shadow of a thing, is to be under the power of it. To be under the shadow of the Almighty, is to be under the power of the Almighty, &c. To be under the shadow of death, is to be under the power and reach of it. Though I may be so near death, that it may seem to others to be really death, and that it is impossible to escape death, yet will I fear no evil. Some Afflictions threaten death upon God's people, and upon his concerns and interest in the world, and Christians may seem to be under the influence of death. The influences of death are those fears, and doubtings, divisions, distractions, and vexations of heart and mind, cries and confusions, which usually accompany or prepare the way for death, "Let Darkness and the shadow of death stain it," &c., Job iii. 5; that is, such Darkness as dwells with death, such Darkness as fills the house of death, the grave. Such Darkness as this, Heman complained of; "I am accounted with them that go down into the pit, &c.; free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off by thy hand. Thou hast laid me in the lowest pit, in Darkness, in the deep. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves, Selah," Psal. lxxxviii. 4—7. He seemed to be under the greatest Darkness, so sorely deserted, that he saw no light, he sat in the very shadow of death, viz., deadly Darkness, thick Darkness, stifling Darkness, such as in deep pits and mines under the earth, where vapours and noisome damps do many times strike men with death, in the most deplorable state and condition imaginable. It is one thing to have some Afflictions, and some doubtings of mind and spirit; another thing, to be in these great depths of Affliction and desertion.

VI. No natural Darkness is so thick and dismal, but God can make it worse; he hath power over the Darkness, as well as over the light; "I form the light, and create Darkness; I make peace, and create evil. I the Lord do all this," Isa. xlv. 7. So no Affliction or sorrow is so grievous, but God can make it much greater. Though we may be in Darkness, nay, in night Darkness, yet this Darkness may increase more and more, to a perfect night of Darkness. "I will punish you yet seven times more for your sins."

VII. Darkness is more grievous to such as have enjoyed much light, than to a man that was born blind; for one that hath had his perfect eye-sight, and hath known how sweet a thing light is, how sad and lamentable is it for him to lose his sight, or to dwell in Darkness! So it is more grievous to a Christian, who hath lived in a land of light, and hath long enjoyed the sweet favour and light of God's countenance, to be deprived of all spiritual light and comfort, than it is to a person, who never knew how sweet divine light, communion with God, and the blessings of the Gospel are.

VIII. Let Darkness be never so great, yet God can soon expel it, and bring forth light in the room of it. So it is easy with God to turn our night of sorrow and Affliction, into light, joy, and a good day.

IX. Darkness is many times mixed with light, so that it is hard to say which is most, the light or the Darkness. So sometimes it is with a people, or particular soul. "But it shall be one day, which shall be known to the Lord, not day, nor night. But it shall come to pass that at evening time it shall be light," Zech. xiv. 7. It shall be dark; but at even-time, that is, when thicker Darkness is looked for, and suddenly expected, instead of that, there shall be light. God grant it may be thus with his poor Church in England.

INFERENCES.

I. Bless God for light. O what a sad thing it is to be in Darkness, either to be deprived of the happy fruition of the light of God's countenance, or of the light of God's word and ordinances!

II. Work whilst you have light, lest Darkness come upon you. Is not England threatened at this time with a night of Popish Darkness.

III. But however, there is comfort to the godly: though their day may be clouded, and darkness may invade them, yet it will be light again. "Light is sown for the righteous, and gladness for the upright in heart," Psal. xcvi. 11. Light is like seed hid under the clods, but it shall sprout, and spring up gloriously in a little time.

1. It is sown in the purposes and decrees of God: He hath purposed and decreed to give light to the righteous, and joy and gladness to the upright in heart.

2. It is sown in the glorious attributes of God.

3. It is sown in the faithful promises of God.

4. It is sown in the faith and prayers of the people of God. There is a plentiful stock of seed sown in this respect, and it shall in due time spring up; the prayers of the saint's fallen asleep, are not lost.

5. Light, and a good day, is sown in all the sufferings of the saints; if we suffer with him, we shall also reign with him.

6. Light and gladness is sown as it were in the horrid wickedness of the ungodly. Was not light and gladness sown for the Israelites, in the sins of the Amorites? (1.) In the sin of self-confidence the seed may be said to be already sown, "Behold I sit a Queen, and shall see no sorrow," Rev. xviii. 7. (2.) In the sin of blasphemy. (3.) In their treachery and deceit. (4.) In their bloody cruelty.

AFFLICTION COMPARED TO A STORM OR TEMPEST.

"As fire burneth the wood, and as flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy Storm," Psal. lxxxiii. 14, 15.

"The east-wind carrieth him away, and he departeth: and a Storm hurleth him out of his place," Job xxvii. 21.

"A Covert from the Storm," Isa. iv. 6.

"When the blast of the terrible ones is as a Storm against the wall," Isa. xxv. 4.

"And the winds blew, and beat upon that house, and it fell, and great was the fall of it," Matt. vii. 27.

By Storms and Tempests are meant two things: 1. The terrible wrath and vengeance of God against the wicked. 2. The fierce wrath of the ungodly against the righteous.

Note. Wrath, whether it respects the wrath of God or man, is compared to a Storm, or terrible Tempest.

We shall speak of this metaphor, Storm and Tempest, principally in reference to the wrath and judgment of God.

PARALLELS.

I. A Storm or Tempest sometimes is looked for and expected, by certain signs which some observe, a considerable while before it comes; by the gathering of the clouds, they see a storm threatened: So the wrath and displeasure of God against a people, or nation, is by some observing men expected and looked for before it comes. There are certain signs, which are like the gathering of the clouds. (1.) When sin grievously abounds. (2.) When the hand of God hath been lifted up, and yet sinners are not humbled. (3.) When many faithful and eminent servants of God are taken away by death. (4.) When there are strange and wonderful signs or prodigies seen in the heavens, or upon the earth, or waters, &c. (5.) When the people of God generally, as one man, do look for it; for God usually goes first upon the hearts of his own people in this respect. (6.) When former afflictions do not humble, nor work reformation in professors, and others.

II. A Storm comes now and then very suddenly, before men are aware: So doth the Storm of God's wrath come oftentimes very suddenly upon a sinful nation and people. It may be the plague this night breaks forth, or a fire, or a war, which men dreamed not of: "When they cry peace and safety, sudden destruction," &c. 1 Thess. v. 3. I only allude to that text.

III. A Storm is sometimes very tempestuous, mixed with thunder, lightning, and great hail, so that it is very terrible, causing horror, and amazement in most men and women: so the wrath of God sometimes breaks forth upon a people in a most

sore and dismal sort, so that the mountains, the great ones of the earth, quake at him and all are afraid of his judgments, and cry out to the rocks and hills to cover them: "The Lord thundered with a great thunder on that day upon the Philistines and discomfited them," &c. 1 Sam. vii. 10. The Lord also thundered in the heavens, and the Highest gave his voice, hail stones and coals of fire: Yea, he sent out his arrows, and scattered them; and he shot out lightning, and discomfited them, Psal. xviii. 13, 14.

IV. A Storm and cruel Tempest is irresistible; man cannot withstand it when it comes: so the wrath and judgments of God, when they come in fury upon a people, there is no resisting of them: "Who can stand before his indignation."

V. A dreadful Storm many times makes sad desolation, blowing down houses, and tearing up trees by the roots: so the wrath of God many times makes great desolation: it sweeps away thousands, and ten thousands, leaving towns and cities almost without inhabitants: "Come, see what desolation the Lord hath made in the earth."

VI. God sometimes suffers the devil to raise the wind, who thereby does great mischief, as in Job's case, Job i. 19. So the D  vil, and his instruments, are many times suffered to raise a great Storm of persecution upon the Lord's people.

AFFLICTION COMPARED TO A FLOOD.

"*The Lord sitteth upon the Flood,*" &c. Psal. xxix. 10.

"*All thy Floods and waves are gone over me,*" &c., Psal. xlii. 7.

"*For the enemy shall come in like a Flood,*" &c., lix. 19.

"*The Floods have lifted up their heads, O Lord,*" &c., Psal. xciii. 3.

"*And the Floods came,*" &c., Matt. vii. 27.

By Floods some understand ungodly men; others, afflictions; and those principally which wicked men bring upon the saints. Thus Ainsworth, and divers others expound it. Afflictions and troubles, saith Caryl on Job xxviii. 20, are often compared to waters in the Scriptures, &c.

P A R A L L E L S.

I. A Flood is the gathering together of many waters: so the ungodly oft-times gather themselves together against the righteous; "For lo, thine enemies make a tumult; and they that hate thee, have lifted up the head.—The tabernacles of Edom, and the Ishmaelites; of Moab and the Hagarenes, Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre," &c. Psal. lxxxiii. 2, 6, 7. And as many enemies combine together against the saints; so oftentimes many afflictions of divers kinds do beset them: "Many are the afflictions of the righteous."

II. A Flood, or many waters meeting together, roar, and make a great noise: so the wicked, combining together against the interest of Christ, roar, as it were, in belching out cruel threatenings against the saints. Thus Pharaoh and the Egyptians made a great noise, as if they would in a moment have swallowed up poor Israel. "The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them," Exod. xv. 9.

III. A Flood comes many times suddenly: so do afflictions and troubles come upon God's people.

IV. A Flood many times rises very high, overflowing all banks and bounds: so the ungodly rise high in rage and malice against the saints, breaking down all bounds of law and justice, and banks of humanity, making fearful incursions upon the just rights and privileges of God's people, both civil and ecclesiastical.

V. Floods come violently, there is no stopping them: so afflictions come in like manner oftentimes upon the saints; there is no escaping or stopping the dismal providence of God.

VI. Floods of water come successively, one wave following another: so do troubles and afflictions frequently upon a believer; like Job's messengers, one at the heels of another.

VII. Floods many times drive down trees and houses, &c. So afflictions and grievous calamities drive down, and carry away the house and hope of a foolish builder, or unsound professor, Matt. vii. 29.

INFERENCES.

I. WHAT a mercy is it God's people have not been drowned in these Floods, long before this time! it is the Lord only that hath set up a standard against them. As the waters have risen higher and higher, so he hath graciously raised the banks of his divine Providence, and thereby prevented the danger.

II. Let not God's people be afraid, for the Lord sits upon the Floods, &c.

1. He sits upon the Floods as an observer, his eye is upon the wicked, he sees what they are doing in secret, their counsels are not hid from him.

2. The Lord sits upon the Floods, to direct and order their course; Afflictions are ordered by him, both in respect of kind and duration.

3. The Lord sits upon the Floods as a restrainer; He can assuage these mighty waters at his pleasure: "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain."

4. The Lord sits upon the Floods, as a preserver; he it is that keeps his saints from drowning: "When thou passest through the waters, I will be with thee," &c., Isa. xliii. 2.

5. The Lord sits upon the Floods as a glorious Deliverer: "Many are the Afflictions of the righteous, but the Lord delivereth him out of them all."

AFFLICTION COMPARED TO HEAT.

"Where thou makest thy flock to rest at noon," Cant i. 7.

"A shadow from the Heat," &c., Isa. xxv. 4.

"And when the sun was up, they were scorched," Matt. xiii. 6.

THE Afflictions and sorrows of the godly are set forth by extremes, by extreme cold, frosts, &c., and then again by extreme Heat: both are grievous to be borne and endured. Their effects are such, that they aptly illustrate the miseries of the Lord's people in this world. By the Heat, or hot and scorching beams of the sun, in Matt. xiii. 6, our Saviour himself sheweth, is meant persecution, verse 21.

PARALLELS.

I. NATURAL Heat is from heaven, it is occasioned by the scorching beams of the sun, the earth naturally being cold: "So Afflictions come not out of the dust, neither doth trouble spring out of the ground," &c., Job v. 6, 7. Though the meritorious cause of all our sufferings is our sin, and so materially they are from ourselves; yet the Lord is the efficient cause of them: is there any evil in the city and I have not done it?

II. Great Heat, or the continual scorching beams of the sun, are grievous to be borne: so sore Afflictions, and fiery trials, are grievous to God's people, I mean their fleshly part: "No Affliction for the present seems joyous, but grievous," &c., Heb. xii. 11.

III. In a time of great Heat, or in the hottest time of the day, in very hot countries, great labour is unpleasant, and very hard to be undergone: so it is hard to labour and bear heavy burdens in God's vineyard, viz., to stand up for, and maintain the truth, in a time of hot persecution, as many faithful servants of God found by experience in the Marian days, &c.

IV. Great Heat, or the continual scorching beams of the sun, quickly fade, consume, and spoil the beauty of the body: so cruel sufferings and persecutions spoil the outward beauty of the Church, making her look very black and deformed in the eyes of the world, which made the spouse to cry out, "I am black," &c., which she attributed to the vehement and scorching sun-beams of persecution: "The sun hath looked upon me," Cant. i. 5, 6. And as persecution seems to mar the external beauty of the Church and people of God, rendering them the most miserable people in the world to a carnal eye: so likewise other Afflictions have the like effect upon the body: "My skin," saith Job, "is black upon me, and my bones are burnt with Heat," Job xxx. 30. The skin, and external beauty cannot hold its own against the ill effects of a disease, especially if lasting: "When thou with rebukes dost correct a man for his iniquity, thou makest his beauty to consume away like a moth," &c., Psal. xxxix. 11.

V. The scorching Heat of the sun is but for a short time, in the heat of the day; so the persecution lasts but for a short time: "Our Afflictions which are but for a moment," &c. "Sorrow may continue for a night, but joy shall be in the morning," &c.

VI. In the time of Heat, and hot scorplings of the sun, men use to betake themselves to some shadowy places for refreshment: so in the day of Affliction, and hot persecution, the Church of God, and each sincere Christian, hath a shadowy place to retire unto; God affords sweet refreshment to his suffering saints.

VII. In a time of great Heat, the fruits of the earth, and many green things are dried up, and withered away, and a famine many times follows: so by the means of a hot and cruel persecution, many Christians, who seemed zealous for God, and to have much greenness upon them, in a day of liberty and prosperity, are dried up, like the fruitless fig-tree, and wither away; and also sometimes a famine of the word follows.

VIII. In a time of great Heat and drought, those trees that are planted by the water-courses flourish sweetly notwithstanding: so all faithful and sincere Christians, in the hottest time of persecution, shall flourish, and not cease from yielding fruit: "Blessed is the man that trusteth in the Lord.—For he shall be as a tree planted by the water-side, and that spreadeth out her roots by the river, and shall not see when Heat cometh; but her leaf shall be green, and she shall not be careful in the year of drought, neither cease from yielding fruit," Jer. xvii. 18.

AFFLICTION COMPARED TO WORMWOOD.

"Remembering mine Afflictions, and my misery, the Wormwood, and the gall," Lam. iii. 19.

WORMWOOD properly is an herb well known amongst us, upon the account of its exceeding bitterness; hence a common proverb rises, "It is as bitter as gall or Wormwood," &c.

PARALLELS.

I. WORMWOOD and gall, and other bitter things, are physical, very good in divers distempers: so afflictions are good spiritual physic; the diseased soul receives much profit by them many ways: 1. They purge out the corrupt and noxious humours of the soul. 2. They tend to abate and pull down the tympany of pride. 3. They are good against spiritual deadness. 4. They are against spiritual barrenness; nothing, when sanctified, makes a soul more fruitful. 5. They kill worms, as Wormwood naturally doth, principally the Worm of an accusing conscience, that breeds out of the corruption to the heart and life, &c.

II. Wormwood, gall, or aloes, are not commonly given alone, but are mixed with other ingredients, otherwise it is hard to take them down: so God mixeth mercy with Affliction; in the midst of judgment, he remembers mercy towards his own people. Babylon shall have nothing but gall and Wormwood, it shall be without any composition of mercy and pity; hence said to be a cup without mixture, &c.

III. Wormwood and gall are exceeding bitter, and make such things bitter as are given with them, though sweet in their own nature: so Afflictions, especially some sorts of Afflictions, are very bitter and irksome to the flesh; they also make bitter all our earthly sweets.

Quest. Perhaps some may say, when are Afflictions so exceeding bitter? &c.

Ans. 1. When God strikes us in our best and dearest earthly enjoyments; when he takes away an only son, a husband, a wife; or by a fire, or otherwise, takes away all our earthly substance, stripping us quite naked of everything: then Afflictions may be said to be bitter, like gall or Wormwood.

2. When God brings upon us one Affliction after another: to day thy cattle are taken away, and then presently upon it thy children, by a severe judgment; and after all, thou art struck with a sore and dismal Affliction in thine own body. Thus it was with Job. When God deals thus with a man or woman, Afflictions may be said to be bitter. But then again,

3. When God strips a people, or particular person, not only of all their outward mercies, or earthly good things, but also of all their spiritual good things too, such things as are dearer to them than their lives; then Afflictions may be said to be bitter. Should God at once bring so severe a stroke upon us, as to deprive us of all our civil rights and privileges, suffering an enemy to break in upon us, who would not regard

our good and wholesome laws, by which every man's property is secured to him : and not only so, but deprive us of the Gospel, and blessed ordinances therefore, and drive our ministers into corners, or burn them to ashes at Smithfield, and set up Popery, and tyrannize it over our consciences : this Affliction would be bitter, like Wormwood and gall.—Which God in mercy prevent.—

4. When Afflictions are very heavy and sore upon us, and we cannot find out the cause and ground why God contends with us, then they may be said to be very bitter. It was this which made holy Job so much distressed in his Spirit.—“Show me wherefore thou contendest with me,” Job x. 2. He did not doubt of the justice and righteousness of God in them, but as suspecting some evil in himself, as yet unseen, or not discovered to him.

5. When God afflicts his people, or a gracious soul, very sorely for sin, for this or that sin, which they know they are, or have been guilty of. O this goes to their hearts, to think that they should provoke their heavenly and dear Father against them, to chastise them so severely.

6. When we are under great Afflictions, and God hides his face, or withdraws himself from us, then Afflictions are bitter : this is to be outwardly afflicted and inwardly too.

7. When Afflictions are lasting, or of long continuance, then they are very bitter. A small burden or weight, borne long, will weary a strong man ; but if it be very heavy, and abiding, it is much more grievous.

8. When God afflicts a man in indignation, when he lets fly his tormenting arrows against him, from the fierceness of his incensed wrath, forcing him to drink off his cup without mixture, it being all bitter, and no sweet. Thus God deals sometimes in a way of judgment with wicked men, though never so with his own people, and to such, Afflictions are bitter indeed.

INFERENCES.

I. From hence we may perceive what an evil sin is, that God will not spare his own children, when they offend him. Sin is a bitter thing, as appears by the effects of it ; Afflictions are many times the fruits and effects of sin.

II. It shows us also, that there is a great difference betwixt the Afflictions and miseries of the godly and the wicked.

Quest. But some may say, how may a Christian comfort himself, or get support under sore and bitter Afflictions ?

Ans. 1. Consider, that all your Afflictions, though never so bitter, are less than your sins deserve : “He hath not dealt with us after our sins, nor rewarded us according to our iniquities.”

2. Consider, that though God chastise a godly man very sorely, yet it is not in a way of wrath, to destroy him, but contrariwise, for his great good and advantage.

3. Consider, there is not one dram of gall in the bitterest cup thou dost partake of, but what God, the most wise Physician, put into it ; and if less gall would do, thy portion should not be so bitter. All our Afflictions are proportioned to us by the Almighty, both for kind and quantity.

4. Consider, thy Afflictions are not so bitter as the Afflictions of many of God's children were, of whom we read, who were far more worthy and deserving than thee or I are : what are thy Afflictions compared with holy Job ?

5. Consider the bitter portion Jesus Christ drank up for thy sake : he never offended, and yet suffered, and his sufferings were intolerable ; no mortal is able to express the nature of his grief and sorrow. Shall Christ suffer willingly for us, who sinned not ? and shall we be troubled at the bitterness of our sufferings, who are so grievously defiled with iniquity, and many times suffer for our sins ?

6. Consider, that all the bitter a godly man meets with, or ever shall, will be in this world. As wicked men have their bitter here, and shall have nothing but bitter hereafter : so godly men have all their bitter here, and shall have nothing but sweet hereafter.

7. Consider, how gracious God is to his own children, in intermixing all their bitter with sweet. It is not like the bitter some wicked men have in this world : “Hath he smitten him, as he smote those that smote him ? Or is he slain, according to the slaughter of them that are slain by him ?” Isa. xxvii. 7.

8. Consider, all the bitter thou meetest with in this life, will be turned into sweet, “Ye shall be sorrowful, but your sorrow shall be turned into joy,” John xvi. 20.

AFFLICTION GOD'S ARROWS.

"For the Arrows of the Almighty are within me," &c., Job vi. 4.

"He hath caused the Arrows of his quiver to enter into my reins," Lam. iii. 13.

AN Arrow is a deadly engine, so called in the Hebrew, from its effect, cutting or wounding: taken properly, it is an instrument out of a bow of wood or iron, either for sport or fight; but figuratively, it signifies divers things in the holy scripture.

1. The word of God: "Thine Arrows are sharp in the heart of the king's enemies, whereby the people fall under thee," Psal. xlv. 5, that is, thy words are sharp and piercing.

2. Bitter and reproachful words: "They bend their bows to shoot their Arrows, even bitter words," Psal. lxiv. 3, and cxx. 4.

4. Any evil or mischievous purpose which a man intends or aims to hurt his brother; "When he bendeth his bow to shoot his Arrows, let them be as cut in pieces," Psal. lviii. 7.

4. Any kind of affliction or punishment: "And the Lord shall be seen over them, and his Arrows shall go forth as lightning," &c., Zech. ix. 14.

P A R A L L E L S .

I. Arrows are shot out of a bow by some man; some arm must bend the bow, and shoot the Arrow, or the Arrow moves not: so all Afflictions come from God, who is the efficient cause of them; hence called the "Arrows of the Almighty."

II. Arrows fly swift, and wound suddenly; so Afflictions come very speedily oftentimes with a glance, as an Arrow, quick as a thought.

III. Arrows come expectedly oftentimes, and wound a man: so afflictions come many times upon a person or people unexpectedly: "When they cry peace and safety, then sudden destruction comes upon them."

IV. An archer hath commonly many Arrows; his quiver is full of them: so God hath many judgments: we read of his quiver too; he can send one Arrow after another.

1. He hath the pestilence; this is one of his arrows: "Thou shalt not be afraid for the terror by night, nor for the Arrow that flieth by day, nor for the pestilence that walketh in darkness," &c., Psal. xci. 5.

2. He hath famine; this is another of his Arrows: "When I shall send upon them the Arrow of famine," &c., Ezek. v. 16.

3. He hath the sword; this is another Arrow of the Almighty, and this Arrow God shot at Job; he brought upon him the Sabeans, who slew his servants with the edge of the sword, Job i. 15.

4. He hath thunder-bolts and hail-stones, which are also some of the Arrows of his quiver; and these are in readiness against the day of battle.

5. The withdrawals of God from a soul or people, are also part of the Arrows of his quiver, and these go deepest of all, they go to the very heart: "For thine Arrows stick fast in me," saith David, Psal. xxxviii. 2.

V. Arrows fly secretly, and make no noise; they are felt before they are seen: so many afflictions fly silently upon a man, stealing upon him, and wounding him unobserved and unseen.

VI. Arrows are sharp things, and made sometimes more sharp than ordinary, as the archer sees cause: so afflictions are very sharp and bitter things, and sometimes God makes them sharper than at another time. "I will make mine Arrows drunk with blood," Deut. xxxii. 42. Arrows are instruments drawing blood, and some rebukes and judgments of God are like unto them. "The Arrows of the Almighty are within me, the poison whereof drinketh up my spirit," Job vi. 4. "Job seems to allude to the custom of those cruel men, who, when they pursued the enemies with deadly hatred, and would wound them incurably, used to dip the heads of the Arrows, the tops of their spears, and the point of their swords, &c., in poison, that so every wound might be death. The poison of such Arrows, &c., drinks up the spirit, and corrupts the blood." Job compares the Arrows God shot at him, not to be ordinary Arrows, which kill only by piercing, but to poisoned Arrows, which kill by infecting. Afflictions, like Arrows, put a man to great pain. When a man hath terror without, and terror within, terror coming from the wrath of man, and terror coming from the wrath of God; his potion is bitter. Such Arrows are sharp and tormenting.

METAPHORS, ALLEGORIES, SIMILES, TYPES, ETC.,

CONCERNING

THE WORLD, THE LIFE OF MAN, AND THE FOUR LAST THINGS,

THE WORLD COMPARED TO A WILDERNESS.

"*Who is this that cometh out of the Wilderness, leaning upon her beloved?*" &c. Cant. iii. 6, and viii. 5.

Wilderness, *מִדְבָּר* *tohu*. A Wilderness is properly a wild place, a place without shape or order. Moses hath this word, Gen. i. 1, to express the chaos, "The earth was without form and void."

1. Metaphorically, it is taken sometimes for affliction, Hos. ii. 14, Rev. xii.
2. For this World, and so understood generally by expositors in this and other places, i. e. for the present state, ways, worships, and pollution of the World, &c.

PARALLELS.

I. A Wilderness is commonly a waste, wild, and barren place, some of which are of a vast bigness; this World is of a vast bigness, and very barren of grace and holiness.

II. A wilderness abounds with briars and thorns; so doth the World with wicked and ungodly men, who are compared to thorns and briars.

III. In a Wilderness are many wild and devouring beasts, so that it is dangerous to dwell in it, or pass through it; so this World abounds with cruel and unmerciful men, who are called wolves, lions, bears, dogs, dragons, &c., by which means God's people are always exposed to great trouble and danger, whilst they remain therein.

IV. In a Wilderness a man may soon lose his way, and wander up and down; so whilst men abide in this World, they are subject to go astray, and wander from the path of peace and righteousness, and therefore have great need of a guide.

V. In a Wilderness commonly grow trees of divers sorts, some good and some evil; so in the World are men good and bad, righteous and wicked.

VI. In a howling Wilderness a wall of fire is exceeding necessary to preserve from wild and ravenous beasts; God upon this account is said to be a wall of fire to his people, whilst they remain in this World, among the sons of Belial, Zech. ii. 5.

VII. In a Wilderness there is no tilling, sowing, nor planting; so in the common field of this World there grows little or nothing, but what the carnal and natural hearts of sinners bring forth.

VIII. A Wilderness is a solitary and dolesome place; so is this World to a godly man.

THE WORLD COMPARED TO A FIELD.

The Field is the World," Matt. xiii. 38.

PARALLELS.

I. THE Field was a broad place; so is the World.

II. In a Field grows wheat and tares, good and evil seed; so in this World there are

good and evil men, saints and sinners, which God would have grow together, like the wheat and tares, until the harvest.

III. What is set or sowed, or comes up naturally in a field, ripens for harvest : so the godly and the ungodly, whilst they remain in the common field of this World, ripen for the spiritual harvest.

IV. In a Field, flowers, and other precious things, oft-times receive much detriment from enemies, evil beasts, and many other ways : so the godly, whilst they remain in this World, receive great hurt from Satan, wicked men, and from the corruptions and evils of their own hearts.

V. Part of a Field an husbandman separates sometimes from the rest, to make a garden, orchard, or vineyard of : so God, the good Husbandman, hath taken a little part or parcel of the sons of men from the rest, to be a peculiar people to himself.

THE END OF THE WORLD COMPARED TO HARVEST.

" The Harvest is the end of the World," Matt. xiii. 39.

I. When the Harvest is ripe, it is cut down ; the husbandman sends reapers into the field : so when all the elect are ripe for heaven, and wickedness is grown to full maturity, so that ungodly ones are all ripe for hell, the end of the world will come, and then God will send reapers into the Field, which are the holy Angels ; and they will put down, and gather out of the Field, all things that offend, and them that do iniquity.

II. At the harvest, the reapers divide between the good and evil grain ; they bind up the wheat by itself, and the tares by themselves, &c. So shall those spiritual reapers do, they shall gather all the elect, like wheat, into God's garner, and bind up the tares into bundles to be burned.

III. The husbandman waits with much patience for the harvest ; so God Almighty patiently waits, bearing and forbearing with wicked men, until the end of the world.

DISPARITY.

When harvest is all housed, the husbandman presently tills and prepares his ground again, designing to sow more seed ; but when this harvest is all come home, and housed, God, the good Husbandman, will not till, plow, or sow the Field of the World any more ; no more Gospel to be preached, nor graces or gifts to be distributed, when this harvest is ended.

THE LIFE OF MAN COMPARED TO A SWIFT POST.

" Now my days are swifter than a Post," &c. Job ix. 25.

PARALLELS.

I. A Post rides swiftly, he makes haste ; so the life of man, or time of a man's life swiftly passes away.

II. A Post ought to make no stay ; so the days of man's Life stay not ; the hour-glass of time runs continually, and never stands still.

A Post, says Mr. Caryl, is an excellent emblem of time. There are many considerations in Post-riding, which shows how exceeding speedy time must be, to which it is here compared. " 1. A Post rides upon fleet or speedy horses. 2. He rides his horses upon their speed. A man may have speedy horses, and go softly ; but a Post spurs on. 3. A Post has change of horses at every stage ; so that he may keep upon the speed. 4. He hath horses standing ready for change ; they are not to fetch out of the Field, or to be made ready, when he comes to his stage ; it is but leaping into the saddle, and away. 5. He that rides Post makes no long meals, much less feasts ; he takes a bit, and is gone. 6. He lies not long in bed, he scarce goes to bed till he comes to his way's end. 7. A Post has extraordinary pay for his service, and that to cause him to make the more speed. 8. Sometimes h

rides upon pain of death, with a halter about his neck; no Man will loiter when his Life lies on it. 9. All give way to him that rides Post; he must not be hindered. 10. He stays not to salute, much less, like other travellers, to gaze and view the country, towns, buildings, gardens, by or through which he passeth."

All these things laid together, evince, that a Post makes great speed; yet saith Job, ix. 25, "My days are swifter than a Post." A Post may by one means or another be stayed; but the days of Man's Life stay not. The Post may stay whilst he changes horses, &c., but the chariot of time, viz., the sun, stayeth not to change horses. The sun is the measure of time, and that makes no stop, hath no stage, or baiting-place.

THE LIFE OF MAN COMPARED TO A SWIFT SHIP.

"*They are passed away as the swift Ships, or, as the Ships of Ebeth,*" Job ix. 26.

I. SOME understand by Ebeth, the name of a river in the eastern part of the world, about Arabia, near the place where Job lived, that runs very swiftly, which adds to the swift motion of a Ship that sails on it. A Ship in a dead water having the wind blowing rightly and briskly, runs apace; but if it hath a swift stream besides, it runs the faster.

II. Others take the word, not as a proper name, but as signifying desire, from *abab*, to desire with earnestness: and then the sense is thus rendered, "My days are passed away as a ship of desire." That is, a Ship, which being laden with rich commodities, the master and pilot desire earnestly to bring her speedily to her port, that so they may put off their commodities, and make sale of such rich lading.

III. The Chaldee, and others, give a further note upon it, deriving the word *abab* from *ebib*, which signifies a stalk growing up early from the earth, and bringing forth the first ripe fruit of any kind: and so it is put for an early ripe summer-fruit, as plums, apples, cherries, &c., and then the sense is, "My days are like a Ship, which carrieth early fruit:" so the vulgar, "like a Ship carrying apples."

IV. There is another sense given by those who derive the word from a root, which signifies to hate and oppose, or to be an adversary; and then it is thus rendered, "My days pass away as a pirate's Ship, or as a Ship that goes to take a prey, or as a Ship that goes out to take prizes upon the sea." Now, such Ships are the swiftest of all others, being prepared on purpose to make way, and overtake other Ships; their lading is not burthen, but ballast, that they may be swift of sail; so saith Job, my days pass away like a Ship; not like some great merchant-ship, deeply laden, which can make no great speed in the sea; but as a Ship of piracy, that hath nothing in her, but weapons, artillery, and ammunition, to oppose those they meet with, which sail with every wind; such as are your nimble frigates, fly-boats, and ketches, which sail with every wind: or gallies, which pass without wind, carried with the strength of arms and oars; all being vessels used to run in upon, and surprize a booty. This also is a good interpretation; and so Mr. Broughton translates it, "My days do fly away as the pirate's Ship," &c. All show, the Life of Man swiftly passeth away.

THE LIFE OF MAN COMPARED TO AN EAGLE.

"*As an Eagle hasteneth to her prey,*" Job ix. 26.

AN Eagle is a very swift creature, but when she hasteneth to her prey she makes the greatest speed. The Life of Man is not compared to an Eagle in an ordinary flight, but as an Eagle that hasteneth to her prey, when hunger adds swiftness to her wings; thus with swiftness our days pass away.

THE LIFE OF MAN COMPARED TO A WEAVER'S SHUTTLE.

“ *My days are swifter than a Weaver's Shuttle,*” &c., Job vii. 6.

I. A Weaver's Shuttle is an instrument of a very swift motion; and the word, *שׁוּטְלָה*, which is rendered *swifter*, signifies that which is fitted for the swiftest motion.

II. When the Weaver hath finished his web, he cuts off the thread: so when a man hath run out the length of his days appointed by the Almighty, his Life is cut off, &c.

THE LIFE OF MAN COMPARED TO WIND.

“ *My Life is Wind,*” Job vii. 7.

PARALLELS.

I. THE Wind passeth away speedily: so doth the Life of Man.

II. The Wind passeth irresistibly, you cannot stop the Wind: so no Man, be he never so strong, can hinder the speedy motion of his days.

III. The Wind when it is past, returns no more: as you cannot stop the wind, or change its course; so all the power in the world is not able to recall or direct Man's Life; which way the Wind goes, it will go; and so soon as it comes, it is gone: so when a Man's days are gone, there is no recalling of them again: our days pass, and shall not return, by any law or constitution of nature, or by any efficacy of natural causes. “He remembered that they were but flesh, Wind that passeth away,” Psal. lxxviii. 39.

THE LIFE OF MAN COMPARED TO A CLOUD.

“ *As the Cloud is consumed and vanisheth away: so he goeth down to the grave, shall come up no more, he shall return no more to his house,*” &c., Job vii. 9.

PARALLELS.

I. As the Cloud, such a Cloud as you see hanging in the air, is consumed, or gradually spent: so the days, or Life of Man, by little and little is consumed.

II. A Cloud comes to its height, and then is quickly dispersed, and vanisheth: so Man soon comes to his full strength, and presently is gone.

III. A Cloud is like a bottle full of rain, or sponges full of water; God crushes these sponges, or unstops these bottles, and they are emptied; and in emptying vanish away, and return no more: so Man being emptied of Life, vanisheth away, and returns not again.

Objec. But why then doth Job say, that the Clouds return after their rain? Eccles. xii. 2. How then doth Job say, that the Cloud vanisheth, so Man goeth to the grave, and returneth no more?

Answ. Solomon in that place of Ecclesiastes gives a description of old age, and the sad condition of Man in it; he calleth it the evil day, and wishes men would consider their latter end, before those evil days overtake them: “Before the light of the sun, moon, and stars be darkened, and the Clouds return after the rain.” In old age the Clouds return after the rain thus; as in some very wet time, when we think it hath rained so much, as might have spent and quite exhausted the Clouds, and drawn those bottles dry, yet you shall see them return again, it will rain day after day as fast as ever: so in old age, when rheums distil so freely, that you would think an old Man had emptied himself of all, yet the Clouds will return again, and floods of watery humours overflow. Thus the Clouds of old age return, and in this sense the Clouds of the air return, after they are consumed and spent into rain.

But how doth a Cloud return? not the same Cloud numerically, that Cloud which was dissolved doth not return; the same sun goes down and vanisheth out of our sight

in the evening, and returneth in the morning, the same individual and numerical sun. But that numerical Cloud which vanished, comes not again. Thus Man vanisheth and returns as the Clouds return after the rain; that is, after one generation of Men are dead, they return again in their children; another generation springs up, but there is no other returning to Life till the resurrection; they that die shall not live again here; they shall not return to their house; their place shall know them no more.

THE LIFE OF MAN COMPARED TO A FLOWER.

"He cometh up like a Flower, and is cut down," &c., Job xiv. 2.

MAN is compared to a fading Flower. There are many rarities and excellences in a Flower. 1. Sweetness, to please our smell. 2. Beauty and variety of colour to affect the eye. 3. Softness, affecting the touch, &c. But Job speaks not a word of any of these properties, he speaks not of a flourishing but withering Flower; not of its springing up, but of its cutting down, or of its springing up, only in relation to cutting down.

PARALLELS.

I. A Flower comes up in the spring, and seems very beautiful, but its standing is very short, as you may observe in the crowslip and divers other Flowers. So Man comes up, but his abiding here is short; his standing is so small, that it is not so much as mentioned. We are born to die, and we die as soon as we are born; i. e. we are in a dying state.

II. A Flower is oft-times cut down or cropped off in its budding. So is Man; he comes up like a Flower, and is cut down; he is cut down by death; death is the scythe which cuts down this Flower.

1. Natural death. (1.) By sickness. (2.) By age.

2. Violent death. (1.) Casual, when a Man is slain by accident. (2.) Cruel, when a Man is slain by murderers. (3.) Legal, when a Man is slain or cut off by the magistrate.

III. A Flower, if it be not cut or cropped off, yet it soon withers away and is gone. The very sun, the wind, and air consume its beauty. The naturalists tell us of a plant, called *ephemeron*, because it lasts but one day; as also of a worm, called *hemerobion*, because it lives but one day. Such a plant and worm is Man. The heathen poet gives his wonder and observation of the rose, that it grows old even in the very budding. The seventy read these words of Job in the same tenor, he decays like a budding Flower; as if death, saith Caryl, did rise early, and watch for this budding Flower to cut it down. And though some of these Flowers stand till they wither, as Solomon in his allegory sheweth; that is, till grey hairs. Yet all the time of their standing they have been falling, Eccl. xii. 5; so that we may well say with the Psalmist, "As for Man, his days are as grass; as a Flower of the field so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more," Psal. ciii. 15, 16.

IV. The owner of Flowers knows the best time to crop them, &c. So God knows the best time to crop off or take away by death any of his choice Flowers. See Man compared to a Flower.

THE LIFE OF MAN COMPARED TO A SHADOW.

"He fleeth also as a Shadow, and continueth not," Job xiv. 2.

"For what is your Life; it is even a vapour, that appeareth for a little time, and then vanisheth away," Jam. iv. 14.

THE learned observe three sorts of Shadows. 1. Natural. 2. Civil. 3. Spiritual.

1. A natural Shadow is a dark light, caused by the coming of some thick body between us and the sun. This is a Shadow in a proper and strict acceptation.

2. By civil Shadow we understand protection, defence or safety, Isa. xlv. 25.

3. Spiritual Shadow is taken for a dark and imperfect representation of divine things. So all the ceremonies of the law of Moses are called Shadows.

The whole Life of Man is but as a Shadow. "My days are like a Shadow that declineth," Col. ii. 17, Heb. viii. 5, and x. 9, Psal. cii. 11.

PARALLELS.

I. A Shadow is next to nothing; what is there in a natural Shadow? So what is the Life of Man? he rather seems to live, than lives. A Shadow you know is opposed to a substance.

II. A Shadow is a very uncertain thing. So is the Life of Man. The Shadow, a Man may be under now, may, before he is aware, be gone. A Shadow is as fleeting and uncertain a thing, as any thing in the world. "Our days on earth are as the Shadow," 1 Chron. xxix. 15. How is it there is no abiding, no certainty of our Lives?

III. A Shadow is very swift in motion; what flies more swiftly than a Shadow? as common experience shows. So the Life of Man is gone in a moment, like lightning; a dream, a bubble, the flower of the field, or a flying Shadow. Our days on earth are as a Shadow; that is, they fly swiftly away like as a Shadow, and there is no abiding. A vapour is much of the nature of a Shadow.

INFERENCES.

First, from all these similitudes we may infer, that the Life of Man is very short, his days swiftly pass away.

"Man that is born of a woman is of few days, &c. He comes up like a Flower, and is cut down; he flieth as a Shadow, and continueth not. His Life is like wind, like a cloud or vapour," &c. All swift and fleeting things.

"Behold thou hast made my days as an Hand-breadth," Psal. xxxix. 5. The largest extent of the breadth of an hand is but a span; the lesser extent only four fingers. To which the measure of Man's Life is compared.

I. Man's Life is short in comparison of those who lived before the flood; some then lived near a thousand years.

II. Much shorter when compared with the Life of God, who is from everlasting, without beginning and without ending.

Secondly, This may stir us all up, or be a great motive to us to improve and redeem our time. "This, I say, brethren, the time is short."

I. Be persuaded your days are few. It is easy to say it, but hard to believe it, and live in the sense of it. The child hopes to be a Man; a Man hopes to be an old Man; and he that is very old hopes to live yet many days.

II. Be persuaded thy days are uncertain; when thou liest down, thou knowest not whether thou shalt rise any more or no; when thou goest out, thou knowest not whether thou shalt return any more or no. What a small thing may take away thy Life!

III. Learn from hence to get a true measure of your days. David desired a measure of his days, that he might know how frail he was. Some do not measure their days by the King's standard; they measure their days by the Life of their progenitors. My father and my grand-father, saith one, lived so long, and why may not I live as long as they did? Others measure their days by their present health and strength: Others by the sound and healthy constitution of their bodies. Now these things are not a fit nor lawful measure of your days, but rather those things of which you have heard, viz., the weaver's shuttle, the morning dew, the flower of the field, the early cloud, the shadow and vapour that flieth away.

IV. This may reprove and show the folly of many wicked Men, who like the rich Man in the Gospel, say in their hearts, "We have goods laid up for many years, take your ease, eat, drink, and be merry," &c., Luke xi. 19. "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations." Psal. xlix. 11.

V. It may tend to strengthen the Godly under afflictions. Let them strive to bear up with patience. All their days are but few, and therefore the days of sorrow cannot be many.

VI. It may stir up all to labour to take hold of eternal life. If our days here are few, let us get a well-grounded hope of living in heaven; for they never die, who live in that kingdom.

VII. Let us also endeavour to improve the opportunity of time; I mean those gracious advantages God is pleased to afford us for the everlasting good and well-being of our souls when time and days shall be no more. Men of the world take great care to improve all opportunities to enrich themselves, or increase their outward substance. They will not lose their market-time, nor change-time, nor fair-time. They will be sure to come early enough, and every way to bestir themselves with wisdom and diligence: And shall not we be as wise and as diligent for the enriching our souls? Shall we slight seasons, sabbaths, sermons, convictions, &c. Let all remember, "now is the accepted time; now is the day of salvation," 2 Cor. vi. 2. Now, whilst it is called to-day, or never; now sinners may get an interest in Christ, union with God, the gifts and graces of the Spirit; now they may obtain pardon of sin, and peace of conscience; now there is a prize put into their hands; they may be made for ever, if they look wisely about them, now they may be made heirs of God, heirs of a kingdom, heirs of a crown, of a crown of life, of a crown of glory, of a crown that fadeth not away. But if they lose the present opportunity, they may never have the like again. Time is, but in a very short space, it may be said, time was, nay, time is past. Will it not be sad to hear God tell thee, and conscience tell thee, on thy death-bed, now time is past, it is too late now, these things shall be denied you now, you must perish for ever, and be damned in your sins.

THE BODY OF MAN IN THE GRAVE COMPARED TO SEED THAT IS SOWN.

"Thou Fool, that which thou sowest is not quickened, except it die," 1 Cor. xv. 36.

THE apostle compares the body of man that is laid in the grave, to Seed that is Sown.

PARALLELS.

I. SEED that is sown lies some considerable time in the earth before it rises or springs up: so the bodies of men lie some time in the grave before the resurrection, though some lie much longer than others; as such who lived in Adam's, Noah's, and Abraham's days; yet generally all lie, and shall lie some time in the grave, before they rise again:

II. Seed, that it may not abide alone, is first Sown and dies, and then it rises again; "Verily, verily, I say unto you, except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," John xii. 24. So the Body of man must die, or be changed, or it can never arise, nor be made glorious to bring forth the eternal fruit of praise to God. As Seed loses nothing by being Sown: so the Bodies of the saints shall lose nothing by death; death, I mean, will be by no ways to their disadvantage, but contrariwise to their great benefit.

III. The body of the same seed or corn of wheat that is sown, rises again. "Every seed hath its own body," 1 Cor. xv. 38. So the same numerical body that is laid in the grave shall rise again. If it was not thus, the dead rise not; he that denies this, denies the resurrection of the dead: "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me," Job xix. 26, 27.

DEATH COMPARED TO A SLEEP.

"And many of them that Sleep in the dust of the earth shall awake," Dan. xii. 2.

"Even so them also that sleep in Jesus, will God bring with him," 1 Thess. iv. 14.

DEATH is often called a Sleep in the holy scripture. Sleep is a figure or image of Death, a fit resemblance of Death; as will appear by the following parallels.

PARALLELS.

I. SLEEP is rest, or gives rest to the body: so Death is or doth give rest to the body. And hence Job saith, speaking of Death: "I should have lain still, and been quiet: I should have slept, then had I been at rest," Job iii. 13. We usually say, when a man goes to sleep, he goes to rest. There is a four-fold rest which we obtain in Death. 1. From labour and travel; no work there. 2. There is a rest from trouble and oppression: "there the wicked cease from troubling, and the weary be at rest," Job iii. 17. 3. There is a rest from passion and sorrow: no grief shall afflict us there. 4. Which is better than all, there is a rest from sin, a rest from the temptations and drudgery of Satan, a rest from the law in our members.

II. In Sleep the whole body resteth, but many times the spirits of some men are troubled; though the outward man is at rest, yet the inward man is sorely disturbed, whereas the bodies and spirits too of others are at rest and quiet: so in the death of the wicked, though their bodies be at rest, yet their souls are tormented. It is the opinions of some men that the soul Sleeps with the body, and is wholly senseless of joy or misery until the resurrection. But that doubtless is a great error: for though it be granted that many operations of the soul do cease when it departs from the body, yet the soul sleeps not. There are some acts of the soul which are organical, and there are other acts which are inorganical, or immaterial. The organical acts, that is, whatsoever the soul acts by the members of the body, those acts must needs cease at Death; but the soul can act of itself without the assistance of the body, as we may collect by many experiments, while our bodies and souls are joined together. How often do we find our souls at work, when our bodies lie still and do nothing? When Sleep binds up all our senses, and shuts up the windows of the body close, that we can neither hear nor see; yet then the soul frames to itself, and beholds a thousand various shapes, and hears all sorts of sounds and voices; the soul then sees, and hears, and deviseth, discourseth, grieves, rejoices, hopes, fears, chooseth, and refuseth. All this the soul doth in dreams and visions of the night, when deep Sleep falls upon man. What meditations have some good men had in their Sleep! they have had scriptures wonderfully opened to them, and have been grieved when they waked to find the matter gone from them. God seals up instruction sometimes to his people in their sleep. Also in ecstasies and ravishments the body is, as it were, laid by as useless and instrumental to the soul. "I knew a man in Christ fourteen years ago," so the apostle saith, "whether in the body I cannot tell, or out of the body I cannot tell, God knoweth," &c., 2 Cor. xii. 2, 3. Now, if the soul was not capable of a separation from the body, and in that separated state capable of such divine ravishments, Paul might easily have resolved the case, and said, he was taken up in the body, but he could not tell whether the soul acted with his bodily organs, or without them. He had mighty operations in his soul, his spirit wrought strangely, and then took in such revelations of God and from God, as his bodily organs could never fashion into words, or represent by speech. He heard, *quæ fando explicari a quoquam homine non possunt*, "Unspeakable words, which it is not lawful," or possible, "For a man to utter." The soul hath an ear, to hear such words that the body cannot find a tongue to express. So John, in his divine ravishment, saith, "I was in the spirit on the Lord's day:" as for his body, that was, as to that business, laid aside and suspended as useless in that day, and his spirit called up to that angelical work, viz., the receiving of visions and revelations from on high, &c. Now, as the souls of good men, whilst they are in this world in Sleep, and in trances, or ecstasies, are capable of such glorious ravishments, &c, so when their bodies die or fall asleep, their souls are with Christ in heaven: and the souls of the wicked they go into chains of darkness, torment, and misery. "The rich man died, and was buried, and in hell he lift up his eyes, being in torment," Luke xvi. 22, 23.

III. Sleep is not perpetual; we Sleep and wake again: so though the body lie in the grave, yet Death is but a sleep as it were: the man will awake and rise again.

IV. The going to Sleep, and Sleeping of some men, greatly differs from others: so the death of the saints greatly differs from the Death of the wicked.

1. In the preparation the one makes to go to rest over what the other doth. Some go to sleep before their work is done: so some die before their work is done. As no Saint dies before his work is done: so there is no wicked person that dies, but he dies or goes to sleep before his work is done. This is our working-day; when the sun of our life is set, no more work can be done. "The time comes," saith Jesus, "when

no man can work." All the godly man's care is to be ready, when night comes, to go to rest. But the wicked take little thought about it.

2. Some men fall asleep in a hurry of business, and in great distraction, when others in a sweet manner lay their heads down upon their pillows; so some wicked men die in great distraction, and under sad horror of conscience, when many a godly man dies in a sweet and heavenly manner, declaring to all he hath nothing to do but to die.

3. Some men dread the thoughts of going to Sleep, for that it is dangerous in some cases for some persons to Sleep; so some wicked men dread the thoughts of death, like him who cried out, I am so sick I cannot live, and so sinful that I am afraid to die; but most godly men are delivered from the fear of Death, they go willingly to bed; "Now lettest thou thy servant depart in peace," &c., Luke ii. 29. Saints are many times willing to go to rest, because they are quite wearied out. (1.) Sin wearies them, and even wears them out, and makes them groan. (2.) The world wearies them, and makes them willing to go to bed. (3.) The devil, the god of this world, wearies them with his temptations. (4.) Their bodily weaknesses and disquieting pains weary them. (5.) The absence of Christ also makes them willing to go home.

4. Some men fall asleep in a dangerous place, nay, and sometimes in the midst of their enemies: so wicked men die in a dangerous place, being far from God, and out of the covenant of grace, and besides are surrounded about with evil angels, who stand ready to devour their souls: but a godly man falls asleep in Jesus. O that is a sweet place to Sleep in. (1.) He Sleeps in the view of Jesus; Christ knows his grave, and will preserve his dust. (2.) He falls asleep in the love of Jesus. (3.) He falls asleep in the covenant of Jesus. I am the God of Abraham, Isaac, and Jacob.

5. Some men's Sleep is much more sweet and comfortable than others, as we showed before, some men's sleep is very troublesome, their spirits are troubled: so the Death of the godly is sweet, they have peace and heavenly joy, being with Christ; but the Death of the wicked is troublesome, their spirits being in torment, whilst the body lies in the grave. I might also show you the great difference there shall be in the awaking of the one, and the other; but that I will leave to its proper place.

V. A man that is asleep, taking his natural rest, may be easily awakened, and called up by the power of man: so the body, when it is dead, can with infinitely more ease be raised up by the power of God; it is but a call from heaven, and we are awakened out of the dust; "The day is coming, when all that are in the grave shall hear his voice, and come forth," &c., John v. 28.

INFERENCES.

I. What a blessed condition are believers in! They are not only happy whilst they live, but shall be blessed when they die; their bodies have not only quiet rest, but their souls also rest in peace and quietness.

II. It may stir up all Christless souls to labour after an interest in the Lord Jesus; for if they are not in Christ whilst they live, they are not like to fall asleep in Christ when they die.

III. We may learn also from hence, what little ground there is for a godly man to be unwilling to die, when his work is done: are any unwilling to go to Sleep at night, that have laboured hard all day?

IV. Let us labour hard whilst the day lasts, whilst we have health and life, that we may have done our work, and be ready to go to Sleep.

DEATH A DEPARTURE.

"*Having a desire to depart,*" &c., Phil. i. 23.

We at Death leave one place to go to another: if godly, we depart from our place here on earth, and go to heaven; we depart from our friends on earth, and go to our friends in heaven; we depart from the valley of tears, and go to the mount of joy; we depart from a howling wilderness, to go to an heavenly paradise. Who would be unwilling to exchange a Sodom for a Sion, an Egypt for a Canaan, misery for glory.

DEATH A REST.

"And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may Rest from their labours, and their works do follow them," Rev. xiv. 13.

PARALLELS.

I. Rest is a desirable thing to a labouring man : Paul desireth to die ; Death, or to depart, was greatly desirable in his sight.

II. Rest is sweet, and therefore desirable to a weary man : so will Death be to a poor weary saint, one that is weary of sin, weary of the world, weary of the temptations of Satan, &c. See Sleep.

DISPARITY.

I. Some men enjoy Rest but in part, they have no perfect Rest : but a godly man at Death hath perfect rest ; nothing shall disturb or disquiet him any more.

II. Some men have Rest but for a little time, a short Rest : but the godly man's Rest is for ever ; at Death he enters into God's everlasting Rest.

III. Some Rest from labour is not honourable ; it is a reproach to a man to take his rest, when he should be at work : but the rest of a godly man at Death is honourable ; it is a Rest that Christ himself entered into, when he had finished all his work.

THE RESURRECTION COMPARED TO THE MORNING.

"And the righteous shall have dominion over them in the Morning," Psal. xlix. 14.

PARALLELS.

I. The Morning comes after the night is gone : so the Resurrection will come after the night of this world is gone ; the time of this world's continuance is called night in the holy Scriptures : "The night is far spent," &c.

II. The Morning is longed for ; many watch and long for the Morning : so the godly long for the Resurrection ; all the faithful ever waited for, and greatly desired that day.

III. The Morning brings light, and makes things manifest, which lie hid, or appear not what they are in themselves, in the night time : so the Resurrection will make manifest all the hidden things of darkness, which appear not to the sight of men ; that glorious Morning will soon discover all.

1. It will make manifest all the horrid and cursed designs of the ungodly, which they from time to time have contrived, and endeavoured to carry on against the saints and Church of God, many of which God in his gracious providence prevented from taking place, and so they were never known : but the Morning light will discover all those hidden things of darkness.

2. The light of that Morning will discover all the secrets of every man's heart ; all the evil, lust, envy, pride, revenge, &c., or what else hath been harboured in the bosoms of men. See 1 Cor. iv. 5.

3. It will discover all the filthy actions and abominations of the wicked, that are not known to men, nor fit to be mentioned : "For it is a shame to speak of those things that are done of them in secret," Eph. v. 12.

4. That Morning will discover all persons, as well as things ; then it will appear who are God's people, and who are not ; who they were that served God in truth, and who were hypocrites, &c., Matt. iii. 17.

IV. Towards the Morning the Morning star appears, which gives notice the day approacheth : so towards this Morning, there will appear many signs to give warning to the world, that the day of the Resurrection is at hand : "So likewise when ye shall see all these things, know that it is near, even at the door," Matt. xxiv. 33.

V. When the bright Morning is come, the sun rises and shines forth gloriously : so when that morning is come, Jesus Christ, the Sun of Righteousness, will appear in his glory, and shine forth to the amazement of all the world.

VI. The Morning brings joy and gladness with it ; it makes the birds to sing, and send forth their warbling notes : so the Morning of the Resurrection will bring joy and gladness to all righteous ; then shall the saints sing for joy of heart, and be glad in the Lord.

VII. In the Morning men arise out of their beds : so in the Morning of the Resurrection shall all the saints of God be raised out of their graves : " Thy dead men shall live, together with my dead body shall they arise," &c. " The dead in Christ shall rise first," Isa. xxvi. 11, 1 Thess. iv. 17.

VIII. We commonly give a guess what kind of day it will be in the Morning : so by the Morning of the Resurrection, the godly will perceive what kind of day the day of eternity, or glory of Christ's kingdom will be.

IX. In a springing Morning things look fresh and very beautiful, and also send forth a most sweet and fragrant scent : so in the Morning of the Resurrection, the earth will appear in its beauty, and the saints in their glory : " Then shall the righteous shine forth as the sun, in the kingdom of their Father," &c., Matt. xiii. 43.

DISPARITY.

In the morning of a natural day here, wicked men receive like benefit with the righteous : " The sun rises upon the just, and upon the unjust : " but in the Morning of the Resurrection it shall not be so ; the ungodly shall not partake with the saints of any of the blessings and comforts of that morning : then that word shall be made good, " The righteous shall have dominion over them in the Morning," Psal. xlix. 14.

In many other respects that Morning will differ from all other Mornings that ever were before it.

THE RESURRECTION COMPARED TO AWAKING OUT OF SLEEP.

" And many of them that sleep in the dust of the earth, shall awake," Dan. xii. 2.

PARALLELS.

I. DEATH, we have already showed, is called a Sleep ; and after a man hath had his full Sleep, he awaketh : so when the dead have lain their full time appointed by the Almighty in the grave, they shall be quickened, and come to life again.

II. Some fall into such a sound Sleep, that they must, when there is occasion for it, be awakened : so the dead are fallen into such a fast or sound Sleep, that they must be awakened : " Marvel not at this, for the hour is coming, in the which all that are in the grave shall hear his voice," John v. 28.

III. When a man is thoroughly awakened, he rises up : so when the dead are quickened by the mighty power of God, they shall rise out of the grave, sea, or wheresoever else they lay asleep.

IV. There is a great difference between one man's awaking out of Sleep, and another's ; some are awakened before they are willing, and arise up with great horror and amazement ; when others awake in a sweet, peaceable, and quiet manner, &c. So there will be a great difference between the awaking of the godly and the ungodly, at the last day.

1. The godly shall arise sooner than the ungodly : " The dead in Christ shall rise first," 1 Cor. xv.

2. The saints of God shall awake in Christ's likeness ; their vile bodies shall be fashioned, and made like Christ's glorious body : but the wicked shall appear base and vile in that day : let them lie down in never so great pomp, and external grandeur, yet alas, when they awake, they will appear most vile and contemptible.

3. The godly shall awake with glorious robes upon them, fit for the consummation of their marriage with the Lamb, the Prince of the kings of the earth : but the wicked shall awake in a poor, miserable, and naked condition : what robes shall they have on, unless they be the filthy rags of their own righteousness, with which they were clothed, whilst they lived in this world ?

4. The godly shall have sweet and heavenly company about them, in the Morning, when they awake from Sleep ; nay, more than all, they shall enjoy the glorious presence of Jesus Christ himself : but the ungodly, when they awake, shall be in the midst of devils, and damned spirits ; they must be their companions for ever.

5. The godly shall, when they awake, have glorious attendants in the day of the Resurrection, viz., the holy angels of heaven : but the wicked shall have no other attendants, than the black retinue of the bottomless pit.

6. The godly, when they awake, are led into the King's palace, to be married to the Bridegroom of their souls, and to receive every one of them a crown of glory : but the ungodly awake, as condemned malefactors, to be led to the place of execution.

7. In a word, the godly shall awake with songs of joy in their mouths ; but the wicked shall awake with tears and dismal cries : the one to receive the sentence, " Come, ye blessed of my Father ;" the other to receive the sentence, " Go ye cursed," &c., " Some awake to everlasting life ; and some to shame and everlasting contempt," &c.

THE RESURRECTION-DAY A MAN'S REAPING-DAY.

" They that sow in tears, shall reap in joy," Psal. cxxvi. 5.

" In due season we shall reap if we faint not," Gal. vi. 9.

The Resurrection-day is a Man's Reaping-Day.

PARALLELS.

I. MEN sow before they reap : so men in this world may be said to sow ; either they sow to the flesh, or to the Spirit, and in the Resurrection-Day they shall reap.

II. That which Men sow, that also they reap ; they do not sow beans, and reap barley ; nor sow tares, and reap wheat : so the very same that all men in a spiritual sense sow, they shall reap ; they that sow to the flesh, shall of the flesh reap corruption, and they that sow to the Spirit, shall of the Spirit reap life everlasting, Gal. vi.

III. Accordingly to the quantity that every man sows, so they reap ; he that sows sparingly, or but a little seed, must expect to reap sparingly, or have but a small crop : so they who do much service for God, or scatter liberally abroad to his people in this world, shall receive much from the hands of God at the end of the world ; and he that doth but little for God, though he doth it in sincerity, must expect to reap accordingly in that day. He that improves two talents, shall receive the improvement of two ; and he that improves five, the improvements of five. There will be degrees of glory, no doubt, in the day of the Resurrection.

" But this, I say, he which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap also bountifully," 2 Cor. ix. 6.

" There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory : so also is the Resurrection of the dead," &c. 1 Cor. xv. 41, 42.

And, " They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for evermore," Dan. xii. 3.

IV. A Man's Reaping-time is his rejoicing time. With what joy and gladness doth the husbandman gather in the fruits of the earth : so the saints' spiritual Reaping-Day will be their rejoicing-day. He that sows in tears, shall reap in joy.

V. When the Reaping-time is come, a Man gathers in the fruit or harvest of divers sorts of seed, &c. So in the day of the resurrection, the godly shall reap or gather in the comfort and increase of divers sorts of seed by them sown. They shall then reap the fruit of all the good sermons they have heard, and reap the last fruit of all, the spiritual prayers they have made, the fruit of all the tears of godly contrition they have shed ; and all the sighs and groans they have uttered. They shall reap the fruit of all the good thoughts they have had, and of all the good words they have spoken, and all the good works they have ; as also the fruit of all the evil, which for Christ's sake they have undergone.

Object. Is not a saint's dying-day his Reaping-day ?

Ans. A saint at death gathers the first ripe fruits, as it were, but his harvest is not till the last day.

THE RESURRECTION-DAY THE SAINTS' MARRIAGE-DAY.

"The Marriage of the Lamb is come, and his wife hath made herself ready," Rev. xix. 7.

THE Resurrection-day is the Saints' Marriage-day; this is their espousal-day: for "I have espoused you to one husband, that I may present you a chaste virgin to Christ," 2 Cor. xi. 2. But that will be the day of the solemnization of their Marriage union with Jesus Christ.

P A R A L L E L S.

I. THERE is, or ought to be, a most endeared love in those parties who intend to marry one another. Nay, they, before the Marriage-Day, mutually give up themselves one to the other; sometimes in a solemn manner, before witnesses, they are espoused:—so the soul of a believer is spiritually united to Jesus Christ whilst in this world. A Saint loves Christ dearly, and Christ a Saint. Nay, and in baptism, in a most solemn and sacred manner, before many witnesses, the soul is publicly espoused to the Lord Jesus; and in the day of the resurrection shall be the solemnization of the sacred marriage.

II. The Marriage-Day is much longed for by those who in hearty affection are espoused to one another; so the godly long for that Day, when the spiritual Marriage shall be consummated between Christ and them.

III. The bride in the Marriage-Day is usually richly adorned; if a princess, or a person of a noble and honourable descent, she is excellently clad and adorned with rare and costly jewels, that the bridegroom may take the more delight in her; so the Church, and consequently every godly Christian, shall in the Day of the Resurrection be most richly clothed with robes of immortality. "The Marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted, that she should be arrayed in fine linen, clean and white," &c., Rev. xix. 7, 8. "The King's daughter is all glorious within; her clothing is of wrought gold, she shall be brought to the king in raiment of needle-work," &c., Psal. xlv. 13, 14. Some by these white and glorious robes understand the imputed righteousness of Jesus Christ; others, the righteousness of sanctification: some others conclude they are both intended, and not only so, but also those heavenly robes, with which the bodies of the Saints shall be clothed in the Day of the Resurrection, which none are able to describe; however, all conclude the Church in that Day shall shine forth so in glory and beauty, that men and angels shall admire her. No bride ever appeared in such splendour, or so richly clothed and adorned, as the bride, the Lamb's wife shall, when the Marriage of the Lamb is come.

IV. In a Marriage-Day the bride and bridegroom have a full and perfect enjoyment of each other; and there is nothing in the world where there is so full communication of one creature to another, saith Mr. Burroughs, as there is in that condition of Marriage; so in the Day of the Resurrection, when the Church shall be Married to the Lord Jesus, the godly shall have a full and perfect enjoyment of him, whom they so dearly love. the Lord Christ in that Day will communicate of himself to his people in such a manner, that it is inconceivable; whatsoever may delight them, rejoice their hearts, or add to their perfect happiness, he will not withhold from them. They have now only the joy and comforts of his Spirit; but then they shall have the joy and comforts of his person. "Where I am, there also my servants shall be." "I will come again and receive you unto myself, that where I am, there ye may be also," John xiv. 3.

V. A Marriage-day is a joyful Day: so will the Marriage-day of the Lamb be: "Let us be glad, and rejoice, and give honour to him; for the Marriage of the Lamb is come," Rev. ix. 6, 7. The bridegroom rejoiceth in the bride, and the bride in the bridegroom; "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 5.

VI. In a Marriage-day the bridegroom and the bride have very great attendance, and are greatly honoured: so Christ and the Church shall have great and glorious attendance in the Day of the Resurrection, viz., all the angels of heaven. He shall come in the glory of the Father with all the holy angels. The same retinue the one shall have, the other shall have likewise.

VII. The bride commonly makes great preparation for the Marriage-day to have all things ready; so the godly make all due preparation for the appearance of Jesus

Christ, that they may be accepted of him in that Day: "The Marriage of the Lamb is come, and his bride hath made herself ready," Rev. xix. 7.

THE RESURRECTION-DAY THE SAINTS' CORONATION-DAY.

"Henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give unto me in that day," &c., 2 Tim. iv. 8.

THAT Day, that is, the Day of the Resurrection, or Day of Christ's coming.

Note, The Day of the Resurrection will be the Saints' coronation day.

PARALLELS.

I. CROWNS properly belong to kings, princes, and potentates of the earth, &c., Saints are kings, spiritual kings, "He hath made us unto our God, kings," &c., Rev. v. 10.

II. Kings are wonderfully honoured on their Coronation-day: so shall the Saints in the Day of the Resurrection; the angels of heaven shall honour them, Christ himself will honour them; nay, they shall be honoured by the Father: "If any man serve me, him will my Father honour," John xii. 26.

III. On a Coronation-Day, some look upon it as their proper work, to set the crown upon the head of the prince who is to be crowned therewith: so in the day of the resurrection, the Lord Jesus will set, as it were, the crown upon the head of his chosen: "Be thou faithful unto death, and I will give thee a crown of life."

INFERENCES.

I. LABOUR to be fully established in the truth of the Resurrection; see that no man deceive you, it is a perilous age, and to confirm doubting Christians in this great principle of the Christian religion, take a few arguments.

1. "If the dead rise not: then Christ is not risen from the dead. But Christ is risen from the dead. Therefore the dead shall rise," 1 Cor. xv. 16, 20.

2. "That doctrine that makes preaching vain, is a false and pernicious doctrine: but such who deny the Resurrection, make preaching vain. Therefore a false and pernicious doctrine," 1 Cor. xv. 2, 14.

3. "If the dead rise not; then those who are fallen asleep in Jesus, are perished. But those who are fallen asleep in Christ, are not perished. Therefore the dead shall rise," 1 Cor. xv. 18.

4. "If the dead rise not: then the godly are of all men most miserable. But the godly are not of all men most miserable. Therefore the dead shall rise," 1 Cor. xv. 15, 19.

Object. The soul of a child of God at death is happy and with Christ, and shall be for ever, whether the body rise or not; and therefore they are not of all men most miserable, unless the soul be mortal and die with the body, as some affirm.

Ans. The life of the soul, as well as of the body, depends wholly upon Christ's Resurrection; and if Christ be not risen, we are yet in our sins; and therefore this makes nothing either to prove Saints happy without a Resurrection, or for the mortality of the soul.

3. If the Saints of God in the primitive time, did believe and were well grounded in the truth of the Resurrection: then the dead shall rise. But the Saints of the primitive time did so believe, and were so established. *Ergo*. See these Scriptures; "I know he shall rise again, in the Resurrection at the last Day:" "For as in Adam all die, even so in Christ shall all be made alive: but every man in his own order, Christ the first fruits, and afterwards they that are Christ's, at his coming: for the trumpet shall be sounded, and the dead shall be raised," &c. "For if we believe that Jesus died, and rose again, even so those which are fallen asleep in Jesus, will God bring with him," John xi. 24, 1 Cor. xv. 22, 23, and 52, 1 Thess. iv. 13. "And the sea gave up the dead which were in it, and death and hell delivered up the dead that were in them, and they were judged every man according to their deeds," Rev. xx. 13.

6. If all the Saints of God and holy apostles waited for the redemption of their

bodies, then the dead shall rise. But all the Saints and holy apostles waited for the redemption of their bodies, Rom. viii. 23. *Ergo*.

7. If the chief reward of the godly is reserved to the last day, viz., to the Day of the Resurrection, then the dead shall be raised. But the chief reward of the godly is reserved to the last day, or Day of the Resurrection, 2 Tim. iv. 8. *Ergo*, the dead shall be raised.

8. If the expectation of the godly martyrs shall not be frustrated; than the dead shall be raised. But the expectation of the godly martyrs shall not be frustrated, Heb. xi. 35, 36, Psal. ix. 18. *Ergo*, the dead shall be raised.

9. If the bodies of the Saints shall be made like to Christ's glorious body, the dead shall rise. But the bodies of the Saints shall be made like to Christ's glorious body, Phil. ii. 21, 1 John iii. 2. *Ergo*, The dead shall be raised.

10. If the dead at the last day shall be judged, then they shall rise again from the dead. But the dead shall at the last day be judged, 2 Cor. v. 10, Rev. xx. 12, 13. *Ergo*, The dead shall be raised.

11. That doctrine that gives the Scripture, Christ and his apostles the lie, is a cursed and damnable doctrine. But those that deny the Resurrection of the dead, give the Scripture, Christ and his apostles the lie. *Ergo*, The scripture saith, that those that sleep in the dust of the earth, shall awake. Christ saith, all that are in the grave shall hear his voice, and come forth; and we have showed the apostles do affirm that the dead shall be raised, &c., Dan. xii. 2, John v. 28.

12. If that which sleepeth in the dust shall rise, then the body shall rise again; for it is the body that sleepeth in the dust, but that which sleeps in the dust shall be raised. *Ergo*.

Object. It is not the same body. "Thou sowest not that body that shall be," &c., 1 Cor. xv. 37.

Answ. If the same numerical body rise not, it will not be a Resurrection, but a new creation; therefore that which the apostle there intends, is the manner of the Resurrection, *i. e.*, how the Saints shall be raised. It is not the same in respect of weakness and frailty; "It is sown a natural body, and shall be raised a spiritual body; it is sown in corruption, and shall be raised in incorruption; it is sown in weakness, and shall be raised in power."—Which thing a grain of corn that is sown, teaches.

Quest. Why shall the same body of the dead be raised?

Answ. 1. Because the same body of Christ was raised that suffered.

2. Because the same body that suffered for Christ, shall be glorified with Christ.

3. Because the same body that sinned, shall be punished; if not the same body that sinned, it might reflect upon the justice and goodness of God to punish an innocent body. Besides, those scriptures must be fulfilled, which assert the Resurrection of the body.

INFERENCES.

I. From hence we may infer that there is a world to come.

II. That death is not the last end of man.

III. Prepare for the Resurrection-day; think of it when thou liest down, and risest up in the morning. Thy lying down to sleep, is a figure of thy lying down in the grave; and thy awaking out of sleep in the morning, is a figure of the Resurrection.

IV. Think of the Resurrection in the spring, when thou seest the flowers of the earth bud forth, and spring up; for that is a figure also of the Resurrection.

THE JUDGMENT-DAY COMPARED TO AN ASSIZE.

"For we must all appear before the Judgment-seat of Christ," 2 Cor. v. 10.

"And I saw a great white throne, and him that sat on it," &c., Rev. xx. 11.

AFTER the resurrection comes the Judgment, the eternal Judgment.

NOTE,—The Judgment-day may fitly be compared to an Assize, or general gaol-delivery.

PARALLELS.

I. There is a judge appointed by the king, or supreme power of the nation or kingdom, where an Assize is to be held, who receives his commission and acts

by the authority thereof. Jesus Christ is appointed to be the Judge of quick and dead, by the Father, King of heaven and earth. "The Father judgeth no man, but hath committed all power to the Son," John v. 22.

II. The judge likely comes to the bench or judgment-seat with the sound of trumpets: Christ will come to the Judgment-seat with the sound of a trumpet. "The trumpet shall sound, and the dead shall be raised incorruptible," 1 Cor. xv. 52.

III. There is a known law or laws in a kingdom, by which the judge heareth and determines all causes. So there is a known law or laws, by which Jesus Christ will judge and determine all causes in the great day, viz., the law of Moses, the law of nature, and the law of Christ, called the book of the Gospel. "The Books shall be opened," Rev. xx. 12.

IV. The judge hath many honourable persons that sit on the bench with him. So Jesus Christ will have all the Saints sit with him on the throne of judgment, who shall assent and consent to whatsoever he shall do in that day. Hence it is said, the saints shall judge the world. "He that overcometh will I grant to sit with me on my throne: even as I also overcame and am sat down with my Father in his throne," Rev. iii. 21.

V. A Judge at Assizes, after he hath read his commission and given his charge, calls for the prisoners. So Jesus Christ will orderly proceed, and call before him all nations, all the ungodly that ever lived on the earth, shall be arraigned by him, being brought before his judgment-seat.

VI. A judge having arraigned the prisoner, calls in the witnesses, and then suffers every man to speak what he hath to say for himself. So Jesus Christ will call in witnesses, and indeed every man's conscience should be more than ten thousand witnesses against him; and all mouths shall be stopped, and every ungodly man shall be found guilty before Christ, Rom. ii. 14—16.

VII. A judge, after he hath found men guilty, and cast them for their lives, passeth the sentence. So Jesus Christ will at the last day, after the sentence of condemnation, order the execution of the wicked, and appoint them the place where, and the time how long they shall suffer; the place will be hell, the time will be for ever and ever. See Christ the Judge of all.

VIII. A judge, after the sentence is past, orders the manner, time, and place of execution: so Jesus Christ will at the last day, after the Sentence of condemnation, order the execution of the wicked, and appoint them the place where, and the time how long they shall suffer: the place will be hell, the time will be for ever and ever. See Christ the Judge of all.

THE CELESTIAL PARADISE.

"*Verily I say unto thee, this day thou shalt be with me in Paradise,*" Luke xxiii. 43.

"*He was taken up into Paradise,*" 2 Cor. xii. 2.

"*To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God,*" &c., Rev. ii. 7.

PARADISE is taken in the holy Scripture in a two-fold sense.

1. For the garden of Eden; this is earthly Paradise.

2. For Heaven, the seat or place of glory; this is Celestial Paradise.

Now the earthly Paradise being a figure of Heaven, I shall in the opening of this run the parallel principally with respect to the garden of Eden, and the state of Adam in innocency.

PARALLELS.

I. Paradise, or the garden of Eden, was a place of pleasure. So Heaven is a place of pleasure.

II. Paradise was a place created of God, and appointed for man, whilst he stood in the state of innocency. So heaven is created of God, and appointed for all those who obtain, through Christ, perfect righteousness, their primitive glory and innocency.

III. Adam in paradise, had all delight, joy, and pleasure his heart could desire, he wanted nothing to make his life sweet and pleasant to him: so the saints in Heaven, have the fullest joy, pleasure, and satisfaction imaginable; there is nothing wanting they can desire to please and delight them. "Thou wilt show me the path of life; in thy

presence is fulness of joy, and at thy right-hand pleasures for evermore," Psal. xvi. 11, and xxxvi. 8. They drink of the rivers of God's pleasures. A river abounds with water; so doth heaven, like Paradise, with divine and sacred pleasures.

IV. Adam in paradise knew no sorrow, he had joy without sadness, strength without weakness, health without sickness, light without darkness, life without death; for death had nothing to do with him whilst he stood in his innocency: so in heaven the godly are delivered from every mixture of evil, "God shall wipe away all tears from their eyes, and there shall be no death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are past away," Rev. xxi. 4. Here is joy without sadness, strength without weakness, health without sickness, light without darkness, life without death.

V. Adam in Paradise, before tempted by the devil, knew no sin; he was free, absolutely free from the least stain, he had not so much as an evil thought, he was created in the image of God, being perfectly righteous: so in heaven the saints shall be free from sin, perfectly free, not only free from the guilt, filth, power, and punishment of it, but also from the act of it; they shall not be troubled with one evil thought more, they are without fault before the throne of God and the Lamb.

VI. Adam in Paradise enjoyed the sweet and blessed presence of God, he conversed, and had glorious acquaintance and communion with him; God and man lived then in perfect peace and friendship, there was no breach, because no sin, and so God's face was not hid from him: so in heaven, all the godly enjoy the sweet and soul-ravishing presence of God, and of Jesus Christ; "Where I am, there shall my servant be," John xii. 26. "And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am ye may be also," John xiv. 3. "So shall we ever be with the Lord," 1 Thess. iv. 17. Saints there have the fruition of God and of Christ, "for we shall see him as he is," 1 John iii. 2; and this is the highest glory man can be raised to, we shall not only see God and the Lamb, but be filled with the joy and delight of God and Jesus Christ. Heaven from hence is called the joy of the Lord, if the perfect enjoyment and participation of the glorious Trinity, or fulness of it, so far as it is capable of communication, can delight and fill the soul with joy and happiness, the godly in heaven shall have it; God's face will never be hid from his children any more, there will be no more a breach between the soul and its Saviour.

VII. Adam in Paradise had the tree of life, and liberty, before he sinned, to eat of the tree of life: so in this Paradise of God, we read of the tree of life, which, as some understand, is Jesus Christ; "And to him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God," Rev. ii. 7, which doubtless signifies the glorious participation of the life, fulness, and transcendent sweetness of the Lord Jesus, and of the continuance of the life of the saints, in its full strength, vigour, and glory to eternity.

VIII. Adam in Paradise had great knowledge, both of God, and the nature of all creatures; God brought all the creatures to Adam, to see what he would call them, and whatsoever Adam called each living soul, that was the name thereof, Gen. ii. 19. The naming of the creatures, saith Ainsworth, was a sign of sovereignty; it also manifested Adam's wisdom, in naming things presently, according to their natures: as the Hebrew names, by which he called them, do declare: so the saints in heaven shall be perfect in knowledge, they shall know as they are known, they shall know all the patriarchs, prophets, apostles, and all the saints that ever lived, by name, which we may gather by that knowledge, Peter, James, and John, had of Moses and Elias, in the transfiguration of Christ in the mount, which was a figure in heaven.

DISPARITY.

I. ADAM's pleasure and delight in Paradise was much of it earthly: but the saints pleasure and delight in the Celestial Paradise will be heavenly.

II. Adam in Paradise was troubled with a tempting devil: but the saints in the Celestial Paradise shall not be troubled any more with a tempting devil, for he shall be shut up in chains of eternal darkness, to be tormented for ever.

III. Adam soon lost his earthly Paradise, by sin, and was turned out of all: but those who are accounted worthy to obtain this heavenly paradise, shall never lose it, nor be turned out of it, but continue in it for ever and ever, even to the days of eternity.

HEAVEN A CROWN OF LIFE.

"Henceforth is laid up for me a Crown of righteousness," 2 Tim. iv. 8.

"And I will give thee a Crown of life," Rev. ii. 10.

"He shall receive the Crown of Life, which the Lord hath promised to them that love him," Jam. i. 12.

THE reward of the godly in heaven is called a Crown, a Crown of life, a Crown of righteousness, &c.

PARALLELS.

I. A Crown denotes any beautiful ornament, or profitable thing; hence a Crown is put for to adorn, and bless with good things, and so make joyful: the saints in heaven shall be beautiful and very glorious, they shall sparkle, and shine forth like the sun, in the kingdom of their Father, plentifully enjoy and possess true blessedness, Prov. iv. 9, and xvii. 6, Psal. viii. 5, and ciii. 4.

II. A Crown is a sign of a kingdom and dominion, saith Ainsworth: the glorified saints in Heaven shall possess a kingdom, and shall be as kings and princes for ever and ever. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the, (or that), kingdom, which he hath promised them that love him?" Jam. ii. 5.

III. A Crown denotes also victory; Christ warring against his enemies, and overcoming them, hath on his head many Crowns, or diadems: so the saints being Crowned, signifieth that perfect conquest they have, through Christ, obtained, over sin, Satan, death, and hell, &c.

IV. A Crown signifieth glory, honour, and external grandeur: the glorified saints shall be honoured, and appear in eternal grandeur, as kings who have their Crowns on their heads.

V. As there is nothing more rich, glorious, desirable, nor esteemed among men, above a Crown, or kingdom: so the Holy Spirit in setting forth the reward, and everlasting glory of the saints in Heaven, compares it to these things. But alas! there is no earthly thing, how splendid and glorious soever, can sufficiently set out the state of the saints after death, or the glory of Heaven. For pleasure, it is called paradise; for riches and honour, it is called a Crown and a kingdom. A Crown of Life, denoting that saints in laying down their lives for Christ, shall not be at all losers thereby, but only exchange it for a better; a short momentary Life, for an everlasting Life, a Life of joy, for a Life of sorrow; a Life of perfect freedom, for a Life attended with manifold temptations.

DISPARITY.

I. OTHER CROWNS, I mean earthly Crowns, are corruptible: this Crown is incorruptible.

II. Other Crowns are attended with many sorrows, troubles, and perplexities, &c. But this Crown is attended with no such thing, for the condition of the heirs of this never-fading Crown will be so joyful, that look outwardly, there is joy in the society, Heb. xii. 22, if inwardly, there is joy in their own felicity, 1 Cor. ii. 9. Look forward, there is joy in the eternity of it, 1 Pet. v. 10. So that on every side they shall be even swallowed up of joy, Isa. xxv. 10. O! the transcendency of that paradise of pleasure! where is joy without heaviness or interruption; peace without perturbation; blessedness without misery; light without darkness; health without sickness; beauty without blemish; abundance without want; ease without labour; satiety without loathing; liberty without restraint; security without fear; glory without ignominy; knowledge without ignorance; eyes without tears; hearts without sorrow; souls without sin: where shall be no evil heard of to affright them, nor good wanting to cheer and comfort them; they shall have what good they desire, and desire nothing but what is good; their promises shall end in performances; faith in sight and clear vision; hope in fruition and possession: yea, time itself shall be swallowed up in eternity.

To sum up all in a few words, there is no joy here comparable to that in heaven; all our mirth here, to that is but pensiveness; all our pleasures here, to that is but heaviness; all our sweetness here, to that is but bitterness; even Solomon in all his glory and royalty, to that was but as a spark in the chimney, to the sun in the firmament; yea, how little, how nothing are the poor and temporary enjoyments of this Life, to those that the heirs of promise shall enjoy in the Life that is to come?

III. Other Crowns fade away, the prince is in a moment gone from that, or that is gone from him: but this Crown abideth. "It is incorruptible, and undefiled, and fadeth not away, reserved in heaven for you," &c., 1 Pet. i. 4.

IV. Other Crowns are gotten many times by usurpation: but the saints shall have the Crown in a just and righteous way; it is a Crown of righteousness, of which saints are true and lawful heirs; this Crown is purchased for them by Christ, and given to them by the free donation of the Father; besides they are born heirs to it by the Spirit. "If children, then heirs, heirs of God, and joint-heirs with Christ," &c., Rom. viii. 17.

INFERENCES.

I. We may infer from hence, that God's children are not such fools, as they are accounted by the ungodly world; they have made a good choice, in preferring heaven above earth. What is the glory of this world to the world to come? Yea, paradise, or the Garden of Eden, was but a wilderness compared with this paradise. And indeed, if the gates of the city be of pearl, and the streets of gold, what then are the inner rooms, and lodging chambers of the great monarch of heaven and earth, at whose right-hand are pleasures for evermore?

II. Let not the Saints grow weary, nor faint in their minds, when heirs of a crown of glory that fadeth not away; methinks they may be contented to undergo some troubles in this life, since by suffering these things for Christ's sake, they shall be Crowned with glory, honour, and everlasting life; "They shall receive the Crown of life," &c., Jam. i. 12.

HELL A FURNACE OF FIRE; THE PLACE OF THE DAMNED.

"And shall cast them into a Furnace of Fire, there shall be wailing and gnashing of teeth,"
Matt. xiii. 42.

We are now drawing towards a conclusion; it remains only, that we speak something concerning Hell, which is the Place prepared for the Damned, the torment of whom is set forth by Fire, by a Furnace of Fire, and by utter darkness. It hath been a long and ancient controversy, whether Fire here is to be taken properly or figuratively? I shall not undertake to determine, whether it be real Fire or not: doubtless the torment of the wicked will be worse than it is to be cast into any Furnace of elementary Fire. The schoolmen affirm, that the least torture in Hell, exceeds the greatest that can be devised by all the men on earth; even as the least joy of heaven, surpasseth the greatest comforts of this world, &c. There is scarce any pain here on earth, but there is some hope of ease, mitigation, or intermission; but in Hell, their torments are easeless, remediless, and they themselves left hopeless, helpless, and pityless. However, we will run a parallel between a Furnace of Fire, and the Place of the Damned; for in some things there is a fit resemblance.

PARALLELS.

I. A Furnace of Fire, hath been prepared as a Place of torment; the king of Babylon caused a Furnace to be heated exceeding hot, and that whosoever would not bow down to his golden image should be cast into it: Hell is a place of torment prepared for all wicked and ungodly men, who live and die in their sins, Rev. xxi. 8.

II. A Furnace of Fire that is heated exceeding hot, is very terrible and amazing to him, who for his wicked deeds is told he must be cast therein: so Hell is a very terrible and amazing thing to think upon; how lamentable is the thought of it to a guilty sinner, that is awakened, that sees no remedy, but thither he must go!

III. What torment can be greater than to be cast into a burning Fiery Furnace? so what torments can be greater than the torments of Hell?

DISPARITY.

I. A Fiery Furnace though terrible and painful, yet it puts an end to the lives of those that are thrown into it, and the hotter it is, the sooner it dispatcheth them out of their pain; but the torments of Hell put no end to the tortured, neither can the Damned die, but have an ever-dying life, and an everlasting death: it is a death which hath no death, "The worm dieth not."

II. The torment of a Fiery Furnace can reach but the outward man, it cannot destroy the soul: but the torments of Hell reach to the very soul, called the perdition or destruction of ungodly men, both of soul and body.

III. The hottest Furnace in the world may abate its heat for want of fuel, and at length be wholly extinguished; however its terrors and pains are but short and momentary: but the tormenting Fire of Hell never abates its heat, nor ever goeth out, therefore called everlasting Fire; now to add eternity to extremity, and then you will perceive Hell to be Hell indeed.

IV. Other Fire may be quenched: but the Fire of God's wrath, or Hell Fire, shall never be quenched, *ut supra*.

INFERENCES.

THAT as there is no greater cause of magnifying Christ, than for redemption-mercy, and so of joy unspeakable, and full of glory: so there is no greater cause of sorrow, and intolerable misery, than to live and die in sin, and so to be cast both body and soul into Hell Fire. O! what an alarm may those two Scriptures among many sound in the ears of wicked and ungodly men, "Be not deceived, neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9, 10. But whither then must they go? See Rev. xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with Fire and brimstone, which is the second death."

HELL UTTER DARKNESS.

"—*Shall be cast into Utter Darkness,*" Matt. viii. 12.

"—*To whom is reserved the blackness of Darkness for ever,*" Jude 13.

As the torment and misery of the ungodly is set forth by a furnace of fire: so it is also by Darkness, Utter Darkness, and blackness of Darkness, as the word Σοφῶ signifieth.

PARALLELS.

I. God sometimes hath brought Darkness upon a people, as a great judgment, for sin and rebellion against him: so God in just judgment will cast the wicked into Darkness, into a burning furnace of fire, but such fire as shall give no light, therefore called Utter Darkness.

II. Where there is Darkness, either by want of light, or want of sight to see the light, there cannot be any comfortable enjoyment of any visible object, that might afford them satisfaction and content, as it doth those that enjoy the light: so to be cast into Darkness, nay Utter Darkness, not only such Darkness that is a deprivation of light, or occasioned by want of sight, but a Darkness of terror and torment, reserved for wicked and ungodly men, called the blackness of Darkness: for as the glory of heaven shall abound beyond all comparison with glorious light, called the inheritance of the Saints in light, Col. i. 12, so the horrors and terrors of Hell will consist in that abounding Darkness, beyond all comparison.

III. As to be shut up in spiritual Darkness, is a separation from God, as to his presence in a way of grace: so to be shut up in the thickness and blackness of the Darkness of Hell, is an eternal separation from God, and the enjoyment of him for ever: when once he shall say, "Depart from me," there is a separation from all joy and happiness; "ye cursed," there is a black and direful excommunication; "into fire," there is the extremity of pain; "everlasting," there is a perpetuity of the punishment; "pre-

pared for the devil and his angels," there are the infernal tormenting, and tormented company. And to increase the horror and amazement of the damned, this fire shall not only torment them, not give them any light, but they shall be cast out into Utter Darkness, where there shall be weeping and gnashing of teeth.

DISPARITY.

I. When God brings Darkness upon a land, as he did upon Egypt, as a judgment, it hath been but for a while, a certain time, and after there hath been light again; but those that shall be cast out into the Darkness of the pit of Hell, shall never see light more, neither spiritual, natural, nor artificial. As there will be no need of the sun nor stars in heaven: so the damned shall not have any benefit thereby, whatever their needs and necessities are.

II. Men may be in Darkness spiritually, and they may be enlightened and saved through grace, but to be cast out into the dark and dismal gulf of Hell, it totally and everlastingly deprives of any use of means, for enlightening any more for ever, Gospel light shines not at all in that dark and dismal region, because they hated the light thereof in this world, they must now be cast into utter darkness in the world to come.

III. Men may be in Darkness, and yet enjoy many other comforts, though they be deprived of light: but the damned in Hell are not only in black and thick Darkness, but are also deprived of any other comfort. As they see nothing but Darkness, so they hear nothing but dismal screeches, and amazing dreadful cries, and gnashing of teeth.

IV. Men may be naturally blind, or shut up in a dark dungeon, and yet may have much of the presence of God with them: but the damned that are in the Blackness of Darkness, that is, the Darkness of Hell, shall utterly be deprived of the comfortable presence of God; as they said to God, depart from us: so are they separated with a "depart ye from me, ye cursed, into everlasting fire, or, into the Blackness of Darkness for ever."

INFERENCES.

I. How might this awaken sinners, and be a means to turn them from spiritual Darkness to light; and from Satan, the prince of darkness, to God: Oh! that these closing, direful, and amazing lines, might turn many to righteousness, to believe, repent, and obey the Gospel, before the Lord Jesus come in flaming fire, rendering vengeance upon all that know not God nor obey the Gospel.

II. How just will the condemnation of such rebellious sinners be, who will neither be drawn by the tenders of mercy and salvation to Jesus Christ, and of an enjoyment of heaven through him, nor be deterred from their sinful course, by all the threatened judgments, nay, though it extend to Hell itself, to the fire of Hell, to the Blackness of Darkness for ever! Oh! were there not eternity written upon the gate of the broad-way that leads to destruction, the damned might have some hope, though it were not till hundreds of thousands of millions of years were expired: but, O Sinners! when once this dark dismal dungeon hath shut its mouth upon you, and you come with the devil and his angels to lie therein, you can never come out more, never see light more, never have ease from intolerable torment more; no father, husband, wife, &c., can come to light so much as a candle, or dip the tip of a finger in water to cool your tongue!

III. Let the redeemed of the Lord rejoice and magnify the God of their salvation, who hath given them good hope through grace, that they are delivered from wrath to come, by being called out of spiritual Darkness into Christ's marvellous light, and by him have escaped that dreadful doom, of being cast into Utter Darkness.

MOSES'S VAIL REMOVED;

OR

TYPES OF THE OLD TESTAMENT EXPLAINED.

ADAM A TYPE OF CHRIST.

"Death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who is the figure of him that was to come," Rom. v. 14.

PARALLELS.

I. Adam had no father but God; so Christ likewise had no father but God. They were both in an especial manner called the sons of God; the one by creation, the other by eternal generation.

II. Adam was made heir of the world: Christ is heir of all things, not only of this world, but of that which is to come.

III. Adam was a common or public person, representing all his seed, or natural offspring; hence his sin is charged upon his whole posterity; "By Adam's sin were many made sinners," &c., Rom. v. 12, 14. Christ, the second Adam, is a common or public person, representing all his true seed, or spiritual offspring: so that as Adam's sin was imputed to all his children, so is Christ's righteousness imputed to all his children, through faith, Rom. v. 19.

The first Adam merited death for his seed; the second Adam merited life for his seed.

NOAH A TYPE OF CHRIST.

PARALLELS.

I. NOAH was a saviour, nay, in a good sense, the saviour of the world; for it was through him, and by his means and righteousness, there was a seed preserved from the Flood, &c. Christ is a Saviour, the great Saviour, the only Saviour of the world; hence called Jesus.

II. Noah was a preacher of righteousness, and invited sinners to repentance: Christ was a Preacher of righteousness, and came on purpose to call sinners to repentance. Noah's ministry was despised by the ungodly: so was the preaching and ministry of Jesus Christ, by the unbelieving Jews, and others: those that refused and rebelled against Noah, and his ministry, were destroyed by water; and those that refuse and rebel against Christ shall be destroyed by fire.

III. Noah built an ark: so Christ builds his Church. Noah built the ark according to the commandment of God: so Christ in building his Church, did every thing according to the commandment received from his Father. 3. Noah took many trees to build the ark: so Christ takes many believers, called trees of righteousness, to build his Church.

IV. Some clean, and some unclean beasts were received into Noah's ark: so some holy and sanctified persons, and some un sanctified ones, are received into Christ's Church, though not by Christ's appointment.

V. All that were not received into the ark, perished. So all who get not spiritually by faith into Jesus Christ, or are not true members of the visible or invisible Church, shall be damned and perish eternally.

VI. Noah's ark was tossed upon the rough waves, and yet was preserved: so the Church of Christ is tossed upon the rough waves of a tempestuous world, and yet preserved.

VII. Noah was the great repairer of the world: from him descended all the inhabitants of the earth: Christ is the great and glorious Repairer of the world, and from him proceed all the inhabitants of heaven.

VIII. Noah sent a dove out of the ark, to see whether or no the waters were abated, who returned with an olive-branch in her mouth: so Christ sends forth the Spirit, called a Dove, or, in the likeness of a dove, who brings tidings to believing souls, that the wrath of God is appeased, &c.

MELCHISEDEC A TYPE OF CHRIST.

"Made like unto the Son of God," &c., Heb. vii. 3.

PARALLELS.

I. THE notation of his name Melchisedec, signifieth king of righteousness: Christ Jesus is the only King of righteousness.

II. In his office he was a Type of Christ: (1.) He was king of Salem—king of peace: so Christ was called "the Prince of peace," not only a peaceable Prince, but Prince of peace, one that commands peace at his pleasure in the world, in the Church, and in the souls of men, Isa. ix. 6. (2.) Christ is not only Prince of the world, but peculiarly Prince of Salem, Prince of Jerusalem, viz., the true Church of God. (3.) Melchisedec was not only a king, but also a prince, yea, a priest of the Most High God: so Christ is both King and Priest.

III. Melchisedec was a Type of Christ in his original: "Without father, without mother, without descent, having neither beginning of days, nor end of life," Heb. vii. 3, that is, there is no mention of these things concerning him in the holy Scripture; we have not his genealogy, or story of his life; though none doubt, but he had both father and mother, and descent, &c.; but God on purpose would have all these concealed, that he might be a more express Type of Christ, who was truly without father, in respect of his manhood, or human nature; and without mother, in respect of his Godhead: "And who can declare his generation?" &c., Isa. liii. 8.

IV. Melchisedec blessed Abraham, and doubtless the lesser is blessed of the greater; he was a most eminent and renowned person. Some do conclude he was the patriarch Shem, who was without beginning of days, in respect of the world after the flood, and without end of days in respect of the world before the flood; but since God hath concealed who he was, let us be satisfied. But in this, doubtless, he was a Type of Christ, who is greater than all that went before him, great in power, office, and sovereignty, and is sent to bless his people; it is he alone that blesseth all the true seed, and heirs of promise.

V. Melchisedec was a priest, not after the order of Aaron; he was not anointed with material oil, nor received his Priesthood from any other, but only so declared by the mouth of God. His Priesthood passed not to other men: for as he received it from none, so he passed it not to any other: nor did any, as we read of, succeed him; so Christ received his Priesthood from none but God himself, and was not anointed with material oil, but with the oil of gladness only: and as he received his Priesthood from none, so he passeth it not to any other; he hath none that can succeed him, but abideth a Priest for ever in his own person in heaven.

ABRAHAM A TYPE OF CHRIST.

PARALLELS.

I. ABRAM, and Abraham, signify an high father, and a father of a multitude: so is Christ an high and heavenly Father, called the everlasting Father, Father of all the faithful, &c.

II. To Abraham, and to his seed was the promise made : so to Christ and to his true seed, is the promise made.

III. Abraham was king, priest, and prophet in his own family ; so is Jesus Christ in his Church.

IV. Abraham put Hagar and Ishmael out of his house : so Jesus Christ cast out the legal covenant, and fleshly seed, out of his Church ; Hagar being a figure of the one, and Ishmael of the other, Gal. iv.

V. Abraham is called the heir of the world : Jesus Christ is so most properly and truly, Rom. iv. 13.

ISAAC A TYPE OF CHRIST.

PARALLELS.

I. ISAAC was the son of Abraham, the father of the faithful, a promised seed long before he was born ; and so strange was his birth, that though he was born by the strength of nature, yet of Sarah's dead womb, when it ceased to be with her as with other child-bearing women ; insomuch that when the angel foretold it to her, she thought it impossible, Gen. xvii. 12. So Jesus Christ is often called the son of Abraham, yet the only-begotten Son of God by nature, who is the Father of all that are taught, and can say in truth, " Our Father," &c., the only true promised Seed, who was long prophesied of, and expected by all believers ; born and incarnate by the strange and wonderful power of the Holy Ghost, in the womb of the blessed virgin, yea, in such a miraculous manner that when it was foretold her by the angel, she thought it impossible, Luke i. 34.

II. Isaac was mocked, and basely abused by Ishmael, the fleshly seed : so was Jesus Christ by the Jews, who were the children of the bond-woman.

III. Isaac was led as a lamb to the slaughter : so was Jesus Christ. Though in this there was a great disparity ; the one was spared, namely, Isaac ; but Jesus Christ was sacrificed.

IV. Isaac was offered, as it were, and three days dead in his father's mind and purpose, yet died not ; but his father received him as from the dead : so Jesus Christ offered, but in respect of his divinity, died not ; and though his humanity lay dead three days in the heart of the earth, yet it revived again ; so both were, saith Dr. Taylor, delivered from death the third day ; wherein the apostle plainly makes him a Type, Heb. xi. 19. " From whence he received him, as in a figure, Type, or resemblance," &c.

V. Isaac, as the learned observe, was a Type of Christ in his marriage. (1.) He married one of his own kindred : so the spouse of Christ is of the same flesh which he himself assumed. (2.) She was wooed by his father's servant : so is the spouse of Christ by his faithful ministers. (3.) Rebekah resolved to forsake all her friends, and her father's house, to become Isaac's wife : so believers forsake all in affection, and actually, when called thereunto, for the sake of Jesus Christ. (4.) She was decked with jewels, trimmed, and rarely adorned, when she came to meet Isaac : so the spouse, the Lamb's wife, shall be richly decked, and gloriously adorned, to meet Jesus Christ, when he comes " in the glory of the Father, to receive her to himself," Rev. xix. 7. (5.) She came to meet Isaac : so shall the saints meet Jesus Christ in the air at the last day, 1 Thess. iv. 17.

JACOB A TYPE OF CHRIST.

PARALLELS.

I. JACOB was a supplanter, as his name signifies ; he supplanted Esau : so Jesus Christ supplanted, as Guild observes, sin and Satan, &c.

II. Jacob was hated and persecuted by Esau : so was Christ by Satan, and his emissaries. In his great afflictions he saw an angel of God ascending and descending upon him : so Christ, after his temptations in the wilderness, and also when he was in his bloody agony, was comforted by the angels of God ; they administered unto him.

III. Jacob endured great hardship for Rachel, whom he dearly loved ; so Jesus Christ endured many years' sorrow and trouble for his Church, whom he loved so dearly, that he laid down his life for her sake.

IV. Jacob was called a prince with God ; he wrestled long and at last was comforted ; so Christ is a mighty Prince, and prevailed also, " being heard, in that he feared," Heb. v. 7.

JACOB'S LADDER A TYPE OF CHRIST,

Gen. xxviii.

PARALLELS.

I. Jacob's Ladder, which he saw in a vision, stood upon the earth, but the top reached to heaven : so Christ, although he was humbled in shape of sinful flesh, to the earth, as it were ; yet he was the Most High God, reaching so to heaven.

II. The angels went up and down by it ; so we ascend up to God by Jesus Christ, and God descends, as it were, by him also down to us.

III. The Lord stood above it, and made promises of Canaan to Jacob : so God in Christ, and through him, hath made all promises of heaven, and ratified them to us.

IV. In the place which was called the house of God, and of heaven, was the Ladder seen, Gen. xxviii. 19. So in Christ's Church, the true house of God, we get a clear and full sight of Christ.

JOSEPH A TYPE OF CHRIST.

PARALLELS.

I. JOSEPH, signifies increasing ; he was the first-born of Rachel, and Jacob's beloved son : so Christ, in his human nature, in the days of his flesh, grew, and increased in strength, and in favour with God and man ; and so also there shall be of his kingdom and glory in the world, who is the beloved of his Father.

II. Joseph was very beautiful, and also excelled all his brethren in true virtue, Gen. xxxvii. 3. So Jesus Christ is more beautiful than the children of men ; he was full of grace and truth.

III. Joseph was a man of great wisdom, able to expound deep secrets, &c. In Jesus Christ are hid all the treasures of wisdom and knowledge, who is therefore called the great Counsellor, and is that blessed Lamb, who hath prevailed to open the books, and loose the seals thereof ; he hath the Spirit without measure, and thereby opens all the deep mysteries of God, that lay hid from ages and generations, &c.

IV. He is called a fruitful bough whose branches run upon the wall, because out of him branched two tribes, Ephraim and Manasseh, Gen. xlix. 22. Therein, saith Dr. Taylor, he was a Type of Christ, who is not only a fruitful bough, and called the branch, &c., but also a Root, from whom all the tribes of God branch out, and flourish. And whereas those trees are withered, Christ shall see his seed, and prolong his days, and they shall abide to eternity.

V. Joseph was a type of Christ in his actions. (1.) He was sent by his father, to visit his brethren in the wilderness, who evilly treated him there : So Jesus Christ came to visit his poor people, who were wandering in the wilderness of this world ; and when he came hither, was evilly treated by his own brethren, the Jews, who conspired to take away his life ; like as Joseph's brethren sought to deal by him. (2.) Joseph fed his brethren, and all his father's house : so Jesus Christ feeds the Church of God. (3.) Joseph being innocent, yet suffered many hard things : So did Christ. (4.) He did all the good he could for his brethren, who had ill deserved it from his hands : so did Jesus Christ deal by poor sinners, who had abused him, and still daily do. (5.) He taught his brethren the great duty of brotherly love ; " See that ye fall not out by the way." So Jesus Christ, above all lessons, commends to us the new commandment of love, &c.

VI. Joseph was a Type of Christ, not only in the actions of his life, and in respect of those things he suffered, and cruel temptations he met with, &c., but also in his advancement, and great preferment ; he by being abased was raised to honour : so was Jesus Christ. Joseph was made a mighty Lord, and was next to Pharaoh ; so is Christ advanced in power and glory next to God himself. Every man was to bow to Joseph, Gen. xli. 43. Se every one is required to bow the knee to Jesus Christ, Phil. ii. 10. All were to go to Joseph, they were to depend upon his word. " Go to Joseph," saith Pharaoh, " and what he saith to you, do ye," Gen. xli. 55. So God the Father hath

given Christ a name above every name; Acts iii. 22, 23. And whatsoever any sinner or believer wants, the Father commands them to go to Jesus, and to hear him in every thing that he shall say unto them. "This is my beloved Son, in whom I am well pleased; hear ye him," Matt. iii. 17.

MOSES A TYPE OF CHRIST.

I. MOSES was a Type of Christ in his person: (1.) He was of mean parents and birth: so was Christ in respect of his flesh, or human nature, of a poor decayed and dried stock, being born of a poor virgin. (2.) Moses was no sooner born, but he was exposed to the wrath of Pharaoh, king of Egypt, who sought to put him to death: so Christ in his infancy was sought by king Herod to be slain; but both by God's extraordinary providence were delivered. (3.) Moses was of a meek and sweet disposition, above all that dwelt upon the earth, yet full of zeal and indignation against sin: so Christ was a pattern of meekness and humility. "Learn of me," &c., Matt. xi. 28, 29.

II. Moses in his office and function was a Type of Christ. (1.) He was appointed by God, and sent to deliver Israel out of Pharaoh's cruel bondage: so Jesus Christ was appointed and sent to deliver all the Israel of God from the cruel bondage of Satan, and heavy oppression and burden of sin. (2.) Moses was sent to lead Israel towards Canaan: so Jesus Christ leads us to heaven, the anti-type of Canaan. But in this there is a disparity: Moses led Israel but unto the sight of the promised land; but Jesus Christ leads us quite into heaven, or the land of promise. (3.) Moses was learned in all the learning of Egypt: Christ was learned to admiration; his enemies cried out, from whence hath he all this learning? (4.) Moses gave the law, having first received it from the hand of God: so Jesus Christ hath given us the law of the Gospel, as he received it from his Father. (5.) Moses was mediator of the first covenant, and as so considered, was both King, Priest, and Prophet: Jesus Christ is mediator of the second covenant, and as so also both King, Priest, and Prophet. (6.) Moses wrought many mighty miracles in Egypt, at the Red Sea, and in the wilderness, to confirm the law, and to show Israel that he was really sent of God: so Jesus Christ wrought many strange and wonderful miracles by sea and land, in towns and deserts, to manifest his glory, to show he was sent of God, and to confirm his doctrine. (7.) Moses instituted the passover: so Christ, the true Moses, instituted the Supper.

III. Moses in his faithfulness was a type of Christ; he was faithful as a servant; he did all things exactly according to the pattern showed him in the mount: so Christ in all things was faithful as a Son, Heb. iii. 5, 6.

IV. Moses being to deliver the law, fasted forty days and nights in the mountain alone: Christ being to preach the Gospel, fasted so long in the wilderness.

V. He was a Type of Christ in many particular actions of his life: (1.) Moses married an Ethiopian, a stranger, a black: so Christ espoused the Gentiles, who were strangers to God, and, by reason of sin, as black as hell could make them. (2.) Moses sweetened the bitter waters of Marah, by a tree cast into it: so Christ sweetens all our afflictions by the means of his cross. (3.) Moses led Israel through the Red sea: Christ leads his Church through a sea of tribulation. (4.) As Moses was transfigured on mount Sinai, and seemed so glorious, that the children of Israel could not behold his face: so Jesus Christ also was transfigured in mount Tabor, so as his disciples were amazed, and wist not what they said.

JOSHUA A TYPE OF CHRIST.

PARALLELS.

I. JOSHUA, or Jesus, he was a Saviour, as his name signifies; he saved Israel from temporal and external enemies and calamities: so Christ saves us from all spiritual and internal enemies and miseries, as well he will from all external.

II. Joshua led Israel quite into Canaan, not only unto the sight of it, but into it: so Christ leads us, as we said before, into heaven. What Moses could not do, Joshua

did do upon this account : so what the law could not do, being weak through the flesh, Christ, our Joshua, hath done.

III. Joshua was a mighty conqueror : so is Christ. Joshua overcame and utterly destroyed many kings, that so he might give Israel the peaceable possession of the land of Canaan : so Jesus Christ overcame, and totally vanquished divers mighty kings, and enemies of our souls, that so he might give us a certain assurance of the eternal inheritance, viz. (1.) Satan, the great king of the bottomless-pit. (2.) Sin, who, like a cruel and merciless king and tyrant, reigned over all the children of men. (3.) Death, the king of terrors, &c.

IV. All the good promises God made to Israel, were fulfilled by the hands of Joshua : so all the gracious promises of God to his elect, were fulfilled in and by Jesus Christ.

V. Joshua saved Rahab's house, that had the red cord hung out at the window : so Jesus Christ saves all poor penitent sinners, that express faith in his blood.

VI. He accepted also the Gibeonites, who humbly entreated peace of him ; so doth Christ all sincere converts, who wisely seek for mercy.

SAMPSON A TYPE OF CHRIST.

PARALLELS.

I. Samson's nativity was foretold by an angel of God : so was the conception and nativity of Jesus Christ foretold by an angel. (2.) Sampson was sanctified from the womb : so was Christ much more.

II. Sampson in respect of his great strength, as some conceive, was a type of Christ.

III. He conquered a stout lion in the desert, hand to hand, as it were : so Christ overcame the roaring lion, the devil, in the wilderness, and made him fly.

IV. He slew many of God's enemies by his death : so Jesus Christ by death overcame sin, Satan, hell, and the grave.

DAVID A TYPE OF CHRIST.

"As all the kings of Israel were express types of Jesus Christ, the head of his kingdom, and of all the people of God, &c. So were there two of them, that were more manifest figures of him than all the rest ; I mean, David and Solomon, of both which we shall enquire wherein the resemblance consisteth. David was so special a type of the Lord Jesus, as scarce is any thing noted of Christ, but some shadow of it might be observed in David, of which we shall briefly touch upon in the following parallels." Dr. Taylor.

PARALLELS.

I. For his person ; David, the Son of Jesse : Christ, the true Rod out of the stock of Jesse. Both of obscure and low parentage, both out of dry and despicable roots, Isa. xi. 1.

II. David was a king of Israel, and had his kingdom raised out of humility : Christ is a King, King of saints, and King of nations ; and yet at first his kingdom was small, and rose by degrees, much after the manner as David's did, whose kingdom was the figure of it.

III. David was a man after God's own heart, save in the case of Uriah : Christ much more a man after God's own heart, a man without spot. Christ is often called David, "My servant David shall be the Prince among them," Ezek. xxxiv. 24. "They shall serve the Lord their God, and David their king, whom I will raise up unto them," Jer. xxx. 9. "They shall seek the Lord their God, and David their king," Hos. iii. 5. Not the typical David, long before dead, but the Messiah, the true David, the beloved of God.

IV. David was made the head of nations, as he himself speaketh, "Thou hast made me the head of nations," &c. Which was not so fully true in the type, as in the Anti-type ; he spake it figuratively of Jesus Christ ; for literally David was king but of one

little corner in Judea; but Christ, the true David, hath, and shall have his dominions from sea to sea, and from the river to the ends of the earth.

V. David was a prophet as well as a King: so is Jesus Christ.

VI. David was anointed about the thirtieth year of his life: so Christ, the true David, was baptized, and then anointed by the Holy Spirit, being about the thirtieth year of his age.

VII. David in his wars had many poor men that followed him, such as were in debt, &c.; so Jesus Christ, the true David, had many poor men who followed him, and became his disciples, who were heavy laden under the burden of sin, which is called a debt.

VIII. David had several brave men with him, who were called his worthies: so had Christ, the true David, his twelve apostles, who were most valiant and noble champions for the truth, besides the seventy disciples.

IX. David had many open, and some secret enemies, as Doeg, Abithophel, &c. His own son also rose up in rebellion against him: so Jesus Christ had, still hath, many open and secret enemies. The Jews, who were called his own people, plotted against him; nay, and one of his own disciples, that ate bread with him, lifted up the heel against him, and at last treacherously betrayed him with a kiss.

X. David was a type of Christ in his kingdom: 1. In respect of the entrance. 2. In respect of the administration. 3. Of continuation, &c.

1. David entered not without strong opposition, much contempt and disdain: so Jesus Christ was vilified: "The stone which the builders refused, is become the head-stone of the corner," Acts iv. 11. No man was more despised of Saul's courtiers, than David, who was thought far enough from the kingdom: so no man could be more slighted and rejected, than Christ was by the scribes, Pharisees, Priests, and other people of Israel.

2. In his administration, David would judge uprightly, and sing of mercy and judgment; he would endure no hateful person in his sight. Christ, the true David, is the most just and righteous Judge of heaven and earth, who most sincerely dispenseth grace and mercy to all penitent sinners, but feeds impenitent and rebellious ones with judgment, &c.

3. In the continuation of his kingdom, God promised mercy to David, and his seed for ever: which promises are not to be extended to his carnal succession, for the princely dignity is taken from them; but the spiritual seed of the true David was there meant: (1.) Christ himself, in whom his kingdom is perpetuated. (2.) The true Israel, whether Jews or Gentiles, who by faith are engrafted into the Messiah, in respect of whom there shall be no end of his kingdom.

XI. Many things that David speaks in the book of psalms, which some are ready to think he spake of himself, yet, such a type was he of Christ, that they are directly applicable to none but Jesus Christ, &c.

SOLOMON A TYPE OF CHRIST.

PARALLELS.

I. Solomon, or Shelomon, peaceable, the son of David, greatly beloved, and king of Israel and Jerusalem: so was Christ the beloved of God, the true Son of David according to the flesh, King of Israel, and prince of peace, &c.

II. Solomon exceeded all other men in wisdom and knowledge: Christ is the wisdom of God: "In him are hid all the treasures of wisdom and knowledge," Col. ii. 3. But in this there is great difference between them. 1. Solomon had his wisdom by donation and gift; Christ, as God, derived it from none. 2. Solomon by all his wisdom knew not the hearts of men: but Christ doth, he knew what was in man. 3. Solomon could not infuse his wisdom into others, to make them wise: but Jesus Christ is made of God unto us, wisdom; he makes us wise. 4. Solomon in all things he did was not wise; but Christ was in all things wise; in him was no folly.

III. Solomon for his wisdom was admired, and his fame was spread abroad: But much more was the wisdom and excellent speeches, doctrine, and miracles of Christ spread abroad, so that his very enemies confessed, never man spake like him, John viii.

IV. Solomon was a Type of Christ, in that he was a king of the greatest royalty, wealth, and glory, that ever was; he so enriched his subjects, that silver and gold were as common to them as stones in the street, 1 Kings iii. 13. Christ enriches all his people spiritually, the price of grace being far above gold.

V. Solomon was a Type of Christ, 1. In building; 2. Dedicating; 3. Ordering the temple.

1. He built the temple: Christ built or builds his Church: "Upon this rock will I build my Church," Matt. xvi. 18.

2. He dedicated the temple, and consecrated it to the service of God, by which means prayers, and other acts of religious worship, were accepted: so Jesus Christ dedicated his Church by solemn prayer to God, and by his blood and mediation renders all their services, and other acts of religious worship, accepted by the Father.

3. He ordered all things in the temple, appointing the several offices and officers thereof: so Jesus Christ, the true Solomon, orders all things according to his wisdom in his Church, about the public worship of God, and hath appointed all offices and officers that should be therein.

VI. Solomon was a Type of Christ in his administration of justice, which was the glory of his royal throne.

Yet in many things Solomon was no Type of Christ, &c.

ELISHA A TYPE OF CHRIST.

I. ELISHA signifies the health of God. Jesus Christ is truly the health and salvation of God; it is he that heals all poor sin-sick souls.

II. He succeeded Elijah: so Christ succeeded the second Elijah, viz., John Baptist.

III. He received the spirit of his predecessor in a double measure: Christ not in a double measure, but without measure.

IV. He cured Naaman of his leprosy, and raised the dead: in this he was a Type of Christ, who cured the leprosy both externally and internally, and in both senses raised the dead also.

V. He had a wicked, ungodly, and covetous servant, call Gehazi: so had Christ a wicked and covetous Judas.

His predecessor was a Type of Christ also in many things, particularly in his ascension into heaven, &c.

JONAH A TYPE OF CHRIST.

I. JONAH, a dove in name: Christ was the same in nature.

II. He was three days and three nights in the whale's belly, yet at last came forth alive: so Christ was three days and three nights in the bowels or heart of the earth, and yet rose again alive.

III. He preached repentance to a wicked people: so did Christ.

ZERUBBABEL A TYPE OF CHRIST.

I. ZERUBBABEL is called the elect of God, Hag. ii. 23. So is Jesus Christ, "Behold my servant, mine elect," &c.

II. The Lord promised to make him a signet, signifying thereby that his dignity and glory should be most excellent, which is only accomplished in Christ.

III. He was appointed to raise up the temple of David; it was promised that he should lay the foundation, and finish it, &c. So was Jesus Christ appointed to build up and restore the spiritual temple and tabernacle of David; he lays the foundation, and he finishes it by his Spirit, &c.

AARON A TYPE OF CHRIST.

PARALLELS.

I. AARON, a teacher, or the mountain of fortitude: so is Christ the true Teacher of God's word, and in that respect not only the Anti-type of Aaron, but of all true teachers and ministers of God's word, that went before him, and is also that exalted Aaron, or mountain of invincible strength.

II. Aaron was Moses's mouth to the people, *Exod. iv. 30.* So is Christ his Father's mouth to men, in declaring his will and mind to them.

III. He was the blesser of the people, *Lev. iv. 22.* So is Christ the true blesser of his people, in and by him are all the families of the earth blessed; him hath God the Father sent to bless you, &c., *Acts iv. 27.*

IV. He was the high priest of the Lord: in this he was express Type of the Lord Jesus, who is the true and only High Priest of his faithful people.

V. He died upon the top of the mount: Christ was crucified upon the top of a mount, called Golgotha.

THE HIGH PRIEST A TYPE OF CHRIST.

PARALLELS.

THE High Priest was a Type of Christ, *Heb. vi. 1.* 1. In his deputation to his office. 2. In his consecration. 3. In his apparel. 4. In the execution of his office, &c.

First; In his deputation to his office.

1. He must be chosen out of the tribe of Levi; Christ was taken from among men of our flesh and bone.

2. He must not be blind, lame, &c., but wholly without natural blemish: to signify Christ should be without sin, "In his mouth was no guile."

3. He was to be a man of knowledge, or no Priest of God: which figured forth that perfect knowledge that is in Christ.

Secondly; as to his consecration, is set down, *Exod. xxxix. 1, 1.* Washing. 2. Anointing. 3. Sacrificing and purifying with blood, and this consecration to continue seven days together; which in general, shadowed the surpassing sanctity and purity of Christ, above all men and angels, and of his being anointed with the Holy Spirit above his brethren, and of his becoming our High Priest, by the sacrifice of himself, or by offering up his own blood, to atone and make peace, &c., *Heb. i. 8.* But whereas the High Priest needed sacrifices to offer for his own sins, in that there is a disparity, for Christ having no sin, needeth no sacrifice for himself.

Thirdly; The High Priest in his apparel was a Type of Christ.

1. He was to have on a linen garment, which signified Christ's righteousness, which all that appear accepted before the Lord, must have on.

2. A girdle, which as Ainsworth, and divers others observe, signified that constancy and stability that was in Christ, who is as firm as a rock; as also to show how fixed and stable all God's people should be, being girt about with the girdle of truth and verity, and so prepared, ready, and strengthened to every good work.

3. A bonnet, which signified God's covering and protecting our head from all dangers, and in him, us, that no evil may befall us.

4. The High Priest was to have an Ephod, not of wool, nor silk, but of linen, the matter of which riseth out of the earth, which signifieth, saith Dr. Taylor, that holy flesh of Christ, which veiled his Deity, as a garment; it was a long white garment, signifying the absolute righteousness of Christ; which is long enough to cover all our nakedness. It was adorned with two onyx stones; and in them the names of the twelve tribes engraven, which he carried on his shoulders; signifying that the names of the godly are not lightly written, but engraven in the love and memory of Christ, that Christ should carry his Church and people upon his shoulders, or support them by his own strength: also the two onyx stones, with the names of the children

of Israel engraven upon them, and wore upon the high priest's shoulder, was a great ornament to him: so Christ looks upon his people to be as precious stones, and jewels unto him.

5. The high-priest was to have on the breast-plate of judgment, the most precious part of all his garments.

(1.) In respect of the twelve costly and glittering stones, which were to be set in four rows, according to the number of the tribes of Israel: these stones signified the shining grace and holiness of Christ, not only as it shone forth in his own person, but also as it was communicated to all his faithful children, these stones shone gloriously: so do the saints in grace, and true Gospel purity.

(2.) These stones were of great worth and value; signifying what a value Jesus Christ puts upon his church, they are as precious stones, and costly jewels in his esteem, though slighted and contemned by men.

(3.) They were set in the pectoral, and Aaron must carry them on his heart; signifying that Christ hath as much care of his own people, as if they were inclosed in his heart; they lie near him, and are always upon his heart, and in his mind.

(4.) In number twelve, according to all the tribes; noting there is room enough in Christ's heart for every particular saint, he loves them all, bears them all upon his heart, before the throne of God.

(5.) They stood in four rows in a comely quadrangle; signifying the comely order that Christ hath placed in his Church, some in a higher, and some in a lower rank.

(6.) All the stones, and so consequently all the names of the children of Israel, stood in the breast-plate in a narrow compass: so by Christ all the children of God are gathered together, and sweetly veiled through the Spirit in love: in the breast-plate also, was the Urim and Thummim, which the Rabbi David, a Jew, saith, "It is unknown to us what these signify;" it is thought it was the workmanship of no man, but a sacred monument immediately received from God, but all the learned, I have met with, agree they signified Jesus Christ. 1. Their names, say some, signify light; others beauty and perfection; in Christ is all fulness of light, beauty and perfection. 2. Their use, was to receive by them answers from God, in difficult cases, when the priest consulted with him, the oracle by Urim gave certain direction: so Christ is the most perfect rule and direction, shadowed by that. As God spake then by Urim to the priest; so now by his own Son, Heb. i. 1, 2. Those who would have their doubts resolved, must go to the Urim, go to Christ, and to his ordinances, &c.

But to return back, and speak a little further to the robe of the Ephod, and bonnet on the skirts of the Ephod, were fastened, the pomegranates of blue silk, and purple, and scarlet round about; this fruit had a most pleasant smell, sweet in itself, and sweetening other things, and is full of precious juice and liquor, Exod. xxviii. 31. 2. Bells of gold between them round about a golden bell and a pomegranate, &c., this vesture or garment, might signify the righteousness of Christ's human nature, and by the sweet pomegranates, the most excellent savour of his righteousness and obedience, in the nostrils of God the Father, in the behalf of man; which also in a spiritual sense was full of precious juice and virtue, to qualify and abate the raging heat of God's wrath; as the juice of pomegranates doth allay the burning heat of an ague or fever; as also they might signify what a sweet savour Christ's righteousness doth cast upon us, when wrapped, as it were, therein, who by nature are in a stinking and loathsome condition. 3. As to the golden bells they might figure forth the blessed sound of the Gospel; or, as some understand, Christ's visible owning of us now in heaven, and our public owning of him on earth, which must be sincere; we must not only make a sound, but also have good fruit; we must not only have a word for God, but a work for God; a bell, a pomegranate, a word, and a work.

6. The high-priest must be heard when he goeth into the sanctuary; signifying, saith Dr. Taylor, the power of Christ, our High-Priest's perpetual intercession, being entered into the true sanctuary, viz., heaven itself for us.

As touching the mitre, or bonnet upon the priest's head, made of blue silk, and fine linen, like to an half coronet, beautified with a golden plate, on which was written "holiness to the Lord." 1. The mitre might not only signify God's covering and protecting our Head the Lord Jesus, and us in him, but also his kingly dignity. 2. The golden plate in which was written "Holiness to the Lord," figured forth in a most conspicuous manner; that most divine and perfect holiness of the Lord our righteousness,

the holiness of his Person, the holiness of his nature, the holiness of all his actions and passions ; his holiness, who is the cause, stream, and original of all our holiness, that is accepted of God.

Fourthly, the priest was a type of Christ in the execution of his office.

1. The priest must kill the sacrifices, and none but he ; signifying Jesus Christ's voluntary action, in laying down his life for us, none could take it away from him ; John x. 18 ; he was as well the priest as the sacrifice.

2. The priest offered the blood of the sacrifices to God, and sprinkled it on the altar ; no man might offer his own sacrifice, but he must bring it to the priest : figuring there was no coming to God but by Christ, who offered up his own blood to atone for our sins ; no other can offer any sacrifice to take away sin, but him alone, Lev. vii. 4.

3. The priest prepared the body of the sacrifice, flayed it, divided it into several parts, washed the entrails, put fire unto the burnt-offerings, consumed the fat, cast the filth and dung into the place of ashes, &c., signifying that Christ alone did the whole work of our redemption, he suffered the heat of God's wrath and justice, he puts away all our filth, and covers it in his own grave, and washeth us in the foundation of his own blood, &c., Lev. i. 6.

4. The priest was to teach the people, "The priest's lips must preserve knowledge, and thou shalt seek the law at his mouth ;" Mal. ii. 7, this figured forth Christ in his prophetic office, who is the great Doctor and Teacher of God's mind and will to the children of men, it is he who hath the tongue of the learned, so that never man spake like him, it is he who hath the tongue of the learned, so that never man spake like him, it is he who hath the words of everlasting life, Psal. xlv. 2.

5. The priests were to preserve the oil for lights, and the incense, and for the daily meat-offering, and the anointing oil, &c., signifying that Jesus Christ is the Preserver of all grace, in and for his church, he only watcheth for the safety of his people, he preserves the light of his grace and good works in us, and the oil of gladness from decaying in our lamps and vessels, Luke xxiv. 50.

There were some actions more peculiar to the high priest.

1. He must daily dress the holy lambs and lights, morning and evening, before the Lord, to preserve the light from going out : so Christ preserves the light of his word and Gospel from being put out, though men and devils with all their might have endeavoured to do it, Lev. xxiv. 2, 3.

2. He must weekly make the shew-bread, and set it before the Lord continually, and, more expressly, every sabbath he must set on the table twelve loaves, according to the number of the tribes of Israel, and take the old away, &c., Exod. xxv. 30. In this he was a type of Christ, who sets himself continually in the ministry of the word, as the substance and anti-type of the shew-bread, before the children of men, especially to feed and strengthen his own children, nay, and brings forth fresh food, new bread for them every sabbath.

3. He must yearly, and that in the day of expiation, go into the holy of holies, to make an atonement for himself, for his house, and for all the people, but not without blood ; signifying that Christ by one alone sacrifice of himself, hath opened the sanctuary of heaven, and by his ascension hath made entrance into it on our behalf, and there appears before God once for all to make intercession for us. The priest went alone without any attendants : so Christ hath trod the wine-press alone, no competitor, no companion hath he in this work, and now pleads alone, as our own, and only Mediator, by virtue of his own blood, at the Father's right-hand ; "There is one," that is but one, "Mediator," between God and man, &c.

4. The high-priest continually was to decide the highest controversies, he must judge between the clean and the unclean, he must put the one out, and receive the other into the congregation ; signifying that Christ only, Christ alone is the supreme Judge of all controversies, it is his word only that can decide the case, who is clean, and who unclean, who is to be put out, and who to be taken into his Church, Exod. xxx. 10, Lev. xvi. 2, Heb. x. 12, 19.

THE TABERNACLE, AND WHAT IT WAS THE TYPE OF.

THE Tabernacle in some respects, according to the learned, was a Type of Christ's human nature.

(1.) It was exceeding glorious within, all the inward parts thereof were overlaid with pure gold. This might signify how the human nature of the Son of God was covered with the Deity; that being the true tabernacle that God hath pitched, and not man. St. John saith, the word dwelt, or tabernacled amongst us, speaking of his being in our flesh, or taking upon him our nature, it being conceived by the Holy Ghost, and not erected by man.

(2.) The Tabernacle was the place where God met with his people; now God meets with his people in Christ, it is in and through him, we come to know or have the true revelation of his will, and enjoy his gracious presence, &c. Those who would be accepted with God, and worship him aright, must wait at the door of this spiritual Tabernacle.

Others understand by the Tabernacle, the Church, or mystical body of Christ, wherein God graciously dwells, and hath promised also to meet his people.

1. It was moveable, signifying the troublesome state of God's people whilst they pass through the wilderness of this world.

2. The Tabernacle had three places. 1. The outward court, where stood the brazen altar. 2. The holy place. 3. The holiest of all. In the first, it typifies forth the visible or outward form of the Church, in respect of the external exercise of religion and worship, hither the common people may come. The second typified out the spiritual state, or more close and holy fellowship of the Church, which none have admittance into, but sincere and sanctified persons, who feed upon the spiritual and true shew-bread, Jesus Christ. The third typified heaven itself, or the Church of God triumphant, where Christ is set down in glory, at his Father's right-hand, to intercede for us.

3. The entry to the holiest of all, was by the holy place, and to the holy place, was by the outer court, &c. So our entry into heaven, is by being members of the visible Church, through faith, and a good conscience. He that would enter into the holiest of all, must first be holy; and he that would come into a state of true holiness, and communion with God and his people, must learn to know where the candlestick and true shew-bread stands, which is the invisible Church.

4. You read of the fixed pillars of the holy place; they might signify the holy apostles of Jesus Christ, and his faithful ministers, who help to support the spiritual structure, the Church, as pillars do support a house, &c.

5. The divers ornaments and instruments thereof, might signify the diversity of spiritual gifts and graces in the Gospel-Church; the Tabernacle was exceeding glorious within, and all the inward parts thereof were overlaid with pure gold: so inwardly, the Church of God is very beautiful, the king's daughter is all glorious within, *Exod. xxxv., Psal. xlv.*

6. The several coverings thereof, typified the Lord's sure and safe protection of his Church, by his own immediate power and gracious ministrations of angels.

7. Gold within, and skies without; might signify, though the Church is glorious within, yet outwardly, to the sight and view of carnal men, she hath no beauty, but is looked upon as contemptible.

8. The Tabernacle and all the instruments thereof; yea, the very ash-pans, and snuffers of the candlestick, must be made according to the pattern showed in the mount; which figured forth, that the Church of God, and all the exercise of worship that is therein, whether doctrine or discipline, must be exactly according to the express written word; nothing must be added to, nor diminished from, no alterations one way or other must be made, *Exod. xxv. 40.*

8. The voluntary oblation of the people to build the tabernacle, signifies how willing Christians should be to contribute of their outward substance to uphold God's Church, and the public worship thereof.

10. The glorious door of the tabernacle, might be a figure of Christ, who saith, "I am the door," *John x. 7*; it is by him we enter into the kingdom of grace and glory.

THE VAIL OF THE HOLIEST, AND WHAT IS FIGURED FORTH, Exod. xxvi. 31.

I. It was glorious, of embroidered work; this saith Guild, signified the body of Christ, filled with the fulness of God, or beautiful with all the most excellent and heavenly graces of the Spirit, Heb. vii. 26.

II. It was replenished and wrought full of cherubims! noting thereby that serviceable and ready attendance of the angels on Christ's natural and mystical body, John i. 51.

III. It was borne up by glorious and costly pillars, overlaid with gold, on sockets of silver; to show that the humanity of Christ, especially in his sufferings, should be borne up by his Deity, which his manhood overvailed.

IV. By the vail only, there was entry into the holiest place of all: so by the Vail, that is to say, the flesh of Christ, which was rent, as it were, upon the cross, a new and living way is made for us to the Father, Heb. x. 20.

THE ARK A TYPE OF CHRIST.

I. The Ark was an assurance of God's presence amongst his people: so Christ is the cause and assurance, that God in a gracious way is present with us.

III. Where the ark was, there it was lawful to offer sacrifice, and no where else: which might show that our acceptance in God's sight, is through Jesus Christ. If Christ dwell not in our hearts by faith, if we have not the Ark with us, Christ with us, God will not accept of our prayers nor service.

III. In the Ark was the pot of manna; to show that in Christ is the life, comfort, and spiritual nourishment for our souls.

IV. The Ark had a crown of gold around about it; signifying the majesty of Christ's kingdom, or his regal power.

V. The two tables were in the Ark, the Ark kept them; which might signify Christ's keeping the law perfectly for us, and deliver us thereby from the curse of it.

VI. When the Ark was set in the temple of Dagon, Dagon fell down and broke to pieces: so when Christ, and his truth, are set up in a man's heart, or a nation, sin and idolatry will go down.

VII. Where the Ark was, there was the glory of God; and when that departed, the glory of God departed: so where Christ's blessed truth and Gospel is, there is the glory of God, but when Christ leaves a people, takes away his Gospel, the glory of God goes from that people.

Some run a parallel between the Church and the Ark; others between the public worship of God and it; but in my judgment, it more clearly was a Type of Christ, which may comprehend much of what they say in respect of other things.

THE MERCY-SEAT, A TYPE OF CHRIST, Exod. xxv. 17.

I. It was called the Mercy-seat, or as Ainsworth gives it from the Hebrew word, a propitiation-covering; this, saith the apostle, applieth to Christ, called God's propitiation; it is in Christ, mercy is truly seated; and it is he that hath made a propitiation for our sins, 1 John ii. 2.

II. It was the cover of the ark where the two tables lay. So Christ is the true cover, the Deliverer from the curse and accusation of the law, Rom: iii. 22.

III. It was of pure gold, noting the spotless holiness of Christ.

IV. Upon the mercy-seat were two cherubims; these cherubims signified the holy angels, they stretched their wings on high, covering or shadowing so the mercy-seat. This word is used for protection or defence from evil, saith the learned Ainsworth. And doubtless, it might signify the usefulness of angels in Christ's spiritual kingdom; they looked down on the Mercy-seat, signifying the mystery of Christ's incarnation, or God manifested in the flesh, "Which things the angels desired to look into," 1 Pet. i. 12. Hence the apostle saith in another place, "He was seen of angels," seen

with delight and admiration. Some by the mercy-seat and cherubims, understand the holy Trinity in unity, viz., by the mercy-seat, being a figure of Christ ; and the two cherubims, the Father and the Holy Ghost ; and by the two cherubims at the end of the mercy-seat, they understand Christ's standing between God and the rigour of his justice, God looking on the law, through Christ, as fulfilled by him, for us ; and from hence communing with us : but that the Father should be represented to us in the figure of one of the cherubims ; I see no ground for it, forasmuch as we read of no similitude of the Father, save the person of Christ only, so Deut. iv. 15.

THE TABLE OF SHEW-BREAD A TYPE OF CHRIST.

I. It was covered over with gold, and a crown about it ; noting, saith Guild, the purity of Christ's humanity, with the glory of his Deity, and majesty of his kingdom.

II. It had food, called Shew-bread, set upon it, which none were to eat of but the priest ; only signifying that spiritual nourishment which is in Christ, the Bread of Life ; which none receive or partake of, but believers only, or the royal priesthood of the faithful.

III. The Bread was always to be upon the table ; signifying, in Christ there is food continually for our souls.

IV. There was much Bread, twelve cakes, or square loaves, &c. : signifying, in Christ there is food and nourishment enough, for all who see a necessity of him ; or it doth show how plentifully God feeds his elect ; his poor shall not want bread, his Table is always spread, always richly and abundantly furnished.

THE CANDLESTICK A TYPE OF CHRIST, AND OF HIS MYSTICAL BODY.

I. It was the only thing that held the light, which enlightened the sanctuary ; so from Christ all the light of grace and spiritual gifts come, for the use and benefit of his Church.

II. It had seven lamps, to signify that perfection of light that is in Christ.

III. It was placed in the sanctuary : so is Christ as a glorious light placed in his Church, or spiritual sanctuary ; " Out of Zion the perfection of beauty, God hath shined." Some by the lamps, understand the ministers of the Gospel were signified.

IV. It had an upright stem, which bore the many branches that issued or proceeded from the same : typifying Christ Jesus, that true and blessed stalk and fountain of light, from whom all light floweth, and who bears up and keeps constant in the truth, all the branches, and true light-bearers of his word, Rev. i. 20.

V. The branches were adorned with bowls, knobs, and flowers, &c. So are the ministers of his Gospel, or true spiritual light-bearers, with many rare and most excellent graces and gifts of the Holy Spirit.

VI. Aaron dressed those lamps, and renewed their oil daily ; so our high priest Jesus Christ, is the only enlightener and fitter of his faithful ministers. That they may shine more clearly, and be the greater ornament to his Church, it is he that supplies them continually with his Spirit, and the saving graces thereof.

VII. The Candlestick had snuffers, and snuff-dishes of pure Gold ; which might figure forth the good and godly discipline of the Church, whereby those evil persons who hinder the peace and glory of it, are taken away by excommunication.

THE ALTAR OF PERFUME A TYPE OF CHRIST.

Exod. xxx. 1—10.

I. THE Altar was made of shittim, Greek, incorruptible wood, or wood that never rots, overlaid with gold, and having a crown about it, as had the ark : this

Altar signified Christ in both his natures, his Deity yielding glory to his humanity, and now crowned with glory and majesty at God's right hand, where he abides for ever incorruptible, &c.

II. The Altar had horns on the four corners thereof; overlaid with gold, which were not only for ornament, but to keep things from falling off the Altar, for the horns were upwards, Ezek. xliii. 15, Heb. ix. 4. And horns usually signify power and might; these four horns, saith the learned Ainsworth, signified the power and glory of Christ's Priesthood, for the salvation of his Church, gathered from the four corners of the earth.

III. The incense was only to be offered upon this altar; to show that all our prayers and services must be performed in Christ's name, or offered up upon the golden Altar of his mediation, Rev. viii. 3—5.

IV. The incense was to be first beaten, made fit, and well prepared, before it was to be put on the Altar; noting how our prayers, which are compared to incense, ought to proceed from an humble, contrite and broken spirit, which we offer up in the name of Jesus Christ, Psal. xli. 2, and li.

V. The incense was kindled by fire upon the altar: so must our prayers be holy and fervent: we must pray with much zeal, or to be set on fire by the Spirit and powerful heat and operation thereof, if we would have them accepted upon the golden Altar, &c.

VI. The incense was offered up by the priest: so are the prayers of all the saints made acceptable to the Father, through the oblation and intercession of our High-Priest, Rev. viii. 3—5.

VII. No strange incense was to be offered upon this Altar. This figured, the prayers of the saints must be according to the will of God, by his Spirit, and in faith, not in a vain or formal manner, after the tradition of men: we must not intermix them with any superstitious and idolatrous devices, or human inventions, we must offer up no strange prayer, no prayer to saints nor angels, Matt. xxi. 22, 1 John v. 14, Rom. viii. 26.

VIII. The perfume was to be perpetually before the Lord; which signified not only the continual exercise of prayer, which daily we should use, but also the perpetual intercession of our Saviour, in the heavens, for us, Heb. vii. 25.

IX. The High-priest only made this perfume, and it might not be applied to any other use, than to burn before the Lord; teaching us that Christ only gives direction how we should pray, and that we should in prayer only design the glory of God.

X. After the clearing of the lamps of the Candlestick, evening and morning, then the incense was burnt, showing that all our prayers and duties must be according to the directions of God's word and Spirit.

XI. The incense was made of divers spices: so must the prayers of the godly be seasoned with divers graces, viz., true repentance, lively faith, and unfeigned love, Psal. li.

XII. The incense was offered up in the holy place, without the vail of the holiest, near to the testimony before the mercy-seat: so we must always have an eye to Christ in our prayers, who is the true Mercy-seat, we must come to God by him, &c.

XIII. Once a year the Altar was sprinkled with the blood of the expiatory sacrifice; signifying how Christ is, by shedding of his blood, consecrated our blessed Mediator, and that no prayer is acceptable to God, but through faith, in the blood of Christ.

THE ALTAR OF BURNT OFFERING A TYPE OF CHRIST.

Exod. xxvii. 1—9.

PARALLELS.

I. Altar, in Hebrew, *Mizbeach*; in Greek, *Thusiasterion*; so named of sacrifices offered thereon; it was anointed, dedicated, sanctified, to be most holy, that it might sanctify the gifts offered thereon: this Altar and sacrifice, signified Jesus Christ, sanctifying himself for his church and people, that so he might sanctify them.

II. This Altar was but one, and in one place, and the sacrifice only to be offered upon it; signifying thereby that we have but one altar of redemption and salvation,

viz., Jesus Christ alone; who only once, and in one place offered up a sufficient and unrepeatable sacrifice for the sins of mankind.

III. This Altar hath four horns also. See altar of Incense.

IV. It had a brazen gate in the midst of it, which let the ashes and like things fall through, &c., whereon the fire was put, which might signify two things: 1. The humanity of our Saviour, who bore the fire of God's wrath for our sins; thus Guild, Isa. liii. 12. 2. It signifieth, saith Ainsworth, the place wherein the holy fire always burneth; that is, the heart which sustaineth also the sacrifices, and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by the Word and Spirit of God; as also our sanctification by affliction, 2 Tim. i. 3, Rom. i. 1, 2, Heb. vii. 14.

V. In that the Altar was to be made of shittim wood, and overlaid with brass, that it might endure the fire; it might figure out the human nature of Christ, supported or sustained by the Deity, to endure God's wrath for our sins.

VI. They that served at the Altar, lived of the Altar: so they who preach the Gospel, should live of the Gospel.

DISPARITY.

THE Altar was one thing, and the sacrifice another: but Christ is both the Altar, Sacrifice, and Sacrificer too; he offered up his body by the eternal Spirit, as a Sacrifice acceptable to God the Father.

THE BRAZEN LAVER, WHAT IT WAS A TYPE OF.

Exod. xxx. 18 to 25.

I. THE Brazen Laver served for the priesthood to wash their hands and feet in, before they ministered before the Lord; typifying that inward washing by Christ's blood, wherewith all the holy Priesthood of Christ must be sanctified in heart and life; before their services can be accepted in the sight of God; and that none ought to minister the word of life but godly persons, who are washed in the Laver of regeneration: "Unto the wicked God saith, what hast thou to do to take my words into thy mouth," &c., Psal. l. 16.

II. After the priests had washed themselves clean, and arrayed themselves, they entered into the holy place: so after the godly are inwardly washed by the blood of Christ, and have received by faith his righteousness to adorn them, they become fit members of the true Gospel church.

III. "They shall wash themselves," saith the Lord, "Lest they die," to show that all persons must be purged by faith in Christ's blood, or die eternally, Mark xv. 16.

IV. He that toucheth, or washeth, in the Laver, it being anointed with the holy oil, as all other things in the holy, and most holy place were, shall be holy, saith the Lord; signifying, that all they who by faith touch the Lord Jesus, who is anointed with the oil of gladness above his fellows, shall be spiritually sanctified, accepted, and accounted holy before the Lord likewise.

THE SACRIFICE OF BEASTS A TYPE OF CHRIST.

I. THE Beasts that were appointed for Sacrifice were to have horns, signifying the kingly and priestly office of Christ; horns, as we have elsewhere shown being a symbol of power, &c.

II. They were to be of a tame sort, not wild and savage Beasts, who by force are brought to the slaughter; signifying the meekness and mildness of Jesus Christ, who was patient, like a Lamb led to the slaughter, Isa. liii.

III. They must be a male-sort, which generally are the strongest; signifying the excellency and strength of Jesus Christ.

IV. They ought to be without blemish, and the best of the flock or herd, and presented of voluntary will; noting two things, (1.) That Christ should be per-

fectly holy, and that he should willingly lay down his life. (2.) That we should dedicate to God the best of our days, time, and strength, and not offer unto the Lord a corrupt thing; and also perform all our services to him with a free and willing mind.

V. They were to be presented at the door of the tabernacle, to be slain; signifying, that Christ's blood makes our entry into the Church of God here, and into heaven itself hereafter.

VI. They must lay their hands upon the head of the Beast, who brought him; noting thereby, our sins being laid upon Jesus Christ; and that we must lay the hand of faith upon him, if we would have benefit by his death.

VII. Then the burnt offering was slain; signifying, that so it behoved Christ, the great Anti-type, to be slain or crucified for our sins.

VIII. The blood thereof then was sprinkled about the altar; noting the all-sufficiency of Christ's death, and plenty of his bloodshed, with the large spreading or preaching thereof universally throughout the whole world, Mark xvi. 15.

IX. The skin thereof was plucked off, and the flesh cut in pieces; thereby showing the grievousness of Christ's sufferings.

X. The body, the head, and the fat, and all was laid on the fire; signifying how Christ should suffer for us both in body and soul; "My soul is exceeding sorrowful, even unto death," Matt. xxvi. 38, Isa. liii. 12.

XI. This burnt-offering was called a sweet savour unto the Lord, which in Christ's death is solely and only accomplished; for it is thereby God's wrath is appeased, and his justice satisfied.

XII. The ashes were to be carried without the host, and put into a clean place; shadowing thereby, how Christ should be buried without the gates of Jerusalem, in a tomb wherein never man lay, and that his body should not see corruption.

XIII. The fire which consumed the burnt-offering came down from heaven; signifying, that that wrath which seized on Jesus Christ in the garden, and on the cross, came from heaven, or that it was God's wrath, due to us for our sins, that consumed him. Or, as others, it may be on better reason, give it, that that which moved Christ to suffer for mankind, was wholly his heavenly, sacred, and divine love.

XIV. This fire was to be continually upon the altar, signifying the unchangeableness of Christ's love to his elect, and recent virtue of his death and merits.

THE BURNT-OFFERING OF FOWLS A TYPE OF CHRIST, Lev. i. 14.

I. THE Fowls that were appointed for Burnt-offerings, were to be turtles or pigeons, signifying the meekness and innocence of Christ.

II. The neck of the Fowl was to be pinched with the nail, that the blood might go out, but not that the head should be plucked off from the body; signifying how Christ should die and shed his blood, yet thereby his Deity, as the head or principal part, should not be divided from his humanity; nor yet by his death should he, who is our Head, be taken from his Church, but should rise again, and be with them by his Spirit for ever, John xiv. 3.

III. The blood thereof was strained or pressed out at the side of the altar, before it was plucked, and laid upon the altar to be burned; signifying thereby the straining or pressing out of Christ's blood in his grievous agony in the garden, before he was taken, and stripped to be crucified, &c., Luke xxiv. 44.

THE DAILY SACRIFICE A TYPE OF CHRIST.

I. The daily Sacrifice was a lamb: so our Saviour, not daily, but once for all, was offered unto the Father himself, as a Lamb without spot.

II. It was slain in the morning, and in the evening; to show that Christ was a Lamb slain from the morning of the creation, or in the decree of God, from the foundation of the world, though not actually till the evening of the world, or latter days.

III. It was to be offered up with fine flour, beaten oil, and wine; to show, that Christ by his death and oblation becomes not only a redemption for us, but also spiritual food, gladness, and cheering comfort.

IV. Where this sacrifice was offered, the Lord promised and appointed to speak unto Israel, and show himself: signifying, that in Christ, and through his death and blood-shed, the new appointment, or covenant of his grace, and manifestation of his love and favour, is established to his Church, and faithful people.

THE SIN-OFFERING A TYPE OF CHRIST.

I. THE blood of the Sin-offering was to be poured out; showing how the blood of Jesus Christ, our true Sin-offering, should be poured forth.

II. "The priest," saith the Lord, "shall dip his finger in the blood of the beast, and sprinkle thereof seven times before the Lord;" shadowing the perfection of that expiation and satisfaction for sin, which Christ should make, in the virtue, quality, and perpetuity thereof; the number of seven being the number of perfection, Heb. ix. 11.

III. The priest shall bring in the blood of the bullock into the tabernacle of the congregation; showing thereby, how Christ should enter into heaven, by his own blood, having obtained eternal redemption for us, Heb. ix. 12.

IV. The priest was to take some of the blood, and put it upon the four horns of the altar; signifying thereby, that the preaching remission of sins by the atonement of Christ's blood, should be proclaimed to the four corners of the earth, Mark xvi. 15, Matt. xxviii. 19.

V. The bodies of those beasts, whose blood was brought into the sanctuary by the high priest, was burnt without the host, or camp; signifying, that Christ should suffer without the gate; teaching us also to go forth into a public profession, and bear his reproach, Heb. xiii. 11, 12.

VI. The Priest was to eat the sin-offering in the holy place, whose blood was not brought into the tabernacle of the congregation; signifying, that Jesus Christ doth not only reconcile us to God, but also feed and nourish the souls of all his royal priesthood, unto eternal life.

VII. "The priest shall make an atonement;" still is this repeated, always signifying that it is Christ, our High-priest, and his sacrifice only, that makes a real atonement and reconciliation for our sins.

THE MEAT-OFFERING, WHAT IT WAS A TYPE OF, Lev. ii.

THE Meat-offerings, as Ainsworth observes, were nine, and all of them came to the altar: (1.) The poor man's Meat-offering, Lev. v. 11. (2.) The jealousy offering, Numb. v. 15. (3.) The Meat-offering of initiation, which every priest offered when he first entered into his service, Lev. viii. 26, 28. (4.) The Meat-offering, which the high priest offered every day, Lev. vi. 20. (5.) The Meat-offering of fine flour. (6.) The Meat-offering baked on a plate. (7.) In a frying pan. (8.) In an oven. (9.) Wafers.

1. The *minchah*, or Meat-offering, saith he, primarily a figure of Christ's oblation, "Who gave himself for us, an oblation and sacrifice to God, for a sweet-smelling savour," Eph. v. 2. "Sacrifice and oblation," *Minchah*, "thou wouldst not; but a body hast thou prepared me, &c. Above, when he said, sacrifice and oblation, and burnt-offerings for sin, thou wouldst not, &c. Then saith he, lo, I come to do thy will, O God, &c., by which will we are sanctified through the offering of Christ once for all," Heb. x. 5, 8, 9, 10. So that in the oblation of Christ's body, this legal service was accomplished and ended.

2. It figured, saith he, the persons of Christians, who through him are cleansed and sanctified, to be pure oblations unto God.

3. It figured, saith he, the fruits of grace and good works, that Christians are to perform both towards God and men. (1.) Towards God: "Let the lifting up of my hands," saith David, "be as the evening" *minchah*, or "oblation," Psal. cxli. 2. So when

God told the Jews, "I will not accept a," *minchah*, or "meat-offering, at your hands;" he addeth, "For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure meat-offering," Mal. i. 10, 11. Which is fulfilled when "Men pray every where, lifting up holy hands," &c. (2.) Towards men; see Heb. xiii. 16, Phil. iv. 18.

4. All the meat-offerings were of wheaten flour, except the jealousy-offering, and the waved sheaf, yea, and ought to be of fine flour; signifying the purity and perfection of Christ, as also that we should offer our best things to the Lord.

5. Oil and incense was put thereon; the oil, saith he, signified the graces and comforts of the Holy Ghost: and the incense or frankincense showed how acceptable saints and their services are unto the Lord, Eph. v. 2, Rom. xii. 1.

6. It must be brought to the priest, and he shall bring it to the altar; shadowing, that it is by Christ, and in his oblation, that we and our works and duties are accepted of God.

7. That which was burnt thereof was a memorial, and sweet savour before the Lord; signifying, that the death of Christ, and his merits, should be an eternal memorial before his Father, to be merciful unto us.

8. It must be without leaven, to show, that Christ was without sin, and that we must worship God in sincerity, without malice in our hearts, and without hypocrisy, 1 Cor. v. 8.

9. All meat-offerings were to be seasoned with salt, signifying thereby, that as salt seasoneth, and keepeth from corruption; so Christ seasoneth us, and all our services, and makes them acceptable to God; and that his grace preserveth us from spiritual corruption.

10. "The priest and his sons shall eat," saith the Lord, "of the meat-offering in the holy place, without leaven." Thus, saith Ainsworth, the meat-offering signified the maintenance and livelihood of God's ministers. This is to be understood of the meat-offering alone; but the meat and drink-offerings added to the other sacrifices, were not to be eaten, but burnt, and poured out upon the altar, &c., before the Lord; which figured forth saith he, the graces and good works whereby we honour Christ, and relieve his poor saints; as also our communion with Christ and his people in his house, and blessed participation of his death.

II. It must have no honey in it: though honey be sweet, and contrary to the nature of sour leaven, yet being much eaten, it breedeth loathsomeness, and is not good, but turneth to choler, &c. Both these were forbidden in this sacrifice, viz., both leaven and honey; to signify the perfection of Christ, and the excellent state of believers in him, as they are sincere, and without guile, before the throne of God and the Lamb. Besides, it may signify, that there is enough in Christ alone, without the sweets of carnal delights, to satisfy a gracious heart.

THE PEACE-OFFERING, AND WHAT IT WAS A TYPE OF. Lev. iii.

In many things this Offering was alike with the rites of the burnt, or sin-offering, and much of the same signification; and therefore we shall only speak to it wherein it differed from them.

His oblation, or his *korban*, which the Greeks translate gift; and so *korban* is by the evangelist expounded, Mark vii. 11, Peace-offering, or pay-offering. So Ainsworth, (Hebr.) a sacrifice of payments, or of pacification, &c., whereby men paid unto God confession and thanks for their peace and prosperity; "Thy vows are upon me, O God, I will pay confessions unto thee," Psal. lvi. 12. These sacrifices were of sundry sorts, either for confession or thanksgivings, Lev. vii. 11, 12.

1. The Peace-offering was to be eaten the same day, which might signify how it becometh us to hasten, and not delay to come to Christ, and keep God's commandments; or as Ainsworth hath it, with speed, whilst it is called to-day, to be partakers of Christ, eating his flesh by faith, and every day to be thankful to God for all his mercies, Psal. cxix. 60, Heb. iii. 12, 13. "If any of the Peace-offering be eaten at all on the third day, it shall not," saith the Lord, "be accepted, neither shall it be imputed

to him that offereth it; it shall be an abomination, and the soul that eateth it, shall bear his iniquity." Which may show us what a dangerous thing it is to defer or put off a hearty closing-in with Christ to an after-time, &c. On the third day, what remained was to be burned, which Ainsworth saith, chiefly signified Christ's rising from the dead on the third day, to abolish all legal offerings.

2. The Peace-offerings were to be eaten with cakes of leavened bread, and yet with bread unleavened, the bread brought with the sacrifice of confession, as you have it in Maim's Treatise of offering, was thus prepared: he took twenty tenths, or bottles, of fine flour, and made of them ten bottles leavened, and ten unleavened; the ten that were leavened, he made of them ten cakes; and the ten that were unleavened, he made of them thirty cakes, equally of every sort, viz., ten cakes baked in the oven, ten cakes hastily fried, &c. And the priest took one of all four cakes, one of every sort, &c. Leaven, as it figured corruption of nature, hypocrisy, or malice, as it is noted by Ainsworth, was usually forbidden in all sacrifices; but yet leaven in the sacrifice of thanksgiving or confession was accepted, which might hold forth God's gracious acceptance of us in Christ being sincere, signified by the unleavened cakes, notwithstanding our manifold corruptions and infirmities, figured by the leavened cakes. Or, as the learned author* notes, to signify how careful we should be to prepare ourselves, leaven being used sometimes in a good sense, denoting grace, and also to teach us to temper our joys with sorrow and afflictions in this life; as the prophet's heart, saith he, was leavened, Psal. lxxiii. 21.

3. "If any unclean person," saith the Lord, "eat of the flesh of the Peace-offering, he shall be cut off from his people," Lev. vii. 20, signifying the fearful destruction and punishment that attends all carnal professors, who dare adventure to rely upon, or partake of Christ, and yet lead an unclean and wicked life, 1 Cor. xi. 29.

4. The offerer shall bring the sacrifice with his own hand; teaching us, that every one is to have a particular faith in God for himself, in order to his being accepted in Jesus Christ, and to be himself truly thankful unto God.

5. The heave-offering was so called, because it was separated from the rest, and heaved up towards heaven, and after given to the Lord; signifying all our acknowledgments, that all good things come down from God; and to show that all our ways should tend heaven-wards, according to that of the prophet, "They shall dwell on high," Isa. xxxiii. 16, and of Paul, "Our conversation is in heaven," &c., Phil. iii. 20. Others understand, it signified Christ's being lifted up upon the cross.

THE SOLEMN YEARLY SACRIFICE OF THE BULLOCK AND HE-GOAT A TYPE OF CHRIST, Lev. xvi.

I. Of the two He-goats it was by lot that the one was taken, and the other escaped, &c. The manner, saith Ainsworth, was thus: they had two lots, the one had written upon it, "for Jehovah;" and on the other, "for a scape-goat." Now God by these lots showed which of the two he would have die; figuring clearly unto them, how that Jesus Christ, the lively Antitype of them, was to die by God's decree, or according to the determinate council of his own will, that we might escape eternal damnation thereby, Acts iv. 28.

II. He on whom the lot fell, was made a sin-offering for the people; to signify that Christ should by God's decree become an offering or sacrifice for our sins.

III. The blood of the He-goat, as also the blood of the Bullock, was brought into the vail, and was sprinkled upon the mercy-seat, on the east side, which was towards the people. So are the merits of the blood of Jesus brought within the holiest of all, viz., heaven itself, before the throne of mercy, pleading for us, Heb. ix. 21.

IV. The priest was to make an atonement for the holy place, because of the uncleanness of the children of Israel, "And so he shall do for the tabernacle of the congregation," &c., Lev. xvi. 16. This showed the horrible nature of sin. For though the people never came into the holy place, much less into the most holy place; yet such was the power of their iniquities, that the holy altar, ark, and sanctuary itself was defiled in the sight of

* See Ainsworth on Lev. vii. 3.

God, and could not be cleansed without blood. So our sins do defile God's Church, and his most holy ordinances therein performed, so that neither we, nor any of our best services, can meet with acceptance, but by the means of Christ's blood and merits.

V. No man was to be in the tabernacle, when the high priest went in to make atonement, only the high priest himself, &c., plainly signifying, that Jesus Christ, our High Priest, hath no partner with him in working our salvation. "He, his own self, bare our sins in his body on the tree," &c., 1 Pet. ii. 24.

VI. The altar of incense was sprinkled with the blood of the killed goat, shadowing, that Christ, through the shedding of his own blood, should be consecrated our Intercessor, and by the means and merits thereof our prayers should be accepted, Heb. viii. 6.

VII. The high priest was to cast off his glorious garments, when he made this atonement; signifying, that Christ should be abased, and lay aside, as it were, his glorious robes, or veil his Deity, and appear in the form of a servant, that so he might finish the work of our redemption, Heb. viii. 4; Phil. ii. 6.

VIII. The day of atonement shall, saith the text, be a sabbath for ever; shadowing thereby, that through the atonement and expiation of Christ, he hath obtained everlasting rest for us; and that in his death, all typical sacrifices should end.

IX. Once only in a year this atonement was made; to show, that not often, but once for ever, without repetition, Christ should make a perfect atonement for us by his own blood, and thereby enter into the highest heavens, to appear in the presence of God for us, Heb. ix. 24.

THE SCAPE-GOAT A TYPE OF CHRIST.

Lev. xvi. 20, &c.

I. THE Scape-goat, called in Hebrew, *azazel*, that is, the Goat gone away, &c., was so called, because he escaped alive; representing Christ Jesus alive in his divine nature, though put to death in his human nature, or alive after he rose again from the dead.

II. He was presented alive, that by him reconciliation might be made, and this after the other Goat was sacrificed; signifying, according to the learned, two things: (1.) The resurrection of Christ. (2.) Our rising with him, from the death of sin, to a life of grace, by the operation of the Spirit, &c.

III. "Aaron shall put or lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, &c., and he shall bear them," Lev. xvi. 21. Figuring thereby, how Christ should bear all our sins, viz., the punishment due to them; "The Lord hath laid on him the iniquity of us all," Isa. liii.

IV. And so the He-goat was sent into the wilderness, or land not inhabited, which the Greek calleth *abaton*, wayless, or inaccessible: figuring the utter abolishing of our sins by Jesus Christ, both from the face of God, that so they may not appear before him against us, to condemn us, or be imputed or charged upon us, not have any dominion or power over us.

V. They were to confess upon the head of the goat all their iniquities; signifying if we would have our sins carried away, and for ever be forgotten, we must confess them, &c. By this, saith Ainsworth, it appeareth, that as the killed Goat figured Christ killed, or put to death, for our sins; so this living Goat figured him also, "who bore our griefs, and carried our sorrows," Isa. liii. 4—6. And because Christ was not only to die for our offences, but also to rise again for our justification; and because these two things could not fitly be shadowed by one beast, which the priest having killed, could not make alive again: therefore God appointed two, that in the slain beast Christ's death, and in the live beast his life and victory might be shadowed. See the like mystery in the two birds, for the cleansing the leper.

THE SACRIFICE OF THE RED HEIFER A TYPE OF CHRIST.

NUMB. xix.

I. THE colour of this beast was red. As other Sacrifices of beasts prefigured Christ; so this, saith Ainsworth, in special figured him. Red signified his human nature, and participation of our afflictions, and the bloodiness of his agony, and grievous passion.

II. She must be without blemish, and upon whom never yoke came. This signified the perfect holiness of Christ, who never bore the yoke of sinfulness, nor was subject to the laws or precepts of man.

III. The Heifer was burned without the host, and her blood sprinkled seven times before the tabernacle of the congregation, which signified Christ's suffering without the gates of Jerusalem, Heb. xiii. 11, 12.

CIRCUMCISION, WHAT IT WAS A TYPE OF.

I. CIRCUMCISION was the cutting off the foreskin of the flesh; signifying the cutting off the lusts of the heart and life, or parting with the corruption of nature, which rebels against the Spirit, Col. ii. 11.

II. Circumcision puts the body to pain. So those who come under the Circumcision of the heart, are sensible of much spiritual pain upon the account of sin, Gen. xxxiv. 25.

III. As that part cut off was never set to the body again, but was taken quite away, so in this spiritual Circumcision, sin must not be parted with for a time only, but must be cast off for ever.

IV. The Circumcised person was admitted into the Church and family of God. So he that is spiritually Circumcised becomes a fit person for baptism, and so to be admitted into the Church of God.

V. Such who were not Circumcised, were not to be admitted to the privileges of the Church, and outward worship of God. So the Uncircumcised in heart and life ought not to be admitted unto the spiritual privileges of the Gospel, and communion of the saints.

VI. The Uncircumcised person was looked upon by God's people as an hateful person; see with what contempt David beheld Goliath upon this account, "This Uncircumcised Philistine," &c., 1 Sam. xvii. 36. So those who are not Circumcised in heart, are hateful to God.

VII. Circumcision was a sign of the righteousness of faith: so the spiritual Circumcision of the heart, i. e., putting away the body of sin, &c., is a sign of the truth of grace, and of an interest in the righteousness of Christ Jesus.

THE ROCK WHICH WAS SMITTEN, OUT OF WHICH CAME WATER, WAS A TYPE OF CHRIST, Exod. xvii.

"And that Rock was Christ," viz., a Figure of him, 1 Cor. x. 4.

I. It was a Rock, which in appearance is dry and barren, and a very unlikely thing to afford water. So Christ in his outward state, in the days of his flesh, seemed very unlikely to carnal eyes, to afford such spiritual waters of grace and salvation.

II. It seemed wonderful, that it should send forth water in such abundance. So Jesus Christ to the wonder of men and angels, sends forth the water of life in abundance to all those that believe on him.

III. That Rock sent forth its water to the people of Israel, when they were ready to perish for thirst, there being no way to relieve them. So Christ refreshes the souls of poor sinners that come unto him, when they can find no help, comfort, or re-

freshment any where else, but without him must perish eternally." "If ye believe not that I am he, ye shall die in your sins," John viii. 24.

IV. The Rock was smitten before it yielded water. So Jesus Christ was smitten of old, and crucified, that his precious blood might be poured forth, to consummate the redemption of our souls.

V. The Rock was smitten for a rebellious people, who murmured against God, and who deserved no such grace and favour from him. So Christ was slain for us, who were rebels and enemies to him by evil works, who deserved nothing but his eternal wrath and displeasure.

VI. The water out of that Rock followed the children of Israel, through the wilderness, over all hills and valleys, unto Canaan; all the dryness of that dry and barren desert could not dry it up. So the Waters of life streaming from Christ, that sacred Rock, follow the true Israel of God, quite through the wilderness of this world, until they come to the heavenly Canaan; yea, all the persecutions and temptations in the world, whatsoever, cannot dry it up.

THE PILLAR OF CLOUD AND FIRE A TYPE OF CHRIST.

Exod. xiv.

I. THE Pillar of Fire was a certain guide to the Israelites, while they passed from Egypt to Canaan. So Jesus Christ is our true guide by his Word and Spirit, till we come to the heavenly Canaan, or land of immortality, Numb. ix. 15—17.

II. It was a guide to them by night, that they might not lose their way; so Christ is our guide, in the dark night of trouble, temptation, and desertion.

III. The Pillar of Fire was not only a guide to them, but it also afforded them much light, which made their journey comfortable to them: a person may have a sure guide in a night, and yet be in darkness, or have but little or no light. So Jesus Christ is not only a guide to his people in their passing through the night of mortality, but also a light; a light to them that sit in darkness, as well as a guide for their feet into the way of peace; he is upon this account the comfort and joy of God's Israel, Exod. xiv. 20.

IV. The Pillar of Fire was darkness to the Egyptians, though it gave light to Israel; so is Christ's salvation, joy and comfort to the godly, but a stumbling-block and stone of offence unto the wicked.

V. The Pillar of Fire did not afford the Israelites light only, but heat also (as a worthy writer observes) by which means they were kept from the piercing cold of the night. So Jesus Christ, the anti-type of this fiery Pillar, affords us much spiritual heat, by his Word and Spirit, which are compared to fire; by which means we are kept from the cold and luke-warm temper or frame of heart, which God's soul hateth, and thereby preserved fervent in spirit, burning in love and divine zeal to God, his saints, and to holiness.

VI. This Pillar, in going behind, between the camp of Israel and the Egyptians, was a blessed defence and protection unto them. So Jesus Christ is the defence and safeguard of his people, Exod. xiv. 20.

VII. The Pillar of Fire, if the enemy had strove with it, or made resistance against it, would have burned and consumed them together. So all that rebel against Christ, or resist him, shall be devoured. "Who would set briars and thorns against me in battle? I would go through them, I would burn them together," Isa. xxvii. 4.

THE PILLAR OF CLOUD.

I. THE Pillar of Cloud was a great refreshment to the children of Israel by day, during their long journey in the wilderness, the sun in those countries shining sometimes very hot, which might, had it not been for this cloudy pillar, have been very destructive or grievous to them, during so many years' travels. So Jesus Christ, as Mediator, is as a Cloud or screen between the hot beams of God's wrath and

poor believers. It is he who keeps us from being consumed by the wrath of him, who is to the wicked "a consuming fire," Heb. xii. 29.

II. It was a fire and a cloud, yet both but one pillar: so Christ is God and man, and yet but one person; and the same Christ, who is a Saviour to the truly penitent, will destroy all ungodly and impenitent ones.

THE PASSOVER A TYPE OF CHRIST.

"Christ our Passover is sacrificed for us," 1 Cor. v. 7.

THE Passover, or paschal Lamb, was a most lively figure or Type of Christ; nay as a worthy divine observes, this one legal sacrament preached, not obscurely, to the ancient Jews the whole doctrine of the Gospel. This will appear in five things: (1.) In the choice of the sacrifice. (2.) In the preparing of it. (3.) In the effusion of the blood, and actions about it. (4.) In the eating, and the conditions therein. (5.) In the fruits and use, Eph. iii. 21.

PARALLELS.

I. IN the choice of the sacrifice. The Lord appointed it to be a lamb: notably signifying Jesus Christ, who the Baptist called, "The Lamb of God taking away the sins of the world."

II. It was to be a lamb without blemish; signifying the most absolute perfection of Jesus Christ.

III. The paschal lamb was to be taken out of the fold; signifying that Christ should be "Taken from amongst men, or from among his brethren," Deut. 15; one of the seed of Abraham according to the flesh.

IV. The lamb was to be a year old, and also it must be slain; signifying, that Christ in his full vigour and strength should be put to death.

V. The lamb was to be roasted with fire; which might signify the manner of Christ's death: he was crucified and pierced; he endured the fire of afflictions, and the fire of God's wrath that was due to us for our sins.

VI. The lamb was roasted whole; to signify, saith Dr. Taylor, that Christ bore the whole wrath of God, both in soul and body. Not a bone of the lamb was to be broken; to show, that not one bone of Christ should be broken, John xix. 36.

VII. The blood of the lamb was to be saved in a bason; it must not be shed upon the ground, not trodden under foot; signifying the preciousness of Christ's blood, and that great esteem God the Father, and all true Christians have of it.

VIII. The blood of the lamb must be sprinkled upon the lintel, and sides of the doors of the Israelites: which held forth, that the blood of Christ must be applied by faith; for our justification stands not only in the shedding of Christ's blood, but also in the sprinkling of it on our consciences.

IX. It must be sprinkled upon the posts and doors, so as the Israelites could neither go out of doors, nor come in, but they must see on all sides the blood of the Lamb: signifying, that they and we should, both at home and abroad, going forth, and coming in, and on all occasions, have the passion of Jesus Christ before our eyes, in holy meditation and contemplation.

X. It was not enough for the Jews to have the lamb slain, and the blood shed within the house, but the blood must be sprinkled without doors; signifying as some observe, if Christ's blood, i. e. the merits of it, be received into our hearts for justification, the sprinkling of it will appear, and be seen outwardly in a holy life, and real sanctification.

XI. The blood of the lamb was to be sprinkled with a bunch of hyssop dipped in it, Exod. xii. 22, which might signify, that such who would be sprinkled with Christ's blood must obtain true faith; for hyssop bears a resemblance to faith in three things: (1.) It is a ground, low, and weak herb: faith in itself, and as it is in believers, is weak, and teacheth humility. (2.) It will grow on a rock or wall: so faith roots itself in Christ that true spiritual Rock. (3.) Hyssop hath a cleansing and healing quality: so faith purifies the heart and life of a sinner, and heals all the sores of a wounded conscience.

XII. They were to eat the flesh of the lamb: to signify, that we must spiritually feed upon Jesus Christ, viz. to believe on him, which is called an eating of his flesh, and drinking of his blood.

XIII. Every particular lamb was to be eaten in one house; signifying the unity of the church of God, or the spiritual conjunction and agreement of all the faithful, in one bread and one body, 1 Cor. x. 17.

XIV. Only Israelites, and not strangers, were to eat of it; to show, that none but the true seed, viz. believers, have right to Christ, and the blessed rites of his house.

XV. They were to eat it with bitter herbs; to signify, that repentance and godly sorrow for sin, ought to be in those who come to receive and partake of Jesus Christ, and that they should remember with grief of soul what their sins brought upon their Saviour, and what the filthy and bitter nature of sin is.

XVI. They were to eat it with unleavened bread; to signify that those who come to the true Passover, should keep that feast with the unleavened bread of sincerity and truth, hating false doctrine, hypocrisy, and every evil work.

XVII. They must eat in remembrance of their deliverance out of Egypt: so those who come to the true passover, ought to remember how God hath by Christ's blood delivered them from wrath and hell.

XVIII. They were to eat it with their lions girt, and their staves in their hands, and their shoes on their feet; to show, that we who feed upon our Passover, should have the girdle of truth, and our feet shod with the preparation of the Gospel of peace, and that we are but strangers and pilgrims here.

XIX. They were not to eat the paschal lamb, until they had purged all leaven out of their houses; which shows what care every Christian should take, to purge out the leaven of malice and wickedness out of their hearts. The Jews were to search for leaven, and not suffer a crumb or small morsel to remain in their houses; so careful should all those be to purge out every sin, and let no iniquity remain in them, who come to the Lord's table.

Wherein the brazen serpent was a type of Christ, of also the manna, and divers other types, we have shown. And the parallels of the first and second temple we have insisted upon under the head of metaphors concerning the church of God, to which we refer you.

And finding to what a bigness this work is swollen, I must be forced to break off, and leave these my poor labours to the blessing of God, praying they may prove to the advantage of his despised and afflicted church; desiring, what profit any Christians may receive herefrom, they would not forget to give the honour to God, who only deserves it: to whom be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.

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IRELAND:

Printed at the BONMAHON INDUSTRIAL PRINTING SCHOOL, Established October, 20, 1851, by DAVID A. DOUDNEY,
Curate of the Parish of Monksland, County of Waterford.

THE BONMAHON

Infant, Embroidery, Printing, and Agricultural Schools,

CO. WATERFORD.

CITY PRESS, 1, LONG LANE, LONDON, JUNE 30, 1855.

Having recently returned from a visit to my friend, the Rev. D. A. DOUDNEY, at Bonmahon, it has occurred to me that a brief narrative of what I saw and learnt, during my sojourn, might prove of interest to the friends of the BONMAHON INDUSTRIAL SCHOOLS, and, at the same time, be productive of good to the great work of improvement now in progress there. Under this impression, I venture to relate, in a plain manner, the facts which came within my observation, either as relates to the Schools themselves, or the peculiar circumstances out of which they have arisen, and are now surrounded.

To those not immediately interested in such a matter, a visit to Industrial Schools, in one of the wildest regions of the South of Ireland, would present features more interesting than many remoter and more celebrated scenes; but to those who have aided, by personal endeavours and sacrifices, a work so eminently in accordance with the teaching of Him who said, "Suffer little children to come unto me," the facts of the case, as seen by a visitor, must, I think, have a peculiar and pleasing value.

I left London on Monday morning, May 26th, and, after experiencing the usual trial of a passage from Holyhead to Kingstown, arrived in Dublin the same evening. On Tuesday morning I proceeded by railway to Waterford—a journey occupying about seven hours. A pleasant drive of two hours, and I reached Bonmahon. On entering the village I found that my arrival had been expected; I saw the flag waving above the Printing School, and the lads gave me an Irish welcome.

Bonmahon is a retired, out-of-the-way nook on the coast of the county of Waterford. It is built irregularly, in the bight of a small bay, between Tramore on the east, and Dungarvan, a small port on Dungarvan Bay, on the west. The sea view is bold and open, the cliffs rugged and picturesque. To the south-east lies the wide expanse of St. George's Channel, dotted with white sails in the distance, and with rude fishing-boats near the shore. The village itself lies in a valley, which runs down by a sandy slope to the sea, forming a magnificent strand, from which rises, at the distance of half a mile, a splendid wall of dark majestic rocks. Northward the valley runs back from the village, and terminates in the green slopes of the Commeragh hills, which enclose the scene on the land-side with a charming panoramic background. The hills are ten or twelve miles off, but to me they appeared much nearer.

Adjoining the village are the mines of Knockmahon, the property of the "Mining Company of Ireland." These mines are noted for the excellence of the ore which they furnish, and afford the chief employment of the inhabitants of Bonmahon, which is strictly a mining village. The name, Bonmahon, is from two Irish words, signifying the *heel* or *foot* of the river—Knockmahon implying the hill of the river.

Though the land is barren, and the constant drift of sand and sea-spray renders farming difficult, all the elements of worldly prosperity are to be found here. The population does not much exceed 1500 souls of all ages. Amongst these the mines distribute a weekly sum of £350 in wages, while the tillage of the land contributes something additional to the common resources of the place. A weekly expenditure of £350 in so small a village should produce far more comfort than is visible here; and for the *cause* of the destitution and vice which exists, we must doubtless look to that *power* which has desolated so many of the fairest portions of the earth.

But at Bonmahon, as elsewhere in Ireland, the capability for something better exists, as my recent visit proved to my satisfaction.

On Wednesday morning I visited the Schools. There are five of these. First, the Infant School; second, the Embroidery School; third, the Printing School; fourth, the Agricultural School; fifth, the Parochial School.

Each of the Schools is conducted in a separate building, situate at an easy distance from each other, and all presenting a pleasing scene of busy life.

The School buildings are substantial and roomy. There is the *Industrial Printing School*, with its five young women employed in the binding department, two compositors, five pressmen, fifteen boys, and three presses, full of bustling activity, yet as orderly and business-like as a London Office.

The *Infant School* interested me exceedingly. It was a pleasing sight to see fifty infants so well trained, and apparently happy, and to hear them sing, in that dark, Popish village—

"We won't give up the Bible,
God's holy book of truth," &c.

Now comes the *Embroidery School*. Here forty-seven girls are taught and employed, many of them earning Five to Eight Shillings per week, and producing work of a high order of merit. I was soon convinced that, though at first unable to thread, or even to hold a needle, such teaching as they obtain here would soon enable them to earn their bread honourably, wherever their future lot may be cast. This School, conducted by a competent Mistress, is under the immediate superintendence and control of Mrs. DOUDNEY. In the same building is opened a *Bible Depository*, for the sale of Bibles and Testaments at a reduced price.

Having had some experience in Printing matters, it may be supposed that I should readily detect any short-comings in the mechanical arrangements of a *Printing School*. The intelligent perseverance in the teaching of these lads is well rewarded in the order and activity of the

establishment—the completeness with which industry and skill combine their forces for the production of a noble result, afford a reflection of that presiding mind, which, under God's blessing, has wrought so successfully in the projection and establishment of this admirable institution. The lads were very skilful, not in the manual labour only, but in those departments which require judgment, shrewdness, and care. The overseer brought me a proof-sheet of the reprint of "Keach's Metaphors," which had been *read*, and was about to be given out for correction in the usual way. It was as clean and perfect as the work of any ordinary compositor, though the production of boys who, but a short time previous, had neither seen printing-type nor press—such is the change effected by culture and kindness. There are in these various Schools one hundred and fifty young persons who enjoy these advantages, and thus far removed from the debasements of poverty and a vagabond life, and placed in a position to acquire useful handicrafts.

Any one who will open the pages of DR. GILL'S COMMENTARY, or AMBROSE SEARLE'S CHURCH OF GOD, and criticise the character of the typography, may see to what perfection of skill the hand of an Irish peasant may be brought under *opportunity and tuition*. Dr. Gill's work contains nearly 47,000,000 separate letters, covering about 6,000 pages of close and beautifully clear letter-press. Previous to the 12th of October, 1851, when the only suitable building came into the possession of the indefatigable Curate of Monksland not one of these lads had seen a printing-type; yet by the January following, they had produced one part, of about 240 pages, of the Commentary, containing 1,200,000 letters, mixed with no small amount of Greek and Hebrew quotations—the Bishop of Cashel witnessing the printing of the first sheet. Who can say how many lads were rescued from the dark apprenticeship of vice by the timely opening of these Schools?

On Thursday evening I attended the weekly lecture, held in the building used for the Infant School. To this Thursday evening lecture, and the usual Sunday services, all the children are free to attend, though it is a rule, essential to the success of any Protestant movement here, that they should not be requested to attend; *nor is attendance ever made a condition of employment*. A little incident occurred in my presence, illustrative of the policy of such a course. One of the guardians of the poor meeting Mr. Doudney and myself in the public street, mentioned the case of one of the girls belonging to the Embroidery School, who, having become a dependent on the parish funds, alleged that she could earn five shillings a week, but, having refused to attend the Protestant services, she had been dismissed. "Oblige me by going over to the School, and hear the reason for her dismissal, from the lips of the mistress herself," said Mr. Doudney. "No," said Mr. —, "I do not wish that; your word is sufficient that the girl's story is false." Mr. — at last consented to go up into the work-room of the Embroidery School. Mr. Doudney at once put the question to the whole School:—"Did I, or Mrs. Doudney, at any time ask one of you to attend any of our weekly or Sunday services?" A universal "No!" was the response. Again Mr. Doudney put the same question, and the same answer, "No!" was repeated in a distinct, truthful, and unmistakeable tone, at which the guardian became still more satisfied, and then was informed of the *real cause* of the child's dismissal, viz., idleness, unwillingness, and conduct injurious to the School generally. Such is the craft of babes under Popish teaching and example!

It was with much pleasure that I walked over the grounds of the *Agricultural School*, in company with my friend, the Rev. D. A. Doudney. This School has only recently commenced operations, and the land at present in a preparatory state. The object of the School is to teach practical husbandry, in combination with a sound course of mental training. The Boys attend four hours at their lessons in-doors, and four hours are spent in tillage. They are taught to ridge, furrow, and drain the land; learn to preserve the strength of the soil, and to adapt the crops to the seasons, &c. Some of these will be fitted for service as gardeners, or for other similar capacities; while they will be taught to cultivate, profitably, the patch of cottage ground—an *art here at present comparatively unknown*! Indeed, the need for such training is evident enough in the wretched aspect of the land, which recalls to one's mind the painful narratives of the *Times'* Commissioner. The soil is overgrown with weeds, undrained, badly ploughed, and planted over and over again with potatoes, till, from utter exhaustion, it literally refuses to produce a scanty crop. The hedges run wild, and eat up large tracts of land with briars and thorns, while ditches are suffered to roam at will, for want of slight repairs to their banks, converting fields into noxious quagmires, the home of filth, fever, and vermin. Manure is not thought of till they are about to quit their tenancies; then they cover the land with sea-weed, which extracts the last miserable relic of its strength, and ruins it completely for the succeeding tenant. Barns, cottages, and homesteads fall into decay, and as they fall so they remain: there is no energy to repair, no desire to make things better. Everywhere one sees destitution, spiritual degradation, and ruin—ruin stalking over the land, and before which the people seem perishing from the soil—perishing of bodily and spiritual exhaustion. The aspect of the land, the broken mud walls, the stagnant, fever-producing pools, the wretched crops that scarce pay the labour of reaping, and the besotted superstition which darkens over all, speak plainly enough of the nature of that *dark shadow* under which Ireland pines and withers, and to dispel which there is only one light that can be effectual—the light of the glorious Gospel. May similar blessings attend the progress of the Agricultural School as have followed in the wake of the Printing, and Embroidery, and Infant Schools, already established!

On Thursday morning the monthly packages of the *Gospel Magazine* were made up, and despatched, by post, to the Subscribers. I have heard, with pain, the frequent complaints of friends that they do not obtain their copies until many days after the time when they should be

delivered. Now I saw and understood the cause of delay—*another* of the many impediments to industrial and Protestant progress in Ireland. To save the village postmaster the usual labour of stamping, and the messenger the additional labour of carrying a large number of Magazines, Mr. Doudney despatched them, in the care of a lad, with a donkey-cart, direct to Kilmacthomas (a distance of five miles,) the post-town of the district. The boy returned after having delivered his parcel of stamped Magazines, and the question was asked him, "Have the Magazines gone forward?" "No, please," said he, "the man said there was no room for them on the car, but they'll go to-morrow." The next day the lad was sent again, and returned with the same answer—"No room on the car—they'll go to-morrow." From day to day this is repeated; the stamped papers lie at the post-office, during the pleasure of Hibernian caprice; the subscribers waiting in anxious expectancy, annoyed at their non-arrival, while the Editor has to bear the blame for unpunctuality. Here is the secret of the delay—*There is no room on the car* for the conveyance of Protestantism!

I left Bonmahon on Friday morning, and proceeded from Carrick-on-Suir direct for home.

I may suitably close this letter with a few remarks on the nature of the labour in which Mr. Doudney is engaged, and the results which, up to this time, have flowed from it.

It may truly be said that he found this place a desert, and has made it a garden. Yet he owes his success, under God, to those who have aided him by sympathy and means. The income arising from contributions has, up to this time, averaged nearly £300 per annum; but the Schools are not all—some of them cannot be—self-supporting. The difficulties of instructing a rude peasantry, the outlay for implements, the difficulty of finding a market for all the goods produced, tend to increase the expense far beyond the limit of production.

He is, moreover, surrounded by adverse influences. Priests terrify the parishioners by cursing him from the altar; false reports are in constant circulation:—Now that he is in possession of untold wealth—now that the scheme is a failure, and must be abandoned for want of funds. He is, in fact, just in that position in which it has been said no man should be who is "*not prepared to die by bullet or by fever.*"

The feeling of party jealousy, which pervades all classes in Ireland, manifests itself with terrible malignity and power when any, however laudable, attempt is made to turn back the tide of ruin in which the country has been so long immersed. Before the first press was landed at Bonmahon, the curse of the priest had gone forth, and the people had ejaculated "Amen." But when the first portion of material arrived, a storm of opposition showed itself; the country around was alarmed, and the altars rang with expressions of bitter and unscrupulous jealousy. Eight-and-forty hours had not elapsed after the arrival of the steamer at the quay of Waterford, ere the so-called *liberal* newspaper of the place denounced the Industrial School as a proselyting scheme, and the assistants as braggarts and scoundrels! The inhabitants were cautioned to shun it, and to withhold their children from the work and instruction offered them. Yet the cherished ignorance of the Romish Church was successfully baffled, and the most promising scholars of the Parochial School, and afterwards many belonging to the National or Roman Catholic School, were initiated, and the presses were set going. The difficulties which the friends of the movement anticipated sunk into nothingness before the real difficulties that had to be conquered. Only stout hearts, supported by hope and faith, could have performed a labour such as this. If the storm without raged fiercely, the labour within doors was indeed no trifling task. What the excellent friend of Ragged Schools (Joseph Payne) said of the children received into London Ragged Schools, applied with double truth to these; for they might well be described as "precocious, and ferocious, and mendacious, and capacious; and odd in attitude, but great in gratitude—always tameable, but never irreclaimable."

The Schools of Bonmahon have been established a period of nearly four years. In this brief space, spite of obstacles, the presses have thrown off a mass of sound works of so high an order of typographical excellence, that many London houses would be glad to point to them as specimens of their work. Those acquainted with the mechanical details of the printing art, will best know how to appreciate the production of that superb Commentary which, while it is an imperishable monument to the learning, labour, and piety of its great author, Dr. GILL, is, in its present form, a noble and enduring proof of the genius of Irish peasant boys, when brought under wise and kindly instruction.

Of this great work, two thousand two hundred and fifty complete sets, or thirteen thousand five hundred volumes, were produced in two years and two months. Of this stock, only a few remain on hand, and there is little or no probability that so voluminous a work will be again reprinted, at least for another half century. Those who desire copies should therefore secure them forthwith.

The great Commentary was followed by a reprint of two thousand five hundred copies of *Dr. Gill's Exposition of the Canticles*, a work which is considered to be the author's masterpiece for savour and power. Following this, came a reprint of *Dr. Hawker's Morning and Evening Portions*, of which five thousand copies were completed in a few months. Four-fifths of this large impression have been sold already. Other works were simultaneously put in progress, and the presses sent forth successively an edition of one thousand copies of a reprint of the *Rev. B. Keach's Key to Open Scripture Metaphors*. This work had become so exceedingly scarce, that the edition was sold in about three months, and orders for quantities refused. It is now in course of reprinting, and is expected to be ready early in October. One thousand copies of *Harl's Hymns* were ready immediately after the completion of Keach's Metaphors, and but few copies of the Hymns now remain.

Next came the print of two thousand copies of *Ambrose Serle's Church of God* (to which is added *Christian Husbandry*), a choice work of established reputation. An edition of two thousand five hundred copies of *Dr. Gill's Cause of God and Truth*—“a sterling work, that plucks up by the roots the Arminian heresy”—is just published, and, in its beauty of typography, affords a pleasing instance of the capabilities of the Irish peasant boys, when directed to definite and beneficial purposes. Since November, 1852, the *Gospel Magazine* has been produced at Bonmahon. The *Gospel Cottage Lecturer*, *Dr. Hawker's Sermons and Tracts*, and other sound and valuable works are in progress; and Bonmahon—all shrouded in sin and darkness—now shines forth among neighbouring sister villages, and sends into many corners of the world the bright rays of spiritual truth.

But though so much has been done, the position of the Projector of this enterprise is by no means free from anxieties and difficulty—he has about one hundred and fifty mouths to feed! A scheme which distributes nearly £1200 a-year among the poor of a remote Irish village, affords taxes its Manager severely to provide the necessary means of support. Yet, if the sale of goods is slow, Mr. Doudney dares not discharge superfluous hands. It is a machine which, once set going, it is dangerous to stop. In this district, there is no outside sea of labour into which the hands would flow—seeking employment elsewhere, as in any of the large towns in England. Once out of the walls, they must go back to hereditary vagrancy, to afford real grounds, in place of those imaginary ones, out of which the Romish clergy have wrought their bitter anathemas—the more bitter from the conviction that industry and enlightenment are the death-blows to the priestly power of the Papacy.

To continue the scheme in its present or increasing success, it is necessary that a market should be found for the goods produced. There are few who cannot purchase, or who do not purchase, Books and Embroidery. The lady friends have so often shown their earnestness in the support, that it may be superfluous in me to call their attention again to the fact, that the ready sale of the needlework is vastly beneficial, and promotive of the welfare of those humble but useful Irish children who produce it.

The sale of the work produced, is, of course, the primary source of income; but the Schools are not yet self-supporting, and therefore contributions are respectfully solicited, both from friends who have not hitherto subscribed, and from those who have already so liberally assisted.

Though priestly influences work in opposition, though they dread the spread of that light which blinds and confuses them, there is little fear that this good work will come to a pause. Glad hearts and ready hands have helped, so far, the energy of the Promoter, who started the enterprise at his own risk and peril; such hands and hearts are as vigorous as ever; the band of instructors are strongly knit together with their hearts in the work, and, with God's blessing on all their efforts, we may look forward to the realization, at the lone village of Bonmahon, of the conversion of the thriftless, the untaught, and the spiritually benighted, to a knowledge of the amenities of civilization, and the blessings of the Gospel.

My letter has already run beyond the limit—I will therefore subscribe myself,

Your's faithfully,

WILLIAM HILL COLLINGRIDGE.

Price £3 18s., six royal 8vo. vols., cloth, of 1000 pages each, and Portrait of the Author (the Old Testament may be had separately, 4 vols., price £2 12s.); calf grained, 5s. per vol. extra.

An Exposition of the Holy Bible; by JOHN GILL, D. D., containing the Old and New Testaments. In the former are recorded, the Origin of Mankind, of the several Nations of the world, and of the Jewish nation in particular; the Lives of the Patriarchs of Israel: the Journey of that People from Egypt to the land of Canaan, and their settlement in that land: their Laws, Moral, Ceremonial, and Judicial: their Government and state under judges and kings: their several Captivities, and their Sacred Books of Devotion: in the exposition of which it is attempted to give an account of their several Books, and the Writers of them; a summary of each Chapter, and the genuine sense of each Verse; and, throughout the whole, the Original Text, and the Versions of it, are inspected and compared; Interpretation of the best Notes, both Jewish and Christian, consulted; Difficult Passages at large explained; Seeming Contradictions reconciled; and various passages illustrated and confirmed, by testimonies of writers, as well Gentile as Jewish. In the New Testament, the Doctrinal and Practical Truths are set in a plain and easy light; and whatever is material in the various readings and several Oriental Versions is observed. The whole Illustrated with Notes, taken from the most ancient Jewish Writings.

* * * This work contains nearly 47,000,000 letters, and was composed, or put in type, by a little band of Irish lads.

It is clearly and beautifully printed in Royal octavo, and will, when completed, form a very handsome edition.—*Earthen Vessel*.

It is elegantly printed—good paper.—*Zion's Casket*.

We have no hesitation in saying, that it will bear comparison with any of the beautifully-printed books of the day; and when we consider the deeply-interesting circumstances connected with the Irish nativity of the work, our hearts are wholly rejoiced. We see here a beautiful instance, redeemed from the darkness, of the singular capacity of the human family to wait at the posts of learning, and become—not the ravens of Israel—but the honoured instruments of telegraphing the truth. Wherefore, let us not fear to take children by the hand, for we know not what they can do; but rather let us derive a lesson from the wild sea-washed village of Bonmahon. The Work is worthy of the Publisher, the Printer, and the Purchaser.—*Pot of Manna*.

The republication of Dr. Gill's Commentary of itself constitutes quite an epoch in the history of literature; there are circumstances connected with this new edition which invest it with peculiar interest; they are such as prove the projector to be possessed of marvellous fortitude, patience, and perseverance.—*Spiritual Magazine*. The Editor is doing this under circumstances of peculiar difficulty, being in a remote part of Ireland, and obliged to avail himself of the services of raw Irish Lads, whom he is kindly instructing into the mysteries of the printing-office.—*Gospel Standard*.

To have so elaborate and important a work issued from an Infant Printing Establishment in the wild mining village of Bonmahon, in this county, and that for the greater part by juvenile hands, which but a few months before were totally unacquainted with either type or printing press, is what may be truly termed an astounding fact.—*Waterford Mail*.

For a sound, consistent, Scriptural Exposition of the word of God, no Commentary, we believe, in any language can be compared with Dr. Gill's.—The Editor of the present edition has, in the face of most arduous and numerous difficulties, been favoured with health, strength, and perseverance, to surmount them all, and to bring his laborious undertaking to a successful termination.—*Gospel Standard*, third notice.

We welcome the appearance of this well-known and incomparable Exposition of the Holy Scriptures. Sincerely do we rejoice that such a work is rendered available to nearly all who love the truth as it is in Jesus.—*Pot of Manna*, second notice.

A scheme noble in intention—admirable in principle—and worthy of imitation, is the Industrial Printing School. Distant from any immediate source of supplies, and raw Irish lads for his assistants, the productions of his press are lasting records of his Christian perseverance. First and foremost was a splendid edition of Gill's Commentary on the Bible, and latterly a complete and well-printed edition of Hawker's Morning and Evening Portions, and Hart's Hymns.—*Zion's Trumpet*.

In the March Number of our Magazine during the past year we welcomed the appearance of the first part of this well-known and incomparable Exposition of the Holy Bible. We then stated that in the present day, when the great principles advocated by the renowned John Gill are, to a great extent, cashiered and denounced, it has been a matter of deep regret that the expensiveness of his invaluable Commentary, and the scarcity of the work, should render it impossible that vast numbers of ministers and others, who revere the memory, and appreciate the writings of Dr. Gill, should be in possession of so rich a treasure. The difficulties, however, which have prevented a more general acquaintance with this great work are about to disappear. The desideratum will be supplied in the completion of the present correct and handsome edition of the entire Commentary, at a cost which will place it within the reach of most of those whose limited means have hitherto precluded the hope of such an acquisition to their libraries. In noticing the completion of the project, we cannot but rejoice that the worthy Editor has been enabled to overcome the great and apparently insurmountable difficulties which at times threatened his work. That, situated in a wild district of Ireland, and with the help of but little manual assistance, he should have been enabled to give to raw and ignorant Irish lads such a knowledge of the printing art as enabled him to issue, in the space of a few months, a six-volume work of near 1,000 pages each, reflects the highest credit upon the zeal, industry, and devotedness which he has displayed on behalf of those residing in his district, who had been previously neglected and forsaken. Even did our limited space admit of a lengthened notice of this valuable work, the Exposition is too well known, and too highly appreciated by all who love the distinguishing truths of which the learned Gill was so able an advocate, to render such a notice necessary. We must therefore content ourselves with giving the work our warmest commendation, and trust that many ministers and heads of families will avail themselves of the opportunity to become possessed of this valuable work. The whole six volumes, bound in cloth, may be procured for £3 18s.—Yet there are, doubtless, many devoted and faithful ministers in our churches who would rejoice in the possession of such a work as Dr. Gill's Commentary, but whose limited means preclude the possibility of their becoming themselves the purchasers of it. Surely there are to be found many in their several churches who might be found willing—by a contribution to a special fund for that purpose—to present this *Exposition of the Holy Bible* to their beloved Pastor as a testimony of their friendship and esteem. We trust the suggestion here thrown out will be cordially taken up, as we are confident that the people themselves would reap the advantages of such an act of kindness and respect, from the increased light and knowledge which, under the guiding influences of the Holy Spirit, the study of a work of this nature would enable their Pastor to bring before them, in his frequent expositions of divine truth in their midst.—*Gospel Herald*, July, 1853.

Take any of the volumes of Gill's Commentary. Let any one fully know the labour of printing, and be made acquainted with the expensive routine of book publishing, and then will there be astonishment at the cheapness of the article produced.—*Pot of Manna*, third notice.

We are glad to see a new edition of Gill's Commentary, and our pleasure is enhanced by the manner in which the one now under notice, has been produced. The purchaser of this work will be indirectly contributing to the advancement of the social and religious welfare of the sister isle. We sincerely rejoice in the labours of Mr. Doudney, and trust he may long be spared, and be rendered still more signally useful.—Gill's general learning was of the highest order. In the languages, in the writings of the fathers, in ecclesiastical history, in pagan literature, and in Christian theology, his attainments were stupendous. * * His Commentary remains in our opinion, a monument of solid learning, of indefatigable laboriousness, and of fervent piety; a becoming tribute, in short, to that holy volume, the meaning of which it is intended to illustrate.—*Primitive Church Magazine*.

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I was resident in Bonmahon from the commencement of the work on the 11th of October, until the 2nd of December following, and had daily proofs of its satisfactory progression. Every care has been taken to render the work worthy of the extensive support which it has already from the Christian public.—*H. H., a Correspondent of the Gospel Standard*, under date, March 6th, 1852.

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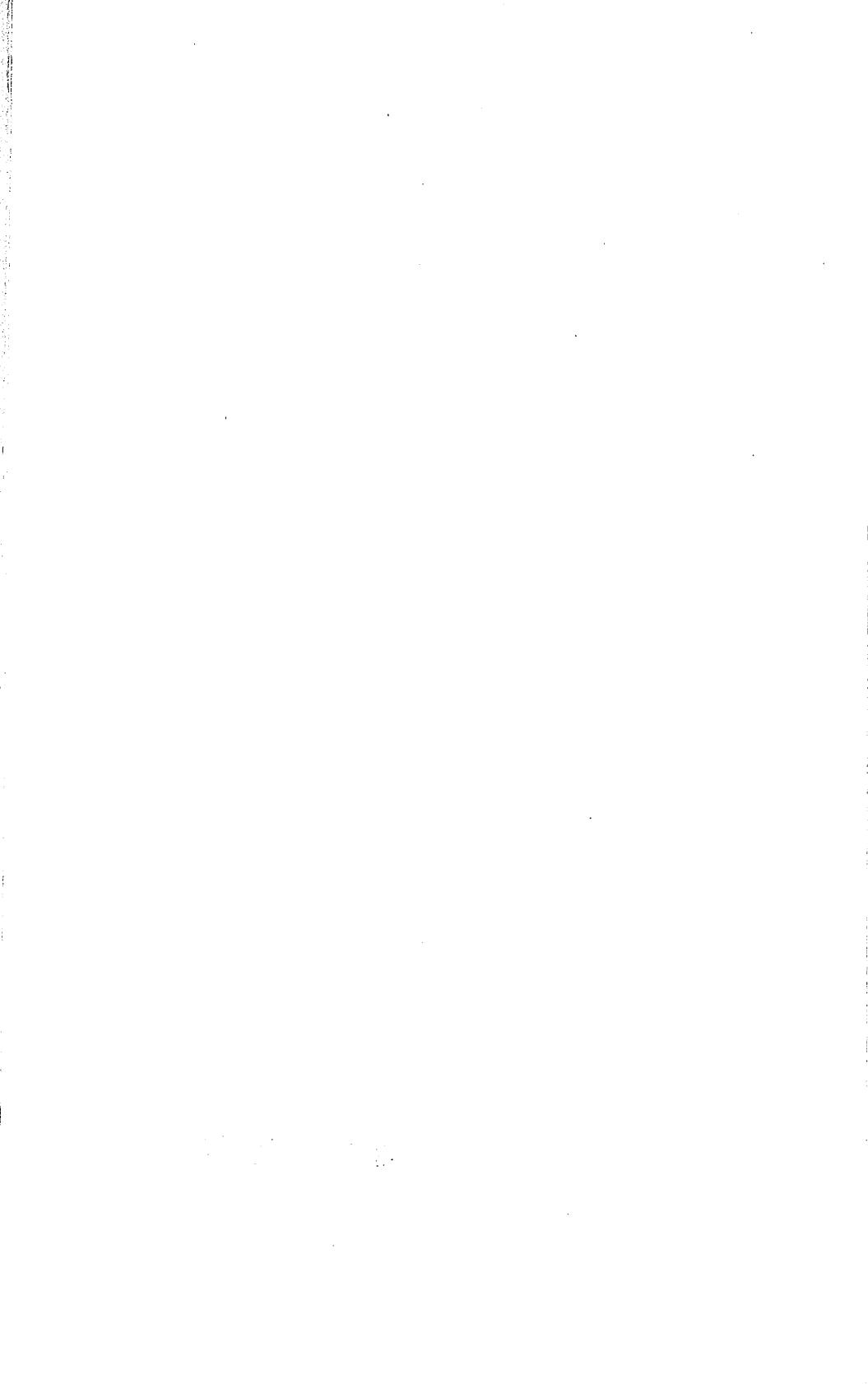
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